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## VALUABLE TESTIMONY.

James A. Garfield, President of the United States,  
and His Interest in Occultism.

H. V. SWERINGEN

In the world of art and letters the interest of the occult is becoming more and more dominant. It is now by no means unusual to see upon the wall in the parlor or drawing room pictures representing the continued existence of those gone before, and the books and magazines of the day abound in references to a life beyond the grave as an established fact. The age of materialism is passing away and the hope of the centuries past for immortality is ending in the fruition of demonstrated certainty.

The late accessions to the ranks of Spiritualists are responsible to a great extent for the increased interest in the occult and the mysterious noticeable in the literature of the present time. The personal character of those accessions imparts a value to the subject of Spiritualism which the average Spiritualist content with such demonstrations as table-tipping, horn-blowing, guitar-playing, tambourine-thumping and many questionable similar tests, is unable to lend to it. While Sir William Crookes and Camille Flammarion have with many other scientists of note for many years accepted spirit return as true, it is but recently that Professor Newbold, of the University of Pennsylvania; Professor James of Harvard, and Dr. Richard Hodgson of Oxford, have become convinced of the authenticity of communications from the dead. The Rev. Minot J. Savage has been classed as a recent convert, but he has been a Spiritualist for years, though he only recently announced it. Dr. Hodgson was the most skeptical of all skeptics. For years his soul occupation was the summing down and exposure of all manner of occult frauds. He would travel a thousand miles to expose a humbug. He went to India and showed up certain so-called "adepts" so thoroughly that he has lost cast with that cult. He was and yet is and will continue to be the terror of "fake mediums" of all kinds. Yet his experiences with the celebrated Mrs. Piper of Boston, convinced him that there is at least a small percentage of phenomena which are totally inexplicable upon any other theory than that of the agency of disembodied spirits. Dr. James H. Hyslop, professor of logic in Columbia University, is not a man whom anyone would care to characterize as a crank or monomaniac, yet Dr. Hyslop has publicly and unequivocally declared his belief in "spirit return." Many more prominent men of science, literature and theology who are in perfect accord with the spiritualistic hypothesis might be mentioned, but it will not be necessary for the purpose in view in this article, which is to relate a scrap of history. Before relating so, however, I will imitate the plan of some preachers of delivering pulpit editorials prior to their sermons proper.

It is a trite saying but not worthy of all acceptance that America is a nation of free thought. That men are free to think as they please or as their reason leads them to think. This is true in many particulars, but not wholly true in a religious or theological point of view. Thought

in this department of research and inquiry has always been hampered and handicapped in its expression. We are wont to say for example, that A was born a Catholic, or a Methodist, or a Presbyterian, whereas the fact is that A was born neither as a Catholic or a Methodist or a Presbyterian. He was instructed in and expected to conform to the doctrines of the church in which he was raised without any regard whatever to the natural development of evolution of his own individual thought or reason. He is a Catholic for no other reason than because his parents, grandparents and great grandparents were Catholics, and through a mere form of questionable sentiment he adheres to the religion of his fathers no matter whether that religion is in harmony with his own progressive thought or not. He is reared in the religious beliefs of his parents without permission to question in the least the truth and soundness of those beliefs. He can no more choose his religious or theological ideas as he grows mentally and physically, than he can choose the color of his eyes and hair or the shape of his nose and mouth. He must believe as his parents believe theologically, or he is ostracized and his life made unpleasant for him. The life of Joan of Arc, a Spiritualistic medium, clairvoyant and clairaudient, was thus rendered miserable by the very church which has now canonized her as a saint.

But the time is approaching when sectarian bigotry and ecclesiastical dogmatism will have been swept away and thought of every character will have free course, run and be glorified.

The Rev. Edward Everett Hale, now chaplain of the United States senate, is of the opinion that the time is near at hand. In a recent article in the International Quarterly he says:

"By the year 2000 no ecclesiastical organization now existing in America will retain its present form."

With the foregoing introductory, I will now take up the consideration of the subject which heads this article. President James A. Garfield's interest in the occult. I cannot better begin it than by quoting from James G. Blaine's address on the death of Garfield, in which he spoke as follows:

"The religious element in Garfield's character was deep and earnest. In his early youth he espoused the faith of the Disciples, a sect of the 'great Baptist-communion.' But the broadening tendency of his mind and his spirit of inquiry were early apparent, and carried him beyond the dogmas of sects and the restraints of association. In selecting his college he rejected Bethany, though presided over by Alexander Campbell, the greatest preacher of his church. His reasons were characteristics: First, that Bethany leaned so heavily towards slavery; and second, that being himself a Disciple and the son of Disciple parents, he had little acquaintance with people of other beliefs, and he thought it would make him more liberal, quoting his own words, both

other eminent scientists. His own church, binding to its disciples by no formulated creed, but accepting the old and new testaments as the word of God, with unbiased liberality of private interpretation, favored, if it did not stimulate, the spirit of investigation.

But however high Garfield reasoned or 'fixed fate, free will, foreknowledge absolute,' he was never separated from the church of the Disciples in his affections and in his associations. For him it held the ark of the covenant. To him it was the gate of heaven. The world of religious belief is full of solecisms and contradictions. A philosophic observer declares that men by the thousand will die in defence of a creed whose doctrines they do not comprehend and whose tenets they habitually violate. It is equally true that men by the thousand will cling to church organizations with instinctive and undying fidelity, when their belief in maturer years is radically different from that which inspired them as neophytes.

"The crowning characteristics of General Garfield's religious opinions, as judged of on his own terms, was his liberality. In all things he had charity. Tolerance was of his nature. He respected in others the qualities which he himself possessed—sincerity of conviction and frankness of expression. With him the inquiry was not so much what a man believes, but does he believe it? The lines of his friendship and confidence encircled men of every creed, and men of no creed, and to the end of his life, on his ever-lengthening list of friends, were to be found the names of a pious Catholic priest and of an honest-minded and generous-hearted free thinker."

It has at various times and places been reported that the Rev. Alexander Campbell, the founder of the late President Garfield's church, was a Spiritualist or a believer in "spirit return." What truth there was in this report and whether it influenced Garfield in the subject, I have no means of determining; but that the lamented president was anxious to investigate it would appear from the following bit of history, for which the late Eugene V. Smalley, who was the editor of the Northwestern Magazine was responsible.

At about the time of General Garfield's inauguration there was much stir among New York Spiritualists over certain strange occurrences said to be taking place in a house in Astoria. The owner of this, a hard-headed business man, who had amassed a large fortune in the distinctly material occupation of making pig iron, had had the misfortune the winter before to lose a very beautiful daughter whom he idolized. She died in Florida after a lingering illness. The shock utterly shattered her father's nerves. He brooded upon his loss until it became the fixed idea of his life. He tried to absorb himself in business, and, after a time, did succeed in freeing his mind from this sorrow while actually in his downtown office. But the moment he entered his beautiful home, quite a princely place of the old-fashioned sort, the old grief came back to him with all its crushing weight.

At least it did until a strange event occurred which he at first told only in confidence to a few intimate friends, and which, with other equally strange events that followed, seemed to make quite a man in his religious and general views, to go into a new circle and be under new influences.

"The liberal tendency which he anticipated as the result of wider culture was fully realized. He was

emancipated from mere sectarian belief, and with eager interest pushed his investigations in the direction of modern progressive thought. He followed with quickening steps in the path of exploration and speculation fearlessly trodden by Darwin, by Huxley, by Tyndall, and by of him and to almost reconcile him to his loss.

The extraordinary story he told to his friends was this: He had gone to his home one afternoon early than usual. It was in February, a sunny day and still light and clear when he reached the gate of the ground. He had been unusually absorbed that day on an important business matter and his mind was still intent upon it when he entered his grounds. For almost the first time he believed, since his daughter's death, the thought of her and of his awful loss did not come to oppose him as he entered his doorway. She was quite out of his mind when he walked into the large front parlor and started to go through the open sliding doors to the rear parlor, the windows of which overlooked the lawn reaching down the river.

And by one of those coincidences her favorite nook sat his daughter. So real, so true to life in every detail of feature and pose was the vision, that with his mind for the moment unburdened as it was from the sense of his loss, he for an instant felt no surprise at seeing her where he had seen her hundreds of times before. He advanced a step toward her, whereat she looked laughingly and brightly at him, but held up a warning finger which brought him to a standstill with, for the first time, a realization of all that had befallen and of the overwhelming character of what he saw, or thought he saw before him. He said to himself as he stood there that it must be that he only thought he saw it. The solid foundation of hard sense on which his practical mind was reared told him that it must be that he only thought he saw what was before him. He closed his eyes and rubbed them hard to brush away the hallucination. But when he opened them again there was the bright vision still smiling at him, but with both her hands now busy weaving a curious filmy lace which rolled slowly to her feet in a sort of fleecy spray which dimmed and melted out of sight.

Again he started forward and again the warning finger went up and the lace weaving stopped. And he noticed that as the busy hands ceased their work the little cascade of lace melted away faster, and with it the vision itself grew dimmer. When he stopped the hands flew back to the ghostly lace and the vision shone out stronger and clearer until the very living presence of the beautiful girl who was dead was before him.

Now when a solid manufacturer of pig iron begins telling stories like this to his friends in the trade, it is quite easy to guess what those friends will say, or at all events think. As our lamented friend Mason long was wont to say, "It never affected me quite that way." I leave the reader to supply mentally what was meant by "it." Our manufacturer's friends thought and said what they thought; but said it in pity for a grief that had brought such hallucinations. But the strange narrative reached other and more sympathetic ears and came at last to Mr. Smalley, who was greatly interested in it. Mr. Smalley was at the time the Washington correspondent of a New York newspaper and bore close personal relations with President Garfield. To all the quacks and sham "mediums"

throughout the country it came as a trumpet to a war horse. They rallied in battalions and phalanxes. The combination was perfect—a man of great wealth with his mind wide open for "manifestations." And, of course, the manifestations came. Every night there were seances in the Astoria house. Mr. Smalley was present at nearly all of them for several weeks. He wrote column after column in his New York paper concerning the events at the Astoria house—each story very striking in its minute simplicity of detail and quite like a chapter out of a Spiritualistic paper in the delicate beauty of the manifestations. The writer said he saw with eyes that were distinctly skeptical. It was reported that Mr. Smalley became convinced then and there of the truth of much that Spiritualists assert and that the faith there born clung to him for years.

But, however that may be, it will be guessed readily that he did not fail to talk with General Garfield on the subject. General Garfield had then become President Garfield, but the great responsibilities of his office

est in the topic he and his friend Mr. Smalley had so often discussed. The president had been greatly impressed by Mr. Smalley's printed stories of the strange doings in the Astoria house and was still more moved by Mr. Smalley's verbal accounts of them. He expressed a strong desire to see something of them with his own eyes, but how could it be done? It would never do for the President of the United States to go openly to a Spiritual seance. All the ghost rappers and table wabblers in the country would be making capital of it, to say nothing of political opponents. Obviously it could never be done.

But Mr. Smalley did not agree with this view of the president. He thought it could be done and he undertook to arrange to do it. It had now got well on to June. The president was going in a few weeks to the Williams college commencement.

"Go there," said Mr. Smalley, "and on your way back to Washington stop over a night in New York. I will arrange all the rest. You will get away to Astoria in the evening, stay there an hour and then get back to your hotel. And nobody will be the wiser, for there will be absolutely discretion on the part of everybody who is in the secret at the Astoria house."

So it was all arranged that this be done. A particular medium of much fame was engaged for the evening, and the iron manufacturer made all plans to receive his distinguished guest. The president, himself, was looking forward to the adventure with much eagerness. He started for Williams college, got as far as the railroad station in Washington, Guiteau's shot rang out, and the world knows the rest.

