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THE PHILOSOPHY AND PHENOMENA OF SPIRITUALISM

THE PHILOSOPHY.

AN EXPERIMENT IN PSYCHOMETRY.

RECORDED BY CHAS. DAWBARN.

For many years, as my readers well know, I have founded every article upon some proved, or asserted fact, always seeking to learn its lesson. This is called 'reasoning by induction,' and has become the proud boast of the present era. On the other hand, many a brilliant scientist such as the late Professor Tyndall, claims that the search for truth may also be "deductive," that is to say, a theory may be assumed, but which theory will stand or fall according to facts afterwards discovered. In both methods it is thus seen that the fact is the all important point, and demanded by reason before any discovery is deemed worthy of discussion.

The one peculiarity of psychometry is that its conclusions often seem to be pure assertions, and without rhyme or reason, so far as the sensitive knows. And many or most of its statements can only be counted as probabilities. But in every-day experiments dealing with what Denton called "The Soul of Things" there was often an element of known truth that awakened wide interest. But when the learned professor commenced to experiment with entities outside our own planet life he soon reached the apparent limit of the powers of his sensitive. A very remarkable experiment of his should teach us all the lesson that the power of man the mortal has its rigid limits that it is very dangerous to attempt to pass.

By the use of a telescope he had 'focused' one of the smaller planets on the forehead of his young sensitive. As a result he received many positive and interesting statements concerning that planet and its living inhabitants. So far, though of course beyond the proof demanded by science, his experiment seemed to be a success. He presently attempted the same experiment, but with a star instead of a planet, and at once learned his lesson of the danger, for the poor sensitive fainted, and was with difficulty restored. He made an attempt to pass psychometrically through the ether of space, and out to an enormous distance requiring years for even light to travel at 186,000 miles in every second. So the fact of the impossibility or at least the great danger of such an attempt was demonstrated.

It had not then occurred to the writer that there was a similar danger for a sensitive who would pass INWARD, far beyond the vibrations of our visible universe. So he induced a friend to experiment in psychometrizing a spirit visitor, and, if possible, sensing his conditions and home surroundings. From the first it proved very difficult, only a few lines being written before the sensitive was obliged to stop. At last it became evident the experiment must cease, or the psychometer would pass out of his body. What was written under these adverse conditions is now given to the reader. It seems to embody an important truth as to the effect of death upon form, and its vibrations. The power of thought upon substance seems at last to become supreme, and compel form to an expression impossible in earth life.

To some minds this will seem most reasonable, and to such the writer feels the following details may prove of deep interest.

EXPERIMENT.

Can it be possible to psychometrize a sensation? I find myself mentally passive, recognizing only the well known touch on my forehead of a spirit friend, whose presence I have welcomed for many a year. Usually I have sought to catch his thought, and thus hold sweet communion with the invisible. But now I am calling upon my own inner self to take control, exactly as when holding a letter, and 'soul-measuring,' its writer. Pure Psychometry is unblended with either clairvoyance or clairaudience, but demands utterance, without rhyme or reason, of whatever thought comes that may be framed into mortal language. That shall be my passive attitude while now attempting to psychometrize my spirit friend, and thus reach out into the life beyond death. And just as the sensitive breaks loose from the influence of a letter, and reaches out into a thought-world with which that letter has no direct connection, so I venture to hope that this spirit touch upon my forehead may prove but the 'gate ajar' into some scenes, and perhaps experiences, with which my spirit visitor holds no personal connection.

I sense a bright light, and yet I see nothing. Now the light moves, and is evidently connected with the touch I feel upon my forehead. That touch gradually pervades me, and I become enwrapped in what evidently is an aura. That aura is an emanation from a love center, for it fills me with a sensation of happiness. But I am not content. I want to know. My individuality is acute, and not for a moment merged into that of another.

I begin to sense the meaning of harmony. It is founded on thought, and thought is universal. Everything thinks, for thought is individual intelligence in activity. Such thought is always finding its mates. Attraction and repulsion are thro's of which aura is the expression. I discern that form is not really bounded by fixed lines. It is ever reaching out, and experiencing new sensations by contact.

I now sense that life without contact is impossible, but it is contact of auras, of which sensation is the expression. I had thought that that form was the essence of individuality. I now see that intelligence cannot be confined and limited by form. Form is merely the momentary expression of intelligence acting upon substance.