As for the haunted house in Astoria, the ghost still came and went there. It degenerated from the beautiful vision first seen by the unhappy father down through all the hackneyed gamut of rappings and materializations of Napoleon, Shakespeare and the rest, with, of course, the murdered president a star figure in the ghostly group. The iron monger lived with unshaken faith through it all for many years, and died consoled with the belief that he had long been in constant communication with the beloved dead he was now going to join forever.

Be indulgent and nobody will envy you. No envy no slander.

A forgiving soul inherits Nature's blessing.





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### MEDIUM vs. SPIRITUALIST.

On mediumship depends Spiritualism, but upon Spiritualists depend mediums. Without the latter mediumship would have no sustaining power. They balance each other in the revolution of our cause upon its spiritual axis.

But there seems to be a lack of understanding or perfect appreciation of this fact—if not universal, at least, in considerable proportion—sufficient to make its effect perceptible. Harmony being the cornerstone of a building it should necessarily have primary attention. But when one or the other end of this dual cause cannot conceive of the need of co-operation, both must suffer or lag.

If the mediums are going to continue to let the Spiritualists get away from them, as evidenced by the formation of the many New Thought cults, there will be nothing left for them in a few years but the same patronage which the ordinary fakir gets—and such mediumistic practice will soon be under the dominion of laws and preachers. The worldly minded or matter loving may not care as long as they can enjoy a few years of material bliss for it. But what a sacrifice! To give up the sweets of the future life, which they have been promising so often and so lavishly to seekers after the truth which they held in trust! Imagine the gate keeper of heaven losing his own pass into the same by joining in the materiality with those outside, whose admission depends on their good behavior!

And Spiritualists who believe they can get along without the medium are somewhat in the same straight. They may carry with them what truth they have gained and build a cult on that, as others have done, but that is where they strand. Inspiration and new revelation remain with the original movement always, as also exemplified by their absence after leaving the motherism. And most likely the phenomena would be withdrawn from mediums were they all to secede from the body politic of Spiritualism and set up an independent order of spiritism.

This new revelation denominated Modern Spiritualism, was not given to mediums as an exclusive privilege but to the world. Mediums are its honored gate keepers, but when they, who know what is needed for admission, bar themselves out, few will weep; for those who have passed the demarkation of materiality will know that salvation (soul individualization) depends on self-effort and those still on the material plane with the medium will feel that they have a mission of their own.

Nor has this new truth been revealed to any special class of thinkers to be carried off in chunks into odd corners and munched at their sweet pleasure like a dog does with a bone. Spiritualism is unique. It cannot be divided and then subdivided. It must stand as a whole or it goes to pieces. It fact, it will become disunited from its fountain source and neither Spiritualists nor mediums will have any comforts or benefits from it.

There is but one course left for its material salvation. That is a more general co-operation of mediums with

spiritual organizations. But the mediums must advance the propositions for this effect. Societies are but the fighting bodies or armies. The mediums are its generals and hold the plans of war or possess the key to the light of truth, how the cause should be maneuvered to best advantage and success.

If this is not done before disintegration begins this life's philosophy will revert to its original stamping ground, the earth plane of the spirit world—it being the religion of spirits, and was only by hard work transferred to our material plane. Now, shall we let it slip away from us again because of a little misunderstanding between the generals and their forces?

When there is a void in the stomach the body becomes exhausted, and when there is a void in the heart the soul becomes wearied or despondent. Both lack sustenance—are starving. One for food; the other for love. Our cause is starving for the latter—languishing for the sustaining power of its soul.

Let there be a new impetus manifested for a higher appreciation of our need of unity as herein expressed, and there will also be a stronger attraction felt for Spiritualism—not only by the devotees themselves, but by the world at large; for in unity there is an influence that governs minus propaganda or personal effort.

Spiritualists have always taken a certain pride in saying that they didn't proselyte or didn't have to. Well, that meant under unification, because they intuitively felt their power when all was tending in that direction—when everyone was only too happy to dispense his light freely to make others happy.

Blessed be the return of that day, for with it will return the happiest New Year's day Spiritualists ever had; for to the renewed unification will be added a new revelation to that already possessed. In unity there is not only strength, but inspiration that is exhilarating to both mind and soul for those who lead in it. Who will begin?

"LICHTSTRAHLEN," our German contemporary, seems to have found a permanent home in Lawrence, Mass. Max Gentke, its editor, writes that he has found in Messrs. Dick & Trumpold of Lawrence warm hearted Spiritualists who will print his paper on easy terms, although the editorial department and business will be retained in Chicago at 1459 Roscoe st., where all letters may be addressed as heretofore.—Our German readers should patronize Lichtstrahlen, if but for the benefit of their countrymen who still need it for enlightenment. It is well known that as soon as the large majority of Germans learn our language they adopt it as their medium of speech and understanding, and very soon give it preference. But there is a principle involved in upholding Lichtstrahlen. It gives the non-speaking-English Spiritualists a weapon of defense against their opponents and aids in enlightening those across the water as to the Cause in America and assures them that it is not altogether an American institution, as some will have it.

### PSYCHICS.

Hope enlivens inspiration.  
Good thoughts, good feelings.  
Conscience freedom is soul peace.  
Harmony with self is spiritual contentment.

A failing is to man what a broken limb is to a tree.  
Wealth attained avariciously is an anchor to the soul.

Our understanding of a truth does not make it absolute.

New resolutions are only needed when old ones have been broken.

The order of human development is from sensation to thought and action. That of mediumship from sensibility to inspiration and love.

Mental or spiritual growth must be estimated by the rise from a former position. Who believes he has reached the summit of truth on any line of thought or reasoning closes the portals of inspiration for further progress—such belief acting like a self-suggestion that no more light is wanted. Man's will is his law, and what he thus orders goes into effect, whether for the aforementioned, or for a religious belief, a political issue or self. The bigot, the partizan and the "know-it-all" constitutes the triumvirate, whose ancestors antedates history.

### PORT ARTHUR IN SPIRIT.

Port Arthur has fallen! What a relief to the reading world! That war was our war—everybody's—and everybody is gratified with the result so far, except the Russians. But they too will have to content themselves. The world was against them in this conflict, and if this had any psychological effect in bringing confusion to the big northern bear and thus crippling him, the test is a good one; for it certainly is remarkable that it should have happened. That Russia could have held her own will be seen later on. But it was not to be. England could have quelled the American Revolution if she had known how—then. That the Americans should have gained their independence with those big odds against them, is equally as remarkable. But perhaps we had the same psychological aid. If not in the same spirit of good feeling towards us as manifested towards the Japs in this war, it may have been jealousy for England, which has the same psychologically confusing effect. The laws of mind operate en masse against the masses as they do in the individual against the individual. The struggle of mind against mind is as potent and fierce as that of one army against another, and in which the stronger wins. What is yet to follow the "Fall of Port Arthur", also will depend on the world's consensus of opinion in the matter—its mental attitude.

### TO OUR FRIENDS!

Quite a little shower of new subscribers have been dropping through the SUNFLOWER roof during the past two weeks, due to the efforts of our friends who have taken it upon themselves to respond to our recent call for an addition to our mailing list. This is encouraging to both mind and soul, and we feel like thanking each one who has so kindly remembered us at this time. But as they thereby have also kept us busy checking up and printing new mailing slips, we must resort to this method of extending our thanks. May they all sense our vibration of gratitude and enjoy sweet dreams in consequence.

The spiritual phenomena lead investigators to their loved ones in the beyond while still in the mortal. The truth behind these phenomena leads them to the same after their transition from mortal life. The seance chamber gives assurance of the existence of those who were believed dead. The study and practice of the message they bring, gives assurance of a future re-union.

We trust that all mediums and those desiring the advance of our Cause will carefully peruse the leading editorial in this issue. As the salvation of this Cause now depends on the stand our mediums chose to take in it, it is for them to speak first. We should be pleased to review their propositions for further comment.

Those who wish to have a reply to What is Spiritualism? and consider the essay under head of Psychical in this issue as one version of it, may have the same in a tract now ready. Single copy, one 2-cent stamp. Three copies 5 cts. Ten copies or over one cent each.

Man must keep in motion. Action is spiritual progression. The will must be exercised till it becomes self-acting or automatic; for life is perpetual motion and its synonym in the human soul is needed to be in harmony with that life.

Theodore Thomas is dead! So says the world. But to whom the thrill of his symphonies are still vibrating he seems an ever living and bright presence. Soul never dies. Theodore Thomas had soul.

Truth under the cloud of illogical reasoning is time and worry gone for naught. A little reading of grammar often proves to be the best hair preserver.

As disease and immorality are catching so are health and morality—if the patients are willing.

Try a year's subscription on our offer for January and see how you like it.

Let the New Year's resolution of Spiritualists be harmony.

### 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. With 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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### New York State Massmeeting in Buffalo.

A Massmeeting has been called under the auspices of the New York State Association of Spiritualists to be held in the Spiritualist Temple, corner of Prospect and Jersey Sts., Buffalo, N. Y., on the twenty-seventh, twenty-eighth and the twenty-ninth of January.

Several prominent speakers and test-mediums are engaged and Spiritualists from out lying towns are invited to be present and enjoy the feast of reason and inspiration.

H. W. RICHARDSON,  
President, N. Y. State Association.

### Thoughts and Reflections.

We use the grain, which is damp, with the dew of impure desire. Lofty thoughts breeding through space, and permeating the atmosphere of earth, are engendered by the action that needs us as individuals.

Precepts that are knowledge are gained through the flattery of our own vague consciousness of truth. Hallowed memories are born in all mankind, but the bane of all life as spirit is the unused capital of these memories.

We are offered the chance to behold the panorama of our existing state, when we have crossed the narrow gulf between man and his truer self.

Oh! How impotent are the factors that make man great on earth in the fulfilment of the laws of life as spirit.

CHAS. S. HULBERT.

Truth has been discerned intuitively, mind perceiving it immediately without study or much development, and often without appreciating its bearings, so that its influence was very little to what developed reasoning minds would have understood from it. Such discernment has in all the ages disclosed truth, but mind of the masses was not enough developed to receive it.—F. E. CARTER.

Comparatively little truth would obtain if its being depended upon our understanding.

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### To Our Friends

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.

NOW Friends, let us have an avalanche of subscriptions during January. Remember that if your letter is not postmarked before February 1, 1905, this offer will not hold good.

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Ardeha, the Teacher, through P. Corden White, 75c.  
Andrew Jackson Davis' works 50c to \$2.50 each.  
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Grandpa and the Boys, Bach, 25c.  
Thomas Paine's complete works in one volume \$3.00.  
2000 years in Celestial Life, \$1.00.  
The Soul of Things, Denton, 3 vol. at \$1.50 each.  
Death, the Meaning and Result, Wilson, \$1.25.  
All of Moses and Mattie Hull's books, 10c to \$1.00.  
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Tew Testament Stories Comically Illustrated \$1.00.  
All of Dr. Peebles' works (see ad.)





## LILY DALE NOTES.

Weather or no weather, Lily Dale always remains in the same place, and its good people never complain. They take things philosophically and thus remain contented. Since there is neither law nor policemen here to disturb their mental peace there is no disorder, and everybody is happy. The new year began happy. The two days' thaw preceding the 1st of January melted all the snow and brought us a Green New Year's day. The grass and ferns which had been covered by a snowy blanket before frost set in were exposed to view, and together with the mild temperature prevailing, reminded one of an early April day. But such blessings are ephemeral in mid-winter. Monday morning the skies were overcast with a heavy armament of smoky looking clouds that portended the fall of Port Arthur. But it did not fall this way. Snow fell instead, and kept on falling in company with the thermometer, until on Wednesday morning the latter had tumbled down to Zero. While it did not hurt itself by falling it was a cold day for the Russians in these parts, who all started for New Jersey to form a new trust for self protection and to lay in a store of Jersey lightning as ammunition. They were offered protection at Lily Dale, but as they didn't like our 'spirits' they moved on. The other events of the week may be found among the Dale Notes.