The light around me increases, and I now discern that intelligence is alive, but is ever changing the expression of its individuality. I am surrounded by auras, each expressing its thought by its form. I am in a thought world, and I discern that progress consists in the power of thought expression.

Limit thought and form crystallizes. Herein is the difference in spheres. Thought crystallized is hell. Forbid the aurora to scintillate and midnight grows dark and gloomy. Earth life is largely an expression of crystallized thought. As thought frees itself it leaves the sorrowful planet. Death leaves the molecules of form further apart. If still 'crystallized' they cling to earth's threshold.

I am startled at the ever-changing forms now around me. The light seems to inhere to the individuality, whatever its form. I sense a playful child ready for a romp. Without an apparent effort I discern a decrepit old age. And now, with wonder, I am sensing the same light sparkling through the form of perfect womanhood.

Yonder are three lights that have blended, as if for earnest discussion. They impress me as students pondering some unsolved problem. With movements that seem like flashes they pass into a building I had not before noticed. It seems to be crowded with similar light-forms that remain constant, while flashes are sparkling in marvelous colors that impress me as wise thoughts passing from one to another.

I cannot describe the building. At one moment I sense it as in the form of a temple, itself a triumph of architecture. But I discern that no two intelligences will see it alike. It tells to each its use and its service for his individual need. To those now gathered it is sensed as a place for earnest discussion of some theme interesting to all alike, and I judge deemed of grave importance. It appears to me to be a gathering of learned scientists, exchanging experiences in these light and thought-natures. The main thing is that these thought forms, and the building itself seem to be in harmonious association, thus avoiding the possibility of discord.

I have no means of comparison. It is all unlike any experience of my own past. Yet it seems susceptible to the power of my own thought. If I single out some form and think of it as that of a learned professor, he becomes that to me, and remains in that form to my perception so long as I hold him to it. But I can see that to his fellows he is unchanged. The building itself is a cathedral, a temple, a legislative hall to me, just as I think it, but to those around me it is evidently just what they each need, and are now using for a special purpose at their present gathering.

This freedom from the limitation of form is itself a glorious sensation, and an experience impossible in normal life expression of our little planet. But I discern that it is itself a growth, for I sense no such freedom, no such power of thought, no such wondrous flashes, in any condition of sphere below this. Though comparison with my earth experience is impossible, yet I discern that the conditions I am sensing are the result of steady development. And in an effort to study the steps of such progress I find myself watching the changes wrought by the process called 'death' upon man the mortal.

Yonder is the poor mortal with his crystallized form, which knows so little of response to thought-flashes. I sense crystallized tho't as itself 'death in life,' and the concrete form is in perpetual collusion with other concrete forms. No blending is possible, so selfishness, with its horrors, is the resulting effect of unblending forms. Planet life is thus form selfhood; each unit a form-self that can touch, but not blend with another form. This is world history, with all its hellish results.

When concrete forms can agree to gather for awhile they may grow into molecular aggregates, but still there is perpetual movement too and from each separate unit. To mortal vision the molecular form, with its hard unblending expression, seems the essence of nature, and he thinks only in the terms of such

(Continued on Page 8)

THE PHENOMENA.

Rev. Dr. Minot J. Savage on Spiritualism.

Since Rev. Heber Newton's avowal of his belief in Spiritualism, Dr. Savage has been interviewed by Rev. Thos. B. Gregory of the N.Y. Herald, who writes:

The Rev. Dr. Minot J. Savage, of the Church of the Messiah, this city, the most prominent Unitarian clergyman in this country, does not hesitate to say that the intercommunication of spirits, the dead with the living is a fact—a fact that has been demonstrated to him by evidence that is not to be questioned. I may say here that Dr. Savage is, theologically speaking a liberal of the liberals, a firm believer in evolution," thoroughly schooled in the teachings of modern science, and snugly up to date in all the latest deliverances of the twentieth century intellect.

And yet Dr. Savage is convinced not only that the so-called "dead" continue to live, but that their spirits do actually appear to and commune with the spirits of the living here on this earth.

Dr. Savage says that he has had experiences that are not to be explained upon any other hypothesis than that of spirit manifestation.

I called on Dr. Savage yesterday at the church study, had a long heart to heart talk with him upon the ever interesting subject of spirit manifestation, and the entire interview, taken down verbatim by my stenographer.

Among other things said by Dr. Savage in this interview, are:

I have been studying this matter for over thirty years. I preached against it before I had any practical knowledge on the subject. Certain things occurred which made me feel that it was my business to know something about it, as there were thousands of people in the modern world believing in what is either the greatest truth or the most lamentable delusion conceivable. It seemed to me that I, as minister of a parish, ought to be in a position to advise and help my parishioners when they came to me for advice. I therefore began a systematic and earnest study of the matter. I have studied it always in a purely scientific method with the one single desire of trying to find out what was true. Indeed I cannot understand the attitude of any man who wishes to believe anything that is not true on any subject.

Never until my son died five years ago, did I try to get a communication from anybody. I have had hundreds of sittings during these thirty years and have studied these things just as I would a fossil or any scientific problem. I have found a good many frauds and have exposed a good many myself. I have found a great many people who seemed to me not intentionally hypocritical, but whom I may speak of as self deluded. They had strange experiences and flew off to a spirit to explain them, when perhaps they did not need to go so far. But during these thirty years I have gathered a large bit of what I believe to be fact beyond question. I can explain these facts on the ground that I have had communications from the invisible intelligence. These invisible intelligences always claim that they are persons who used to live in this world. While this theory will explain my facts, I do not know of any other which seems to me satisfactory. Some of them might be ex-

plained by telepathy, but in my judgment not all of them. I thus hold my belief at the present time as a provisional hypothesis in the strict scientific sense of those words. If somebody can explain the facts in some other way, I shall feel bound as an honest man, to consider his explanation.

A SPANISH MEDIUM.

It is reported in the Two Worlds that recently an offer was made by Don Segundo Oliver of a reward of £800 to any person capable of producing certain phenomena, or offering an explanation of them, otherwise than by the intervention of spirits, when three skeptics waited upon him to test his powers of diagnosing disease. One was a professor of mathematics, a second a doctor of medicine, and the third a priest. Two of them were suffering from chronic diseases, and asked him to locate the seat of their maladies. He asked them to retire for a few seconds, and while they were out of the room, his hand was suddenly controlled, and it wrote: 'Isidora, aged 50 years, born in San Sebastian, died on the 31st of March, 1870, of intestinal cancer; left three sons, of the names and ages: P. 15, C. 18, and M. 25 years.'

Three gentlemen were questioned to ascertain if either of these names or dates were in the thoughts of any one of the three, so that he might be assured there could have been no mind reading in the matter. Their answers were explicitly negative. Then he read the communication, and one of the gentleman exclaimed: "Isadora is my mother, and all the statements she has made are exactly true."

The medium's hand was then controlled to draw a portrait of the lady, whom he had never seen, and of whom no photograph was known to exist. It was immediately recognized as an excellent likeness; and when he proceeded to diagnose the two cases he was so wonderfully correct that the medical man declared his powers of diagnosis were remarkable; and the priest was so impressed by what he had seen and heard, that he made a vow never to preach against Spiritualism again.

TELEPATHY AND DEATH.

A correspondent of The Daily Mail (London,) writing from St. Petersburg said at the time:

"An interesting case of telepathic feeling occurred here on the day of Verdi's death. A musical party took place in a private house. The night was spent in singing and piano playing. At 4 o'clock in the morning the wife of the host suddenly expressed a desire to hear Verdi's music. 'Aida! Aida!' she cried much excited. One of the guests played the duet of the last act of Aida. Another guest who was listening attentively suddenly felt that Verdi was dying at that moment, and soon as the duet was over, called out: 'Ladies and gentlemen, Verdi is no more; let us honor his memory,' pulling out his watch he added: 'Now it is ten minutes past four, and at this very moment Verdi has died.' Most of the guests laughed at the idea. Next day the newspapers brought the news of Verdi's death, that he died at 2:45 on Sunday morning. As there is a difference of one hour and 25 minutes between Milan and St. Petersburg time, Verdi actually died at the very moment the musician declared.

Chastity combines purity of tho't and action.



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WHO ARE OUR ENEMIES?