### A NEW YEAR'S GREETING.

S. C. C. writes from Cambridge, Mass.: Dear Mr. Editor.—If you knew how eagerly we scan the interesting columns of THE SUNFLOWER, each week, to find if possible some mention of Mrs. Pettengill, her whereabouts this winter, her good health and well-being, you would also know how gladly we welcome her kind New Year's greeting above her name. For, although non-naturalized citizens of the City of Light, while our residence there is of that ephemeral, butterfly order of existence, which ceases with the summer sunshine, we are always there in spirit, in warm, hearty interest, and therefore, we greedily take our share of her gracious good wishes. May one of the least of your readers express the hope that the new year may bring to her untold treasures of the spirit—a peace, a blessedness and growth, of which she does not dream. May the benefits she constantly showers upon others return to her ten-fold. The world will seem warmer, the winter hold more of cheer, to feel that her strong, true heart, still beats loyally in our midst, for the cause of love.

### TRANSITIONS.

The Oil City Derrick of Dec. 27th says: Mrs. Susan Jack, an old time visitor to Lily Dale, has passed to the great beyond. She was about 83 years old. Her partner preceded her about three years ago. Mrs. Jack died at the home of her daughter, Mrs. Noah F. Clark, at Haverford, Pa. The services were held at her home on West Third St., at 2 o'clock on Monday afternoon, Rev. A. C. Ellis, D. D., of Erie, her former pastor of Trinity M. E. church here, officiated, and Miss Medora Goettel sang appropriate solos. There were a large number of friends present at the services and many were present at Grove Hill cemetery, where the interment took place.

### NOTES.

The Cassadaga base ball club gives a social hop in Richardson's hall, Cassadaga, N. Y., Friday Eve., Jan. 20.

Mrs. Harriet Duhl sends best wishes and a happy New Year to all friends at Lily Dale.

Mrs. Eliza Page-Alger is enjoying a pleasant season at Lake Helen, Fla. F. Corden White has also arrived at the camp—all in good health and spirits.

Mr. Gens, the tax collector, was in town last week on official business.

Each member of THE SUNFLOWER editorial staff received a New Year's

souvenir postal from Mrs. Pettengill, for which kind attention, they herewith express thanks.

Mrs. Bach is still convalescing.

Nellie Warren is on the sick list.

James Reed visited Fredonia Wednesday.

Mrs. Dederick was in Fredonia Friday.

Miss Hazel Piersons is home from Buffalo.

Mrs. Cady visited her sister, Mrs. Dederick, recently.

There is no improvement in the condition of Mrs. Haas.

Vern Chesbro of Smith Mills has been visiting Glen Smith the past week.

Dances will be held in Library Hall every Sat. Evening except Jan. 21.

Mr. and Mrs. Lawrence Tugwell of Wilson, N. Y., visited at the Dale for a short time last week.

James White of Jamestown, N. Y., visited his brother, A. C. White of the Leolyn, recently.

Mrs. C. D. Griswold, son and daughter, who have been visiting in Warren, Pa., returned the first of the week.

Our Dale after the zero weather of Wednesday morning had a pleasing visit from old Sol on Thursday, for which we are requested to express thanks through THE SUNFLOWER, which can be had for 50c a year, if subscribed for before the 1st of February.

After the snow-storm of Saturday and Sunday, our thermometer registered an even zero on Monday morning.

### THE CONFERENCE

Was postponed last Sunday on account of the storm, but the next conference meets at SUNFLOWER cottage. Subject: The New Thot movement. In what way does it differ from Spiritualism?

### St. Louis, Mo.

W. F. Peck is serving the Church of Spiritual Unity for the seventh consecutive year, as settled speaker. The society has one of the finest halls in the city situated in the splendid Odeon building and is doing solid and enduring work for the cause.

During February and March Mr. Peck will serve the Lake Helen, Florida, campmeeting. In his absence Fannie C. Allyn will occupy his platform and renew the many warm friendships made during a former engagement in St. Louis.

### How They Like It.

Mrs. J. L. Jacobs in renewing her subscription says, "Always count me one on THE SUNFLOWER for all time."

Mary L. Trusty of Missouri, writes: THE SUNFLOWER comes to me in the midst of a spiritual desert with healing on its wing, or like a dove of purity and peace with hope and rest to the soul.

One correspondent adds in a P. S., that THE SUNFLOWER has disclosed a new revelation to seekers after higher spiritual truths.

Mrs. H. Duhl of Elmira, writes: I should feel lost without my SUNFLOWER. The beautiful messages it brings are a great comfort.

[THE SUNFLOWER is lifting its readers out of the old superstition of Spiritualism, such as obsession, and teaching the method of understanding the spiritual of things—the truth behind the phenomena.]

### Say Boy Heals Sick.

According to the boy's family and many persons who say they have felt his peculiar power, Robert McNulty, 10 years old, son of J. McNulty, a prominent Freeland, Pa., business man, is healing sick persons with the touch of his small hands.

Robert is a seventh son, and to this is attributed by many residents the remarkable gifts which a good portion of the community now declare the lad possesses.

Although the family has permitted Robert to exercise his power in a quiet way, endeavoring to avoid notoriety, public attention was directed during the Christmas season, when the gratitude of those who claim he cured them found expression in a deluge of gifts. The silence which his mother has maintained regarding the boy was then broken, and she says that the lad has shown wonderful curative powers.

THE SUNFLOWER 50c during January.

## Buffalo Notes

N. H. EDDY, Correspondent.

Harmony Circle Society will hold its regular monthly entertainment as usual, a little later on, of which due notice will be given.

Saturday evening the members of Harmony Circle united with Sunshine Circle at residence of Mrs. D. E. Wolf, 998 Broadway to not only watch the old year out and new year in, but to have a right good time, full of harmony, and to let into each one's heart as much sunshine "as de feelings of same would admit, per circumstances of de occasion," and a very jolly set of people were there to carry out the festivities of the old and new year of harmony and sunshine, same being mingled with a little surprise to Mrs. D. E. Wolf, in the shape of a New Years gift to her from her friends. The time will long be remembered because of the very enjoyable results.

Sunday, Jan. 1st, at First Spiritual Society, Prospect Ave. and Jersey St., Mrs. Amanda Coffman of Grand Rapids, Michigan, commenced her month's engagement with the society. The trend of thoughts expressed at morning and evening services were relative to the "Facts and Philosophy of Spiritualism and Spirit Return," coupled with these words. "What are we doing with our time?" "What are we doing for the good of humanity?"

The words of inspiration fell rapidly upon the ears of her audience, greeting them with that soul force which touched the inner feelings of their hearts, winning the admiration of those present, as noted by your correspondent, hearing statements made by different ones in the audience at close of service. Mrs. Coffman expressed much interest and willingness towards helping spread the knowledge of spirit return. The sentiments expressed were very uplifting in their nature. Readings and messages at close of lecture were excellent and acknowledged correct. Readers of SUNFLOWER in Buffalo, come and hear the facts and philosophy of Spiritualism.

Through the efforts of the teachers, leaders and workers in the Buffalo Progressive Lyceum, the children were treated to a Christmas tree entertainment and social, Friday Eve., Dec. 30th. A fine duet on piano was rendered by Miss Florence Beebe and her friend Emma Wagner, who received a hearty encore. There were several recitations given by pupils of Lyceum, also some fancy dancing by Miss Train and Miss Fowler, all of which was much appreciated. Each of the children received presents and candy. They were formed in line of march and taken to the dining parlor and served with sandwiches, cake and coffee. Much credit is due Mrs. Ey and Mrs. Darch for their donation of candy. Mrs. Dillon, the Lyceum Conductor, deserves much praise for her untiring efforts in helping to plan and arrange the program of the occasion. Mrs. Darch, Mrs. Phelps, Miss Whitaker and Mrs. Ey were the foremost workers which made the entertainment a grand success. It did one's heart good to see the little ones enjoy themselves, for they were full of life and glee and had a good time. There were a goodly number of older persons present who partook of refreshments after the children were served. After tables were cleared, those who desired enjoyed themselves in dancing.

### What is Nature's Law?

Enclosed you will find a question which I would like to submit to your readers; viz: Is there more than one law in the Universe. What are their names, can a mortal learn to receive and understand the difference between them?

Will some brother or sister throw a little light upon the question? I heard this coming from one of the best mediums who is an inspirational speaker and test giver. During the lecture the spirit who was in control spoke of "Nature's laws in the universe." After the lecture we were invited to ask questions, orally, I asked, what Law do you work under? the answer came, "I work under Nature's Law."

Now will some one speak a word upon this subject and oblige a Co-worker, — Wm. F. Benton—1714 Adams st., Toledo, O.

## THE NEMESIS OF CHAUTAUQUA LAKE.

## THE NEMESIS OF CHAUTAUQUA LAKE.

By Hon. A. B. RICHMOND

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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.

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SUNFLOWER 50c a year during Jan.



# METAPHYSICAL.

Conducted by EVIE P. BACH.

## HAPPINESS WHERE?

I ask the Gods, who hover near my humble home,  
Where could that be, which might along with seasons come,  
And bring returns from patient work, by real success,  
The golden fruit my soul so craves: it's happiness.

Vibrations brought a flow of peace and sweet relief,  
Which filled the cells been empty long thru carelessness.  
The shadows fell away from doubt and true belief:  
Emerging with joy—the child and heir of happiness.

MARY J. SCOTT.

## AURAS.

A Grandmother sat in her easy "low chair,  
And her children's children were gathered there  
And the Grandmother saw with her spiritual eyes  
The Aura of each, and it's color and size  
As she described them, I'll now tell you,  
The first was the baby with eyes of blue  
A spiritual face has little Dora,  
Blue is the tint that shines from her Aura.

Next on the scene is an ambitious youth,  
His color is yellow, the sign of truth,  
Bound to succeed, it tells its own story  
Grandma sees it so plain in his Aura,  
One child has her dolly, her joy and pet.  
A mother's love shines in the rays violet,  
Maternal in nature, has our Cora  
Her love for dolly, shows in her Aura.

A circus performer is little Fred,  
Chuck full of life for his Aura is red  
Green is the shade surrounding Miss Nora,  
Sympathy for all, shows in her Aura.  
In chromatic Auras, rain bows are seen,  
Red, blue, and yellow, violet and green,  
A little of each shows her perfect self poised  
And balance of forces, in girls and boys.

B. D. STILLMAN.

## THE SCIENTIFIC CURE OF INVALIDS.

The following sensible remarks are made by Dr. Kellogg in the monthly Journal, published at the great Sanatorium at Battle Creek, Michigan—an institution which accommodates one thousand invalids at a time, which a resident staff of thirty doctors and three hundred trained nurses, thru the doors of which no flesh food has ever been allowed to enter, and yet the success of which has been so great that that scores of branch establishments on similar lines have been established in various parts of the world. Dr. Kellogg of Battle Creek, Mich., says: It is not sickness but the sick man that must be cured. Drugs, doctors, climate, springs do not cure. It is the life power which maintained existence. The first step then is to remove the causes—these being generally found in bad habits, unwholesome food, etc., and disease per se is Nature's effort to cure the sick man. The same philosophy that cures a sick horse could cure the man if applied, which is to change his diet, habits and general mode of living.