It has been frequently asserted that opposition to Spiritualism from without has never harmed it because such opposition never debars an independent thinker from investigating its claims—nor the curious, when told it was forbidden fruit—while the weak-minded who are governed by others' opinion are thereby held aloof from it without our aid or advice.

An opposition that is rather invited than feared, therefore, cannot be a very formidable enemy—yet we hear tell of the enemies of Spiritualism. Who and where are they? Do they perhaps look so much like Spiritualists that we cannot distinguish them from the real thing?

Are they enemies in disguise, or are they simply our erring brethren who imagine they are benefitting the cause by methods and means that are offensive to the best element in our ranks—people who lend it tone outside—and who in consequence withdraw from the body politic?

We would prefer to think the latter because we imagine ourselves nearer the truth to do so; while the real enemy never becomes an insistent advocate of our Cause. Firstly, he doesn't know enough of Spiritualism to disguise his ignorance, even if he does, to disguise himself as a spirit or counterfeit mediumship. And secondly, he is too readily discovered, plying his trickery before Spiritualists. His method of advertising in the secular papers already betrays him. It is the non-Spiritualists who get bitten by him, and when exposed, the ignorant outside world talks about having exposed Spiritualism as being founded on such trumpery. If anything, it only exposes its own ignorance by such belief.

But even this would not affect us if some of our own benighted brethren did not take it up in the foolish manner that they often do, and which really makes the world, and Spiritualists too, believe that it is the work of mediumship, as though mediums need counterfeit spiritual phenomena.

It is the wrong handling of these outside frauds and the unnecessary hue and cry by our over-zealous brethren that does more harm than good to the Cause. No religion or science upholds the truth of its aims by telling what it is not, but by telling what it is. We say Truth only needs a hearing. Then let it be heard with dignity, not by complaining of others' frauds. A servant who was not particular about relating things as they were in fact, and suspicious of being doubted, would add "and that's the truth!" Finally his master said: "Your repeating that so often makes me believe you are lying!"

So it is with us. By repeating that we didn't, finally makes everyone believe that we did. Let us repeat what we are doing, and the world will finally believe us. It will then come to us for information instead of going to the pretended mediums.

Of course, we have others in our ranks who are equally led astray by over-credulity. They go to the oth-

er extreme and relate too much in one experience, as though they would astound an inquirer into acceptance by the marvellous only. Let that be their own experience.

Then comes the man with the pen who tells needless things, also to astound the tender hearted with his wisdom (sometimes to market his values.) However, it is not the "Better Way" of doing things. We do not help any cause by lifting the little dark curtain to the lumber-room and holding down the big and bright curtain with its beautiful, hopeful and love inspiring truths—its sunshine and gorgeously scintillating gleams of light rays from the Higher Realms.

The pen may be mightier than the sword under circumstances, but is also the mightiest in doing harm to its own cause. "Oh, that mine enemy would write a book" has not been so much our good fortune to rejoice over as it has been that of our skeptical opponent, who can pick up many books and sensational newspaper articles by which to condemn Spiritualism out of its own mouth (pieces.)

Let us be less smart and more wise. The world may love treason but it despises the traitor. So, he who thinks he is doing something smart by exposing the shadows upon his own cause, or hopes thereby to inherit his individual purity, only exhibits the contempt of his co-adjutors without gain outside.

If individual happiness depends upon harmony with other souls, and the same be forfeited by such antics, some will need pity after leaving their material strongholds.

Be true to your Cause by presenting its brightest side, and you not only gain the respect of the world, but will also find yourself attracting the influences compatible with your thoughts—like attracting like.

"Seek, and thou shalt find"—light or darkness as the heart wills—enemies or friends as the soul invites—and thus make yourself an enemy or a friend to the Cause by what you make of yourself.

WHAT IS SPIRITUALITY?

A somewhat erroneous idea seems to be prevalent as to the real meaning of spirituality.

The most common is that everything not connected with something spiritual must be unspiritual.

This is going to an extreme. A man need know nothing of things spiritual to be spiritual minded or be so in daily life.

It would be nearer the truth to say that everything not unspiritual is spiritual; for it is the spirit in man that directs, and if the individual acts up to his highest conviction, he is acting in conformity with the dictates of that spirit.