But, says the doctor: The man who suffers from gout or rheumatism is sick because he daily swallows these maladies at the dinner table, possibly at every meal he eats. As long as a man keeps on eating gout in the shape of juicy beefsteaks and mutton chops, etc., he must expect to have painful twinges in his toes.

Eminent French and English physicians have, in recent years, shown that a large share of the maladies from which human beings suffer are due to uric acid.

Dr. Haig, the great English physician, has shown that most uric acid diseases are due not only to the failure of the body to destroy or eliminate its uric acid, but to the introduction of uric acid with food. The following are a few of the startling facts which these investigators have brought out:—

A pound of beefsteak contains 14 grains of uric acid. The amount produced daily and eliminated by a person living on a non-flesh diet is a little more than 3 grains, or less than one fourth the amount which a

person swallows with a pound of beefsteak.

A pound of liver contains 19 grains of uric acid, or six times as much as the body ordinarily throws off.

A pound of sweetbread contains 70 grains of uric acid, or more than twenty times as much as the body is normally required to dispose of.

Chicken, fish, oysters, and other flesh foods contain uric acid in about the same proportion as beefsteak.

The person who eats beefsteak, sweetbreads or any other kind of flesh food must expect to suffer from gout, rheumatism, or some other of the numerous maladies of the nerves, blood vessels, and other diseases which, as Dr. Haig and others have pointed out so clearly, are due to uric acid.

The following list of maladies due to uric acid are copied from Dr. Haig's great work entitled "Uric Acid and Causation of Disease."—Gout, Rheumatism, headache, epilepsy, convulsions, chorea, hysteria, neurasthenia, nervousness, mental depression, lethargy, vertigo, syncope, insomnia, paralysis, asthma, dyspepsia, congestion of the liver, glycosuria, diabetes, Bright's disease, albuminuria, dropsy, gravel and calculus, neuritis, retinitis, cerebral and spinal degeneration, local inflammations of all kinds, appendicitis, etc.

The above maladies are due to eating uric acid, and it is evident that they cannot be cured while a person continues to eat the uric acid by which they are produced.

A person's liver and kidneys may be able to destroy and eliminate the uric acid produced in his own body while not at all prepared to deal with five, ten, or twenty times this quantity.

Most of the diseases due to uric acid are curable by an anti-uric acid diet combined with such physiological methods and treatment as will destroy the uric acid. The electric light bath, vapor bath, hot baths of all sorts, life in the open air, exercises, and natural dietary consisting largely of fruits—these are among the most efficient means by which the uric acid diathesis may be combated.

A person who makes so radical a change in diet must give some attention to the study of dietetics, so that he may be able to do something more than simply dropping out meat dishes from his daily menu. The nutritive element contained in flesh food consists almost wholly of proteids. This element is necessary for flesh and blood making, hence when animal proteids are discarded vegetable proteids must be substituted.

And these are to be found in peas, beans, lentils, macaroni, brown bread, cereals, nuts, milk, cheese, plasmon, eggs, etc.

It is just as easy to get well as it is to raise a crop of potatoes. To learn how to eat properly and to live in the natural way is the whole sum of getting well.

It is just to get in harmony with Nature, which means to obey the Laws of God; and this brings one into sympathy and co-operation with the great Healing Power which creates, maintains and cures.

## THE UNKNOWN GOD.

With a clear understanding of the relationship between one's atmosphere and infinite vibrations, the Force back of vibrations becomes apparent. How often have you spoken the word that names it flippantly! Its name is emblazoned on every form of animate or inanimate life. Atoms vibrate because of its mighty energy; men and nations bow to its controlling force, and the universe in space keeps rhythmic time thru the dictates of this invisible director of all.

Ages ago it was named. It is the crowning Force of nature; it has been called the Greatest Thing in the world, it is the opening thought of life, it is the sweetest memory of existence, its halo is Divine, its breathing is inspiration. This mighty entity called Love, then, in its purest and highest sense, is not

merely a sentiment expressing mutuality of attraction between individuals. It is the Vital Force on which the entire cosmos rests.

Love is the force that, by its attractive power awakens the ego to its possibilities in the accomplishment of purpose. Behind the throne of all vibrative action it stands; for Law and Love are one. To know its Voice is to catch the whispers of inspiration, to heed its warning is to walk in the light.

FLOYD B. WILSON.

## THE LIVING LIGHT.

### The Naked Truth and Truth Adorned!

J. P. COOKE.

Mr. Lewis D. Burdick's interesting article in past issue of THE SUNFLOWER, on Evolution and God suggests a great deal. It is exceptionally rich in its varied implications. We will try to illustrate briefly some of the points.

What makes a "fortuitous concurrence of actions?" It is the law of attraction—or Polarization. The unseen unsuspected law of "Polarization" is the "Fortuitous" factor, this in itself is a manifestation of cosmic law.

The "Vital Principle" of Lord Kelvin—must be the living light of spirit which is the central inner life of everything. All things are held by attraction, and God is the attraction.

If the atoms forming a crystal must be selected, it is by this same law of attraction which works in least as well as in greatest, whether the form be Crystalline, vegetable, human or angelic.

This great law of polarity is the naked, scientific truth, but the naked truth is not the pure truth, but only the rudimentary truth. For example—Darwin undertook to prove the ape as the progenitor of man.

Let us admit this naked truth respecting the animal we call man. There was a time when his ancestors possessed caudal extremities and perched in trees, traveling over the ground when they had occasion with bodies prone and grubbing roots out of the soil. But that was many thousands of years ago.

To get at this aboriginal, naked progenitor, he digs down thru layer on layer of humanity, the depth of which was feeling of attraction

without number, at the bottom is the naked truth. But a great many things have happened since then. The Ape has changed so that only in rare cases in the consanguinity suspected between it and man, he stands now on two feet, upright spine and trunk, the spine a column not a horizontal conduit for transmitting sensation, and this alone indicates a new creation. Every physical organ acquires a different relative position, new and increased function. The arms and hands are freed for use, the claws become fingers, endowed with nerves and exquisite sensibility. Brain matter developing in the finger tips as with some pianists, some of the blind and others.

The head is newly poised, capable of new motions. Its shape is altered, the features become handsome, the countenance no longer kept down near the earth, but raised to meet the light that streams from above; it falls into harmonious proportions. The brow expands, the skull rounds grandly out. The intellectual part predominates over the animal and varied expressions of feeling play over the formally impassive surface. The inner life of the emotions expresses thru the face. The vital centres of the being draw sustenance from fresh sources; the influence of air and light tell on the frame, with augmented force.

The eye sweeps the horizon, the head is bathed in the upper air. The eye pierces the celestial spaces, the all loving heavens drop their grandeur upon the recreated "animal." The brain swells, its convolutions multiply, it becomes the organ of intelligence; images are there of objects the Chimpanzee can never behold.

In the long process of centuries, the ape has been clothed upon with many attributes of flesh and blood, his very skin has become a garment of exquisite beauty—it is no more like the original membrane than the hair shirt of the Baptist resembles Paul's Spiritual body. All these must be taken into ac-

count. The finest specimen of the race tells the purest truth about the race. To know the full truth about man, we must look forward not backward, up and not down.

The Materialist like Dr. Buchner, comes along, and besotted with matter he looks for the truth of a human brain. He finds there, no soul, no mind, no intelligence.

He analyses the brain, he finds that 80 parts are water—7 parts albumen, nearly 5 parts of cerebral fat, nearly 5 or six parts are acids, salts, sulphur and the rest osmazone, phosphorus and this is his naked truth about the brain. It gives you his result in classified matter, that may be a naked material truth, but is it the truth robed and adorned and verified by the Living Light of the spirit?

If you put these same ingredients in nice proportions into a silver vase will they perform the function of a brain, will they throb and think?—Will "Hamlets," and "Phoebons" and "Principias" exhalate from the mixture? In nature and by Gods creative law something is added which the chemist leaves out—namely the secret of combination, and the spirit which gratifies the ingredient for the special office and gives the "Vibration."

"The brain is composed of the above ingredients plus the myriads of etherial deposits. The education of the brain creates the brain and the result of this education no chemical test will ever discover—O. B. Frotham said:

Thus the truth clothed and adorned is alone significant—this the most regal intellect alone can show. This truth the most enthusiastic language is feeble to express.

Call in the origin of spirit or intelligence, the instrument of genius, the seat of inspiration, the dwelling place of divine attributes and you do not dignify it too much—for all this it is, and more.

As the child cannot find the secret of the flowers, bloom and fragrance by pulling it to pieces, neither can the chemist find the secret of intelligence by inspecting the mere brain. There must needs be a poet to do justice to the little flower; there must needs be an Idealist or Spiritualist to do justice to the divine life and power acting thru the brain. What worlds of imagination and spirit perceptions arise to view?

"The splendor of the sunset and the dawn of the rose breath, wafted on the winds of June, the startled hearted

shyness of the forest fawn, the haunting music of the robins tune, the mystery of the starlight on the plane. The magic of the moonlight on the sea, all these and more than these are mine again when e'er I think of Thee."



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

The interesting and delightful series of cooking articles, "Florinda's Dinners," is continued in the January Twentieth Century Home. The magazine is just finishing the first year of its existence. Its success has been phenomenal, for it has entered a field in which there was a real want to be filled—a magazine for women with real purposes in their lives.

The Cosmopolitan is running a series on the "Great Industries of the United States" which is arousing much interest. The January issue describes the manufacture of musical instruments, and most people will be surprised to learn of the magnitude of this important business in this country. Very interesting pictures especially taken for this article accompanying the text.

The Arena, B. O. Flower, editor; A. Brandt, publisher, 5 Park Square, Boston. Among its contents for January are: Portrait of Rudolph Blankenburg; Forty years in the wilderness; or, master and rulers of the Freeman of Pennsylvania; Geo. Frisbie Hoar; The struggle of autocracy with democracy in the early days of the republic; Light versus legislation; Henrik Ibsen and social progress; The postal savings-banks of Great Britain; or, how the Government of England fosters saving among the poor; The social message of Emerson; The reign of boodle and the rape of the ballot in St. Louis; Really Masters; Justice for the criminal; The duty of the hour as viewed by Victor Hugo; The building of the city beautiful; President Roosevelt and the clean sheet; Politics, the people and the trusts as seen by cartoonists; In the mirror of the present; The real Japan, its traditions, ideals and aspirations; Notes and Comments.

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# PSYCHICAL.

## THE LIGHT OF LOVE.

### Happiness Due to Harmonious Soul Relations.

#### THE TRUE RESURRECTION.

Some of the Truth Behind the Phenomena.

BY THE AUTHOR OF HIGHER REALMS.

The sweetest moments of man's existence is when in perfect harmony with himself—when he can sense the divinity within whispering consoling thoughts that lift him above the material of life, and inspires with feelings of joy, happiness or the desire to sing praises to beautiful Nature in gratitude for the grand privilege of living.

Happiness? What is it but the heart swelling out and vibrating in unity with some other harmoniously vibrating life-principle—be it spirit, mortal or Nature herself!

This may be found in solitude or in the midst of human activities; for when in harmony with self, the human soul is in harmony with all the world, and naught can disturb its beatitude. That is, it "doesn't care how corn sells" about that time.

"Nearer my God to thee" in this heart's attunement doesn't seem like a commonplace hymn, merely to be thoughtlessly voiced under circumstances, but like a truth inspired by someone while enjoying this momentary nearness to causation. Nor does the "Sweet hour of prayer" seem so senseless, even to those who do not pray. Though they may not wish for anything, nor be despairing for the unattainable, the heart feels grateful for the exaltation experienced and wants to thank somebody or something for the beneficence! From prayer it becomes a sweet hour of thanksgiving! For the soul that has attained this, does not know what to pray for. It seems ungrateful to even make the attempt, for it has all that God or Nature can give—its love!

Is life worth living? Taste of its joys when all is peace within!

#### LIVING THROUGH THE HEART.

When the heart has conquered all the inharmonious beating against it, and feels that it is becoming master, the life-forces begin to centralize in that region, and the soul begins to

feel its way through the shadows of existence. It is the dawn of its own consciousness independent of the exterior mind, and is accordingly rejoiced. This, in itself, is happiness. But when it senses a power intermingling with its intelligence, it rises beyond its confinement and reasons causatively—from beyond the material. It obtains a glimpse of the light behind the phenomena, and then begins real life—its sweetness, beauty and grandeur being sensed or felt rather than understood as an intellectual interpretation. In other words, it must be lived to know it.

The light of truth belongs to the mind—is that which can be gathered and consequently dispensed to others. The light of love belongs to the heart—is that which has to be earned by dispensing the light gathered as a love gift—this inheriting the love of Nature with results as disclosed in the opening paragraphs.

Man is not always as he thinks—he is. Many know more than they are able to live. Knowing is thinking; living is being. To think is mental; to be is spiritual—LIVING THROUGH THE HEART.

#### HEAVEN REACHED.

What a man worships is his God—be it self, money or matter. The former is where he begins to realize his own worth. But to demand deference before he has exemplified either his intellectual or moral efficiency is like soliciting prepayment for something intangible or unseen. There are more such than of the kind who overcharge for the light that cost them nothing or who want honors paid them because they are trying to be good. Spirits may appraise this last-named endeavor—and are always ready or willing to aid it—but mortals want to see the "print of the nail" before believing; and thus pride, or self-worship, goes for naught. Self-love is not soul-love or that which goes out from the heart—the soul's gateway—but that which is retained. Nature does not operate thus. She constantly gives, imparts and be-

stows, and mortals, to be in harmony with her loving vibration, must do likewise. Spirits realize this sooner or later after their transition and is the reason of their anxiety to impart their light or aid mortals. They feel the need of love to make them happy. They are working their passage from the sphere of thinking to the sphere of being, and instead of having to further search for the light, to live in it—instead of having to seek the light of truth, to live in the light of love.

Such spirits are happy because they are living the true life, even though they were intellectually or mentally deficient in earth life. It is not mind alone that does it all. It is heart that leads the way to heaven (happiness.) And spirits, who find themselves in this state at transition are those who have lived for others—have suffered sacrifices without demanding their "pound of flesh" for every favor or instructions given to help their mortal brethren up the ladder of time.

We are all but climbers with the rest of humanity, and spirits tell us that a taste of this divine influx or happiness, as some sense it, hails their approach to the aim in view or intimates a positive bearing of all their spiritual forces outwardly by the sincere endeavor to think, do and be right, and which combination also makes them feel right. Feeling right in soul is happiness, and that embraces all the light or truth a spirit needs or craves for. In mortal life it is the same; for such is love and that is the all of existence—the aim of mortality. The "heaven within" has been externalized to realization by the consciousness without.

#### THE TRUE RESURRECTION.

Lizzie Doten says:

This world is full of beauty  
As other worlds above,  
And if we did our duty,  
It would be full of love.

But some people are never happy unless they are miserable—i. e., are never content to leave well enough alone. Harmony to them is monotonous. Their combative forces are not yet allayed. But they could become the most harmonious with themselves and comparatively as happy if they were to utilize that combativeness to down their discontent or spirit of opposition.

Every force in the human makeup is applicable for good, if turned in that direction. Right thinking leads to right doing, and contentment begins almost with the initial change from the negative to a positive trending of the same. Even sensual passions, after a season of rest by being held in abeyance bring a pleasing reward in the shape of mental or physical activity that, if kept up long enough, unfolds a talent which may lead to prominence unlooked-for. No "soul is ever lost" if it has the desire backed by fortitude to redeem itself. Through such a newly acquired talent (or gift) it then may, by unselfish exercise, in due time, slough off the impurities generated in the spirit by their old passions, and thereby resurrect the soul from its living tomb in which it has been interred by an intemperate physical life.

It should be remembered, however, that the gift itself does not constitute perfection or make gods of us. But it leads in that direction—contentment being the first indication of a clean spirit body. But a misuse of such a gift for deception, although strictly temperate with it, makes the "whited sepulcher"—a warped soul unwrapped in or buried helplessly beneath a whitish looking exterior. This is not bringing the soul to the surface in touch with the spiritual sunshine to greet it with happiness. This is not the way to find the light of love—God's greeting to his child upon its TRUE RESURRECTION.

Truth, honor and chastity are the principles of soul development—the media to lift it from its material encasement and into the glory and beatitude of Nature's realms of contentment or peace, power or spiritual freedom, and beauty or happiness—the latter being synonymous; for when the heart is filled with joy all is beautiful to the vision of the soul or spirit.

#### CONTRASTS.

The depiction of a human being with heart exposed illustrates our meaning figuratively, and shows how intuitively love was connected with soul science and its way out through the heart—its resurrection from darkness to the light—while its

bleeding nature expresses the sorrow felt for those still in the shadows or ignorance of materiality.

True love does not always rejoice. As it feels like giving thanks for its beneficence it also sympathizes with the afflicted, and sorrows in soul-felt unity.

And what a contrast to those representatives of this weeping or sorrowing heart who would damn a portion of humanity to everlasting torture! Who damns a single soul damns himself, for, as a rule, it implies salvation for himself without the endeavor to lift up his wayward brother, which is not bringing his heart to the surface to have God smile on it with his benign and grace inspiring influence.

And to make use of the word DIVINE as though it were a common adjective applicable in such an implication or to roll around ones gums like a sweet morsel, while the heart is almost bursting with jealousy of another being or hate for another faith, is a travesty on God himself and a dishonor to ones own soul!

Love is the centrepiece that holds all the good intact, and becomes a law unto itself; and one that never wearies of well doing. One may tire of thinking, even when aided inspirationally, but never of loving. That is an absolute quality or principle—the soul's perpetual motion—the language or conscious expressions of Spirit or God through man—the first cause and the last that comes to fruition, and consequently the dawn of immortality in the human entity.

Love is the perfection of this law, and happiness is its light!

#### Litmus Paper as a Farm Medium.

The state experiment stations are doing a great work for the farmers. The following incident shows how simple some of the tests are "when you know how," says January Country Life in America. A station official was going over a farm with the owner when they came to a crawfishy piece of land just back of the barn, the very weeds looked yellow and unhealthy.

"I am inclined to think," remarked the agriculturalist, "that this land is too acid for productivity. We can determine this in a moment."

Taking a blue piece of paper from his pocket, he stooped and dipped the paper into some of the soil water that was standing in a cow track. To the owner's astonishment, the blue paper changed to a red color as soon as it was immersed.

"There," said the agriculturalist, "we have our proof. This is just a piece of litmus paper. For five cents, you can buy a similar piece at any drug store. Its change of color shows that the land is sour. Crops cannot thrive on sour land any more than children can thrive on sour milk."

#### Mediums and Speakers.

The meetings of The Psychic Research Club of Pittsburg, Kans., are well attended but as yet the collection only pays the hall rent and for the papers distributed at the meetings. We will have a choir organized soon, and have already secured an organist. We are making an impression on the young people, and in time there will be a field of labor here that will yield good returns to the workers, but for December my salary for a month's work was just \$1.50. Several people here have spoken of engaging some good physical medium to come, but I have tried to have a guarantee fund raised here, but not one cent will they put up. Fourteen people pay 75cts., for a season. This is a town that takes long persistent effort, the population being mixed with a lot of ignorant, miserly foreigners, but good has been done and by another winter, we will be able to pay a good salary to a physical medium. While I am here, however, no medium shall come without being paid, and all desiring to know more about it are requested to write to J. M. White, Room 15, Globe Bldg., Pittsburg, Kan.

Sympathy and antipathy are harmonious and discordant vibrations touching the soul thru the medium of the so-called nerve-aura—the magnetic link which connects the immaterial to the material.

To be able to rise superior to our notion of being infallible, we must first learn of our fallibility.

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A. M. P. M.	A. M. P. M.		A. M. P. M.	A. M. P. M.
7:15	8:30	Lv. Dunkirk	9:17	9:32
7:35	8:50	Lv. Laona	9:37	9:52
7:55	9:10	Lv. Lily Dale	9:57	10:12
8:15	9:30	Lv. Chittenden	10:17	10:32
8:35	9:50	Lv. Monticello	10:37	10:52
8:55	10:10	Lv. St. Albans	10:57	11:12
9:15	10:30	Lv. Burlington	11:17	11:32
9:35	10:50	Lv. Waterbury	11:37	11:52
9:55	11:10	Lv. Newburgh	11:57	12:12
10:15	11:30	Lv. Poughkeepsie	12:17	12:32
10:35	11:50	Lv. New York	12:37	12:52

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Mrs. MARY OLIVAS."

Fresno, Cal., May 10, 1904.  
"Oh, I am so happy that you have helped me so much. Through me others will send to you for treatment and I will do all I can to help your good 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. HENSON."

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## EDGE OF THE WORLD.

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ERMINIE LOIS WINTER.

Standing with reluctant feet,  
Where the brook and river meet.  
This couplet is usually applied to  
a young girl just upon the thresh-  
old of womanhood. What mean-  
ing can the words have therefore  
for me, a woman of thirty-eight,  
tired and disillusioned—but after all  
with no more knowledge of the  
world in reality than the young  
maiden.

I sit in an upper chamber in a  
small cottage in this beautiful  
mountain town. Below is heard  
the minister's voice as he reads  
the Bible for my uncle, a cripple, but  
one whose heart is light and whose  
countenance is full of sunshine.  
The minister is reading "Whatso-  
ever ye ask in my name, that will  
I do." And now in simple faith,  
he kneels and prays, and as the  
prayer wafts upward I bow my  
head and try to realize the what-  
soever.

The minister has just left and I  
resume my train of thought. The  
morrow—what will it bring to me,  
perched here, high up upon the  
very edge of the world?

Behind me lie the domestic joys,  
the world and its pleasures, love  
and all the happiness once asso-  
ciated with that word. Before me  
—what?

Life at its best must, and shall  
be regained, but how? "Hope  
springs eternal in the human  
breast." All is not and shall not  
be lost.

Musing thus, I sit with folded  
hands while the great world passes  
me by all unheeded. Suddenly a  
voice from the invisible realm of  
mind strikes upon my ear, "Re-  
solve and thou art free." I involun-  
tarily turn and behold standing by  
my side the figure of one loved and  
lost in the long ago. "Why, oh,  
why did you leave me thus to bat-  
tle with the world and finally to  
land at this place of all others?"

He laid his fingers gently upon  
my lips, "Hush dear one but fol-  
low me." My eyes closed, the  
world seemed to fade away and pre-  
sently I was standing in a beautiful  
garden all alone. There were flow-  
ers everywhere, but all of the same  
kind—a luxuriant and pink tangle-  
ness of wild roses, nothing more.  
Suddenly it seemed while gazing at  
them, the pink hue changed to vio-  
let, and instead of the wild roses, a  
mass of dark blue, fragrant violets  
had taken their places. Nowhere  
were the roses to be seen, but every-  
where around me grew the violets,  
and the air was heavy with their  
perfume—the perfume which always  
reminds me of a heart full of sorrow  
but resigned.

As I wondered at the sudden  
change, I looked up and beheld  
again my friend of other days.

"Why did you bring me here?" I  
asked reproachfully. "Why this  
change from pink loveliness and  
fragrance to second mourning vio-  
lets and their oppressive perfume?"

Seating himself by my side he  
replied, "This garden is a type of  
our lives, yours and mine. Once,  
our lives were all rosy with hope,  
since then they have been colored  
by the violet of struggle mingled  
with defeat, but still tinged always  
with the violet, the conqueror's  
ray. "Do not weep, dear heart, it is  
the will of Him who holds the uni-  
verse in His keeping. Behold  
again our garden of life!"

Raising my head, I once more  
glanced around, and now the gar-  
den was clothed in dazzling white,  
a pure, glistening pearly white, a  
light never seen on land or sea. "It  
is the Edelweiss, my dear one, the  
flowers of aspiration which is found  
only after we have surmounted the  
Alps of our sorrows, and look for-  
ward to a brighter day, beyond the  
things of time and sense, where we  
two shall dwell in everlasting har-  
mony and love. Can you not bear  
the burden and wear the violet of  
struggle, since you have laid aside  
the wild rose of early hopes and  
joy to attain the flower more pre-  
cious than all—the Edelweiss of  
eternity?" I bowed my head and  
wept for a long time. Rising I  
found myself again in my own  
room, and the golden sunlight was  
pouring in at the open window. I  
had been asleep and dreaming for  
a long time, but I was comforted.

For the sake of the one dearest  
to me of all and who now dwells in  
the eternal, I will strive to win the  
immortal, eternal, flower, the beauty  
and nobility of which is fitly typi-

fied by the delicate pure Edelweiss.  
Buena Vista, Va.

## New Years at Elmira, N. Y.

Louise E. Zimmerman, secretary,  
writes from 112 E. Chemung Pl.,  
Elmira, N. Y.: The usual services  
are being held at the First Spiritual-  
ist Church of this city and meeting  
with success in attendance and  
growing membership. Mrs. R. W.  
Barton continues giving much food  
for thought and growth through the  
truths voiced and comfort through  
the messages. The following were  
elected as officers for the year at a  
recent meeting of the society—Pres.  
E. F. Evans, Vice-pres. Mrs. C. D.  
Mac Neil, Secy. Louise E. Zimmer-  
man, Treas. Silas W. Bevier, Trust-  
ees, Mrs. M. E. Stroman, Mrs. M.  
J. C. Marvin, Mrs. Harriet Rice,  
Mrs. P. C. Bowne, and Benj. Rhodes.  
The social and watch meeting held  
at the church New Year's eve, was  
another laurel in the endeavor of the  
Ladies' Aid Society to promote so-  
cial success and the feeling of good  
fellowship for all. The church was  
well filled throughout the evening,  
the musical program, consisting of  
vocal solos by little Miss Mildred  
Shipley, instrumental solo by Dana  
Blodgett and inspirational instru-  
mental solo by A. Sawin was greatly  
enjoyed. The psychic readings by  
Mrs. R. W. Barton, Mrs. Mary E.  
Stroman, Mrs. Mary Symes, and A.  
Sawin gave great satisfaction to  
those receiving and an increase to  
the treasury. During the evening,  
Mrs. Barton, under the controlling  
influence of "Dakota" gave several  
tests and messages among the vis-  
itors that were greatly appreciated.  
The "home-made fried cakes" and  
coffee served in the dining-room  
netted an increase to the funds of  
the "Aid." At 11:40 all present  
joined in singing "America" after  
which Mrs. Barton gave a short ad-  
dress for the closing moments of the  
year, enjoining each one to seek the  
way of thankfulness for the experi-  
ences of the past and a better un-  
derstanding of themselves for the  
best results and greater blessings  
for the year so near at hand. De-  
siring, that in the throes of the  
death agony of the dying year, all  
that was of inharmony, jealousy and  
unloving pass away and the birth of  
peace, love, happiness and prosper-  
ity enter with the opening and birth  
of the New Year; lifting all into the  
strength and knowledge of their own  
possibilities of spiritual unfoldment  
and the advantages of loving kind-  
ness upon the earth plane. With the  
singing of the Doxology, the old  
year closed the door of 1904, and  
1905 opened a new page, clean and  
unspotted, to receive its record of  
time; after which, the benediction  
by Mrs. Barton closed the first  
watch meeting held in the First  
Spiritual Church with the feeling  
of love and good will to all. Sun-  
day evening, the controlling intelli-  
gence of Mrs. Barton gave a soul-  
stirring and inspiring address upon  
the subject, The Soul's Heritage,  
how obtained, in which it was said  
in part; all that is noble, loving and  
true, all that is brightest and best  
is the heritage of the soul, obtained  
by and through living noble lives,  
overcoming, through the power of  
spirit of love, all jealousies, unkind  
thoughts and inharmonious con-  
ditions arising within ourselves, that  
may be outwardly expressed in vari-  
ous ways; and the New Year, with  
its untarnished page gives a golden  
opportunity to improve upon the  
past. Look within, guard well the  
thoughts that stir your soul to action,  
let them be of the best, that they  
may inspire you to realize your  
power for good and the drawing to  
you of all that is good upon mortal  
and spiritual plane of life. Tho'ts  
are things, and the unkind thought  
sent out will bear its returning  
strength of inharmony and unhap-  
piness, to be overcome only by and  
through the power of love, that con-  
quers all that is not of perfection.  
The loving thought and kindness re-  
turns with greater strength, and its  
attendant awakening of the aspir-  
ing soul to a higher and more per-  
fect realization of its divinity, vi-  
brating with all that is brightest and  
best in nature, uplifting and inspir-  
ing to higher and greater efforts.  
The thoughts within are depicted up-  
on the countenance, readers of faces  
and character will tell you. With  
the keynote of your being vibrating  
with every chord connecting with  
the invisible harmonies of perfec-  
tion, the soul will attain its heritage  
of all that is its own in mortal and  
spiritual sphere of action.

Now is the time to subscribe.

## A VETERAN

## Writes to the Secular Press.

The following article from the  
Sunday Record-Herald of Chicago,  
may be of interest to our readers:

The excellent article in the Battle  
Ground by the Universalist pastor,  
Rev. J. K. Mason, while interesting,  
reminded me of a Universalist  
preacher fully seventy years ago (I  
am now 85, active, agile and vigor-  
ous in body and mind), who quoted  
these lines of an old hymn:

Broad is the road that leads to death,  
And thousands walk together there;  
While wisdom shows a narrow path,  
With here and there a traveler.

Then he paraphrased it thus:

Broad is the road that leads to life,  
And myriads walk together there;  
While the road to hell is but fancy's  
path,  
Without a single traveler.

This paraphrase was far more  
"cute" than rhythmic or rational.

I am quite in love with Rev. Mr.  
Mason's definition of Universalism,  
which, by the way, is quite different  
from the Universalism of Rev.  
Hosea Ballou and Rev. Thomas  
Whittemore of the Boston "Trum-  
pet" era, who denied not only end-  
less, but all future punishment for  
the sins of this world, which easy  
way to heaven, through death,  
gave rise to these sarcastic lines:

Judas with a cord  
Outstripped his Lord,  
An got to Heaven first.

According to Rev. Mr. Mason's  
well-expressed definition of Univers-  
alism—really restorationism—in re-  
lation to Christianity, I am a Uni-  
versalist—a Universalist in a certain  
sense, and more, just as much more  
as knowledge is superior to faith.

Was it not the great gentle apos-  
tle who exhorted men to add to  
their "faith, knowledge," and who  
spoke enthusiastically of "knowing"  
of a "house not made with hands,  
eternal in the heavens?" Paul's  
positive knowledge of the heavens,  
the ever-arching spheres of this  
planet, evidently came through  
psychic phenomena. He had "vis-  
ions;" he was "caught up to the  
third heaven;" he "fell into a tran-  
ce," and also heard a "voice  
from the unseen silence" in brief,  
Paul was both Universalist and  
Spiritualist.

What a pity that "Christian Uni-  
versalists" have not grown up to  
the religious and psychic status of  
the inspired Paul! True, thousands  
of them have. In reality they are  
Spiritualists. I did not say spirit-  
ists, for spiritism is closely allied to  
if not the synonym of Babylonian  
and Old Testament necromancy,  
while Spiritualism, the direct anti-  
thesis of materialism, is in harmony  
with the Christianity of the Christ,  
and doubtless is that divine religion  
which will crown with moral grand-  
eur and glory the forthcoming  
ages.  
J. M. PEEBLES.

Battle Creek, Mich.

## WHY?

Why should we fret and worry  
About the other shore?  
Why should we have such heartaches  
For those who've gone before.

Why should we ask our god for help  
To strengthen and sustain?  
Why should we ask him o'er and o'er  
To still our troubled brain?

Why don't we look at nature,  
And p'rhaps we'll understand  
That all things pass the change called  
death  
To enter spirit land.

Why don't we listen to the wind,  
The snow, the hail, the rain,  
And see if we can't understand  
Why we should have such pain.

Old nature's laws were not obeyed  
Is why we've been oppressed.  
Our friends they leave us one by one  
For that eternal rest.

It's rest here for the body  
But freeing of the soul  
To roam to distant countries  
And trip from pole to pole.  
To gain in light and wisdom  
And build a home more fair  
Than they have had in earth life  
Where all is toil and care.

To learn more of the beautiful,  
The stars that shine above,  
And learn of the creator,  
Our god, the god of love.

—Dr. W. W. Payne.

Ashtabula, O.

Avarice is only good when exer-  
cising it to lay in a stock of truth.

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Carrie E. S. Twing, Tillie U. Reynolds, F. A. Wiggin, C.  
Fannie Allyn, Miss Elizabeth Harlow, Miss Susie C. Clark,  
Mrs. R. S. Lillie, Charlotte Perkins Gilman, W. J. Colville,  
Lyman C. Howe, Willard J. Hull, and others, who deliv-  
ered lectures at Lily Dale this summer have been steno-  
graphically reported, and they will be published during the  
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## LIGHT FROM EVERYWHERE



This department is conducted to enable Spiritualists and Public Workers to keep in touch with each other and with the work. Send us nothing of your own, but if you have any other items of interest, officers of societies, want to report of your meetings, entertainments, what you have done, your children, reports of success and other business meetings, in fact, anything 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 lines short and to the point. We will adjust them to suit the space we have to use. A weekly notice of your meetings appears on a postal card and 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 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 welcome. THE SUNFLOWER PUB. CO., LILY DALE, N. Y.

Dr. J. O. M. Hewitt, has returned to Chicago.

Dr. W. Yates has removed to Madison, Wis.

Bloomington, Ill., will have Frank T. Ripley for January.

Mrs. M. E. Skeels has been lecturing in Bloomington, Ill.

Mrs. Mary Garrett Shaw is in Springfield, Mo., lecturing.

Mrs. L. V. T. Vaughn has removed to 3017 S. Park ave., Chicago.

Mrs. M. Rubican is lecturing and giving tests in Denver, Col.

Mr. Grupp, the well known test medium, is in Spokane, Wash.

Prof. Louis Williams is doing effective work in Tacoma, Wash.

Prof. J. S. Loveland has been speaking in Los Angeles, California.

Mrs. Baillett has been doing some effective spiritual work at Utica, N. Y.

Clarkston, Wash., is making Spiritualists thru a number of home circles.

Georgia Gladys Cooley serves the First Society of Syracuse, N. Y., for January.

Mrs. R. S. Lillie delivered a series of lectures in Los Angeles, Cal., last month.

Mrs. Dearborn, the well known psychic of New York city has gone to California.

Mrs. D. A. Morrill will continue to lecture at Alliance, Ohio, for the present season.

Mrs. A. W. Kiser of Toledo, O., has been holding successful seances in Delray, Mich.

Dr. Barker delivered the Xmas lecture to the second Spiritualist Church of Baltimore.

Rev. T. S. Warner is being entertained by Mr. F. A. Knapp, 1151 W. Madison ave, Chicago.

Miss Florence Morse is in Boston and solicits engagements for platform work. Address care Banner of Light.

Mrs. Jennie B. Hagan Browne will be at the Iowa State Spiritualist Convention, Jan. 18 to 22nd. She lectures in Grand Rapids following this.

Decatur, Ill., has been having Chas. Winans and Mrs. India Hill as ministers to their spiritual wants. John Priest, a local worker, says Decatur is still on the spiritual map.

F. Corden White writes from Lake Helen, Fla., that Mrs. White is somewhat improved in health. They will remain at Lake Helen until the close of camp.

Mrs. Montgomery, correspondent of Harmony Circle, 54 Morgan st., Buffalo, writes that this organization is to hold a card-party. As she gave no date we presume it means yet to be decided.

Mrs. E. E. MacCarthy, who went to Muskogee, I. T., for a season's rest found the demand for opening a spiritual meeting so great that she had to consent, and has been kept busy for several months ministering to the spiritual wants of the people in that section.

Geo. H. Brooks will respond to calls for funerals in or around Watertown, N. Y. Would also hold mid-week meetings in different parts of the State. Should like to correspond with societies, who desire a speaker for March. Address 26 Main st., Watertown, N. Y.

Mrs. Jennie Hagan Brown will leave Holliston, Mass., on the 8th of January, and can be addressed to the 12th at Buffalo, New York—248 South Division street. After this Mrs. Brown will receive mail at the Progressive Thinker office. She will make engagements during the month of January for different points near Chicago and Cleveland, O. Will answer calls to attend funerals.

M. H. Vanbuskirk writes from Pasadena, Cal., that on New Year's Day (Jan. 2), a magnificent Floral Parade took place in that city. Among the amusements were grand Roman chariot races with prizes amounting to \$1700 offered for displays. There were flowers, fun and sport for all, and our folks were in it, of course, knowing how to appreciate the beautiful which is synonymous with the spiritual. Also that Mrs. R. S. Lillie was tendered a reception, which all enjoyed.

Mrs. Harry DeWolf of 998 Broadway entertained Sunshine and Harmony Circles at her home New Years eve—Mr. Chas. S. Hulbert, president and pastor of Harmony Circle presented Mrs. DeWolf with a very fine trumpet, to be used for Sunshine Circle, from Harmony Circle, as a slight token of the high esteem Harmony Circle has for Sunshine Circle. There were about seventy-five present, all having a very happy time.

Mrs. E. J. Demorest writes from Allegheny, Pa., that since Anna Eva Fay has been there attracting attention, the ministers have written articles against mind reading, denouncing occult forces and opened a crusade against Mr. Stephens of the Pittsburg society. This is very unkind of Christian ministers to do, who are supposed to be representatives of a Christ who sorrowed rather than rejoiced over that which he thought wrong. We would like these kind gentlemen to read our contribution on "The Light of Love" on the 5th page of this issue. Perhaps they would reconsider, and express a little more charity for their own sake. Heaven is not reached by condemning others, but by doing that which is blessed.

Dr. W. W. Payne writes from Ashtabula, Ohio: Mrs. Elizabeth Schauss of Toledo, O., lectured to large and enthusiastic audiences in the G. A. R. hall this city, the second and fourth Sundays of last month. Our Ladies Aid has been divided into two divisions, one side giving the supper one week and the other furnishing an entertainment afterward, and every other social vice versa. Mrs. C. A. Sheldon is a captain on one side and Mrs. A. H. Talcott on the other. Four weeks ago Mrs. Sheldon was presented with a handsome quilt by the society (quilted by the ladies) and last week at the close of the entertainment John Wallace with a few well chosen remarks presented Mrs. Talcott with a beautiful crescent diamond pin which was also a gift from the society. Our society is doing fine work now.

E. R. Fielding, Washington, D. C., writes: The auxiliary of the First association met at F. A. Woods the president. Mr. and Mrs. Geo. W. Kates give their services these evenings, also Friday evenings which is devoted to tests by Mrs. Kates after a short lecture by Mr. Kates. The Temple League met at Mr. W. Farrows, 216 Eye st. N. W., Mr. Kates addressed the meeting. The progressive euchre party meets every Tuesday evening at Mr. P. L. O. A. Keeler's, the slate-writing medium, well-known in Lily Dale. These parties are for the benefit of the First Association. Mr. Keeler's seances are held open to all desirable persons; ladies and gentlemen. Mr. Keeler has been established in Washington for twenty years. Please do not forget the mediums fund. Mrs. Mary T. Longley, the secretary, is taking subscriptions.

Our Syracuse, N. Y., correspondent, writes: The First Society of Spiritualists is not dead, even though there has been very little said to the press of late. It commences every Sunday and Wednesday evenings. Mrs. M. E. Clark, who has assisted since September 1, 1904, is now taking a much needed rest. Her place is being more than filled by Mrs. Georgia Gladys Cooley, of Chicago for the month of January. A reception and supper and watch meeting were all combined into a very enjoyable time. On Saturday evening there were many genial smiling whole-hearted workers in

the cause of truth present. Mrs. Cooley is a very able speaker, and message bearer, of whom we are all proud. There was a large audience to greet her at the first service and many are anxiously awaiting the next meeting. There is much interest manifest among many who are just coming into the dim light of consciousness of this beautiful truth. May this beautiful work grow and may the higher intelligences find proper avenues through which to lift the veil of sadness, and with gentle touch erase the wrinkles from the aged brows, steady the palsied hand and assist the sun to shine in the darkest places.

Secretary of the First Spiritual Church of Syracuse, N. Y., writes: I wish to state that we held a watch meeting, in the form of a musical and literary entertainment—opening with an invocation from Mrs. F. C. Arnold. Miss Lizzie Gifford then recited "When the minister comes to tea." Miss Josie Fargo read a fine selection entitled: "Over the river," also other recitations by our younger Lyceum scholars. The entertainment was closed by a short watch meeting service, conducted by our pastor, Mrs. G. Mudge. We had a full house and the evening was enjoyed by all. We now hold three meetings weekly—Sunday and Wednesday evenings and Sunday afternoon. The Universal brotherhood and Lyceum meetings have larger attendances than ever before. We cannot speak too highly of our pastor, Mrs. G. Mudge in her untiring efforts for our church and the cause of Spiritualism. She is beloved by all who hear her inspirational lectures on the higher teachings of Spiritualism. She is a true message bearer for the spirit world.

Transitions; Miss Bertha Schwank Springfield, Mo.—J. A. Robinson, N. Y. city.—Mrs. Electa Williams, Vicksburg, Michigan.—Mrs. Julia Nichols Stillman, Andover, O.—John Gill, Johnson Creek, N. Y.—G. Speery, Little Cooley, Pa.—A. Holdridge, Baraboo, Wis.—Henry Spencer, Nile, N. Y.—Miss Amanda Bailey, Salem, Mass.—C. H. Burdick, Providence, R. I.—

Mrs. E. D. Montgomery writes from Buffalo: On Sunday evening, Jan. 1st, the first service of the New Year at Harmony circle opened with a beautiful inspirational poem, Subject; "The New Year," after which "The Hart," a spirit guide of our pastor Mr. Chas. Hulbert delivered an interesting lecture on "Love, Mediumship, and obsession." He said, in mediumship we have love divine. Spiritualism is bringing to the world greater truths than at any time in the past. We are beginning to understand man's actual value. The understanding of man has been held in obedience, but now we are beginning to see and understand these truths. The closer we come in touch with nature the better we understand the source of life. Because you cannot see clairvoyantly does no invalidate the gift. You see the wires and hear the click of the telegraph instrument, but do not see the message. Still you know it is there. So these messages are being superceded by the wireless telegraph. Mediumship today is standing between the dawn and light of a new day. Mediumship is the stepping stone to God power. Who seeks mediumship to drag it down is electing to lose his own consciousness, for mediumship is divine. Mediumship cannot be bought or sold. It must be cultivated. It has brightened many homes, generated a better understanding between husband, wife and children, surrounding all with pure, spiritual love. Spiritualism makes us young again. It comes to us like a beautiful light, and guiding to a higher life. It is the hand maiden of truth, and prepares us for transitions. Therefore seek it and may you succeed far beyond your expectations, is the wish of your friends in spirit, Chas. Foster. This guide then gave readings and spirit messages.

D. Feast writes from Baltimore: Dr. Austin began his pastorate with the 1st Church on Sunday, Jan. 1st at the lyceum. He made a few remarks to the lyceum friends, which was cordially received. The doctor has entered into the work with a hearty good will. At 8 p. m. the speaker faced a fair sized congregation considering that the day was a sort of holiday. He took no regular text on which to base his remarks, but devoted his time to the general outliving of the works he proposed to do. He said in part

that Spiritualism does not claim to be super-natural—that all is the outgrowth of a natural law. Spiritualism teaches all good, all truth, all justice, and harmony etc. The address was most cordially received. The choir rendered beautiful music for the occasion. Miss Lula Hiltz again favored the congregation with one of her beautiful songs, entitled; "Baby fingers touching harps of gold." It was most beautifully rendered. There was absolute silence in the church when the young lady rose to sing. It seemed as if the golden gates of the spirit world were thrown open when she began. The spirit of some singer is evidently with her as it is not of the earth, earthly, but surely coming from beyond. Her singing is quite a feature of the service and draws many to hear her charming voice. She comes from a musical family—all musicians good, and true. Lyceum continues to grow.

Mrs. A. F. Reed, secretary, writes from Louisville, Ky.: Prof. W. Fitch Ruffie of the Chicago Church of the Spirit, has arrived in Louisville and is now residing for the present at 644 5th st. We had a very large audience and but one failure. Tests given to all. We are open to calls for the south, south-east or west. Our phase consists of psychometry, clairvoyance, inspirational lecturing, and telepathy under blindfolded conditions assisted by Mrs. A. F. Reed. Would like to hear from all friends and of any openings and wish success for all.

## THE BODY.

"The body has its claims—it is a servant; treat it well, and it will do your work; . . . attend to its wants and requirements, listen kindly and patiently to its hints, occasionally forestall its necessities by a little indulgence, and your consideration will be repaid with interest. But task it, and tire it and suffocate it, make it a slave instead of a servant, and, although it may not complain much, yet, like the weary camel in the desert, it will lie down and die."

The observant can always learn—even from the ignorance of others.

## Seek St. Marion's Relic.

The Syrian Catholic Mission of St. Marion, at Tenth and Ellsworth streets, was again besieged yesterday by many afflicted persons seeking the blessing of St. Marion's relic to heal their infirmities. From 2 o'clock until 6 Rev. Peter S. Corke-mas, the rector, was kept busy ministering to the applicants for aid from the relic. He seemed much exhausted by the demands made upon him during the past few days.

One of the applicants yesterday was Mrs. John Ford, of 810 South Howard street, who came on behalf of her eight-year-old daughter. The latter has been ill for nine weeks from typhoid pneumonia. The mother said her daughter, Julia, 15 years old had been cured several months ago of extreme nervousness and palpitation of the heart.

The rector will leave to day for the Shenandoah Valley.—Phil. Enq.

## FUNNYISMS.

A big pill.—"What is it my pet?" "Oh mum—mummy—I dreamt I'd sw-swallowed myself. Have I?"—Punch.

Wanted a circus.—The Child: Are you the trained nurse mama said was coming?"

The nurse: "Yes, dear; I'm the trained nurse."

The child: "Let's see some of your tricks."—Brooklyn Life.

She was Worried.—The Minister: "My dear madam, let this thought console you for your husband's death. Remember that other and better men than he have gone the same way."

Bereaved Widow: "They hav'nt all gone have they?"—Tit Bits.

His last request.—Casey: "Pat, if Oi die and ye come to me wake Oi want ye to promise me wan thing."

Costigan: "Name ut, Moike—name ut."

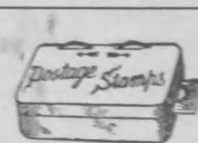
Casey: "Promise me that whin th' scrapping begins ye'll belt me wan or two good wans in th' jaw jist fer the sake of owld lang syne!"—Puck.

## AN UNCLE SAM STAMP BOX

1905	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	1905	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Jan.	1	2	3	4	5	6	7	July	1	2	3	4	5	6	7
Feb.	8	9	10	11	12	13	14	Aug.	8	9	10	11	12	13	14
Mar.	15	16	17	18	19	20	21	Sep.	15	16	17	18	19	20	21
Apr.	22	23	24	25	26	27	28	Oct.	22	23	24	25	26	27	28
May	29	30	31	1	2	3	4	Nov.	29	30	1	2	3	4	5
June	6	7	8	9	10	11	12	Dec.	6	7	8	9	10	11	12

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## SOUL INSPIRATION.

Synopsis of Lecture By C. Fannie Allyn  
at Lily Dale, Aug. 30, 1904.

Eternity is always unfoldment and growth, and consequently we are not able to say that which we believe or voice is the entire truth. We can only give you glimpses of it and it is for you to weigh it. You are your own saviors and gods. So when you ask of the inspiration of the soul divine, we tell you of what is divine to us.

You listen to an eloquent sermon or to sweet music, and you say that is divine; or you see the beautiful sunset depicted in the heavens or on the canvas of the artist, and you say isn't that divine? You hear of some heroic deed, and say this is divine; the Psalms of the Bible inspire many and they say these are divine. If these things appeal to your sense of the divine. If they will make you love one another, help one another, will make better men and women, then hold to your ideas. You for many years have sought your divinity on Sunday mornings in divine worship and prayer, but many of us have grown weary, and our hearts are heavy, when we see the wrongs, injustice, bitterness, starvation, hatred, envy and malice that is about us in this world. And some of us say we must make our divinity a little broader and deeper and bridge the now instead of the hereafter. We do not believe that heaven is for the few, nor that the Spiritualism that we believe in is confined to the few, but it is for all.

In the olden time the belief prevailed that the Ruler of the World was not one special God, but that there were many Gods, which were the spirits of good and noble men and women made perfect. At that time they had gods, and goddesses, women as divinities. But when we came into theology we had a different condition of things, and we only had a God, a man, Jesus. His twelve apostles were only men, and we were taught that they were divine. In the Garden of Eden was Adam, and they tell us that from the husband came the wife Eve. Eve said I have love, sympathy, a heart and brain, I want to know! banish me from Eden, but let me find knowledge! So Eve answered to the callings of her human soul, and saved the world, if the story is true. We want the divinity within you, the inspiration within you, your soul divine,—these are the things which the world can understand. You may fight about creeds, you may fight about Gods, you may fight about Bibles, but when it comes to humanity we say you are one in a mass of divine inspiration. It only needs the human soul co-operating with other souls, to end the struggle of the past.

There was once a woman called Hypatia who was a heathen, but she loved humanity, so much so that she did not understand God. She believed in the throbbing heart of humanity. She said, let us live to help one another and we will thus help the world a little. She had a lover and she gave up her lover for this principle, and her home too she left to work for humanity. It is a hard thing to put aside home and love and lover and take hatred in their place. She went to different schools teaching her philosophy as best she could, believing in love and divinity to save the soul and make women better, truer, purer. The Christians did not believe in her and in her principles and teachings, and not being able to down the principle, they downed her, the woman. Thus ended the life of Hypatia.

To us the inspiration of the soul was not to the men who murdered, but with the woman who gave her life that women might be made happier. But in the soul of the woman who gives her life to her home, who sometimes in the kitchen is torn and tossed by disease, worn out with her unhealthy work, which is often touched with filth. I recognize in this woman a soul divine that goes down into the depths that her children might be lifted up. It we only gave the time and money to bring up and develop our children as we do to bring up a good breed of dogs or a fast race horse or even the acts, our men and women would be better than they are today. Emerson says we should educate our children a hundred years before they are born.

But we think that if we begin even twenty-five years before birth we should have a better race of men and women. We have had the gospel of God and Jesus talked to us for hundreds of years, and yet we have to have societies for Prevention of Cruelty to children; 95% of those taken from ignorant and abusive fathers and mothers have turned out to be reputable citizens. This shows to us conclusively that the downward growth of many children is but the result of environment. There is no hell only what you make and there is no heaven but what you make, and no criminality only what you delve in, and there is no savior but in the inspiration of your soul divine.

What do spirits subsist on? If while you were returning from work there came a cry of help from some soul in danger, you would have no thought of something to eat until you had given salvation to the person in trouble. Sometimes a young man is tired and hungry, and is going home in the evening, and sees a sweet girl whom he loves. He no longer thinks he wants any supper. The engineer who has to carry his train to its destination in safety does not think of food for his body until his duty is done, or until he is sure there is no danger ahead. Nor is he convinced that all is safe simply by his faith, but he finds out definitely, he depends upon knowledge and fact. This is the food of the spirit, and this we believe to be the food on which you will subsist in the other world. When back from the spirit world a child voices a message to her mother, that mother has sustenance. When the wife hears the voice of the husband whom she loved and who loved her she does not want physical food. This is all that she asks, and it is what the soul lives on. When you have passed to the other world, that blessed world of the inner life, where we know each other, and where hate and malice are done away with, I believe that there you will subsist on the spiritual element of love and good will, peace and harmony, you will subsist on spiritual things.

This is what the human soul needs; but while their is a poor farm, while we have working babies, while a brother man, the dusky who can be lynched in a Christian land, we still need help from the spiritual world. Our duty is to the living. We strew flowers on our soldiers graves on memorial day, but what we should have done was to educate the people of our land during the lifetime.

## RAISING OUR MORAL TONE.

Will Not Be Done in Politics Until Our Women Vote.

The state constitutions of Wyoming, Colorado, Idaho and Utah make no discrimination against sex. Women are citizens and vote on equal terms with men. All other state constitutions make invidious distinctions. The majority classify women, idiots, criminals and untaxed Indians in the category of the disfranchised. This official brand of inferiority reflects on the moral tone of the nation. Politics, the religion of our national life, is a synonym for corruption and vice. The morality and purity which women could infuse into public affairs are denied on the most illogical of pretexts, while the naturalized foreign felon is admitted to participate in citizenship.

So lightly do we hold the claims of men from the standpoint of fitness to govern that in fourteen states a foreigner, knowing nothing of our institutions or principles, can vote "on intention of being naturalized," even though he has just landed on our shores. The American born woman, with a line of American ancestors, is superseded by these alien hordes.

That one half of the people of the nation should be dominated by the other half upon no better credentials than those of sex is an injustice that mocks our republican motto of "equal rights for all."

IDA PORTER BOYER.

## Topic For the Progressive Lyceum.

Sunday January 15, '05. S. E. 57.

What is Success?

Gem of Thought:—

"He is most successful who succeeds in making his own life most perfect."

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

It is not self love, but self respect that counts.

## WON'T HURT THE HOME LIFE

Giving Women the Ballot Won't Detract From Her Dignity.

Men differ as to religion and politics, but in their ideal of woman they stand firmly united. With one accord they declare that the ideal woman is the one who devotes herself above all things to the ways of her household, and so exclusive must this devotion be that one of the most frequent objections to woman suffrage is that even the fifteen minutes a year necessary to the casting of her ballot would seriously interfere with her home duties.

It has always seemed a detraction from the dignity of marriage that a wife's duties were so closely allied to those of a valet or a household servant. A man would not seek inspiration after a hard day's work in the society of either, and yet we find men saying that women best adorn the home, but we observe that in general men avoid it for as many hours a day as possible.

Has it come to this, then, that men do not really care for the ideal which they profess to cherish? They flock in numbers to applaud woman as an actress and as a lecturer. The less she conforms to their ideal the keener seems their desire for her society.

A few weeks ago in Washington the geographical congress was proud to honor Mrs. Fanny Bullock Workman, who holds the world's record among women for high mountain ascents. She has scaled a number of the giants of the Himalayas, which have never been climbed by any man excepting her husband. What could be more foreign to the cherished ideal than mountain climbing, and yet here is a case where by trailing that ideal in the very dust Mrs. Workman finds herself the trusted friend and companion of her husband and the honored speaker at a geographical congress! What, then, is the status of the much vaunted ideal? The honors seem to go the other way. It is absurd to expect women as a class to devote their lives to fulfilling man's ideal only to find the finished product a drug on the market.

ANNA C. ETZ.

## A VERY LOW PEDESTAL.

That on Which Women Are Placed With Other Inferior Creatures.

In a recent number of Collier's Weekly Richard Harding Davis gives a vivid description of the Yoshiwara of Tokyo and pictures for us "The Ladies of the Golden Screens," caged behind bars of iron like wild beasts. He wonders "how a nation can advance as Japan is advancing when its women hold so low and insecure a place."

"The American," he says, "is used to placing his women folks on a pedestal. Ah, yes! So he is."

In many states today women are still standing on the pedestal of the old English common law. Their property belongs to their husbands. Even the clothes they wear are not their own in the eyes of the law. They cannot buy and sell as single women can. Their wages belong to their husbands, and they cannot make a will.

We place our women on pedestals by opposing their higher education, debarring them from the learned professions and relegating them to the kitchen and the nursery. There are but nine states in the Union in which a married mother has any right to the "custody, care and nurture" of her own child. In the rest of the states mothers stand on a pedestal and fathers have the legal right to manage the entire life of their children, even to removing them wholly from the "custody, care and nurture" of the mother.

In most of the states women are denied all participation in the affairs of the government under which they live, and they stand on a very lofty pedestal along with idiots, minors, lunatics and criminals.

A pedestal is a good place for a statue, but a very poor place for a live woman. Her place is on the common earth, side by side with man, sharing his responsibilities, his privileges and his rights. This is the sort of pedestal to which women are slowly and surely climbing.

LIDA CALVERT ORENCHAIN.

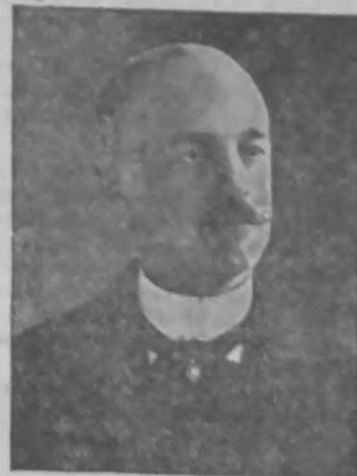
## OBITUARY.

Passed over at Nile, N. Y., Dec. 30, 1904, Henry Spencer, aged 73. He has always been a fair and independent thinker, and for a long time a Spiritualist—had the pleasure of enjoying the consciousness of the presence of those gone before, which helped to make his last days bright and happy in that it was his wish to be with them. Thus had no fear of death.

MRS. MARY E. WILBER.

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

1904

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