But his spirit may be wrong; i.e., he may be wrong. But as long as he is not wilfully or knowingly so, he is still not out of order in the absolute sense.

Knowledge and wisdom come with experience, and experience teaches. Who does not abide by this is not allowing himself to be governed by the spirit of reason, but by that of unreason, which is not spiritual. It is resisting the spiritual that marks the unspiritual.

This, of course, does not apply to the weak-minded or unbalanced—unless a man wishes to demean himself to this state in apology for a mean act, which would only substitute mistrust for pity, and rob him of his self-respect besides.

A man without self-respect has very little or no spirituality—being just the reverse of him who has, even though lacking in all that dominated spiritual.

And a man may write or discourse beautifully on spirituality and yet not be very spiritual. As inspiration may precede understanding it may precede the moral force to exemplify its teachings. But if the inspired knows enough to be true to himself he not only grows by his own teachings but becomes an avenue for higher teachings or truths without end. The secret of eliciting truth from Nature lies in the application of inspired truth to oneself.

Such is true spirituality. But the man who works for a living is also spiritual. Indolence is unspiritual because it is inaction. Life is perpetual motion, and spiritual inaction is like stopping a clock—time lost to be made up by extra exertion or suffering to regain accordant vibration with Nature. Sensualism or intemperance in anything is unspiritual because detrimental to health, and on bodily health largely

depends the perfect rounding out of the spirit. Selfishness is unspiritual because it destroys the potency of the will—the spirit's locomotive power. Uncharity, hate, or resentment are unspiritual because they rob the soul of its stimulant for development. It leaves the soul in a warped condition after death of the body—dwarfed comparative to the unkindly feelings harbored during earth-life. Intemperance makes the spirit dull and wearisome; selfishness weakens it, and illfeeling deprives it of the happiness that the reverse brings as its reward.

Thus it is not what we think or discourse upon that constitutes spirituality, but what we do and feel towards others. Mind is but the index that shows the way. To exemplify what comes out of it is the Truth. Living a thought makes it a thing—a fact. Nor can we lay claim to it until expressed in act or feeling. To preach charity or love without exemplifying the one or feeling the other is orthodox, not spiritual.

But the ignorant man who feels kindly towards humanity, is trying to be charitable, is honest or just, or is not idling away his time unprofitably has ten-fold more spirituality than one stuffed with unused truisms or moral teachings. It is not mind alone that leads to heaven (happiness) but heart. Kindly deeds, kindly feelings, and sincerity behind them are what lead to light, power and happiness—the intuitive struggle of every soul incarnate.

And who possesses these three virtues has all the spirituality necessary to land him safely on the other shore. Now, if he desires light to steer him on the way and to facilitate understanding, Spiritualism offers a good field for the purpose in that it possesses the most practical philosophy for spiritual unfoldment.

Orthodox teachings are like the "all mind" philosophy. The followers of one hope to reach heaven by Faith; of the other by Knowledge alone. Modern revelations show that other principles are also needed to be observed for spiritual perfection or happiness.

And to observe them practically constitutes Spirituality—whether as a teacher thereof, a laborer, a politician or a servant.

Where the heart is there it longs to be at home, however humble its surroundings. Happiness cannot be found in the glitter of worldlyism, nor in sensual or selfish pleasures, searching for popularity or wealth. The heart will claim its own in the end, and then the remorse when it has been remiss and reviews its own book of life. Conscience is a cruel judge, being that of Reason, and the latter will rise in its might over all when the sun of worldlyism sets in the human consciousness. Prepare for the night, that at this setting, there will be another sun rising in the soul, whose light will dispell the clouds of an unspiritual past that has the word INJUSTICE traced in their overhanging mistiness. But with Justice in the dawning the human heart is ever at home, for it then dwells in the light of causation or the universal law of justice.

This being the last week of our offer to send THE SUNFLOWER to trial subscribers for the balance of 1905 for 50 cents we trust it will not be overlooked. After the 31st of January the subscription price will be \$1 a year, and cheap at that considering what is in store for our readers. While truth cannot be patented we still hold the lead on some of it which is not generally known and cannot be without knowing the method of eliciting it from Nature.

The plea in behalf of enthroning ignorance in Spiritualism because Christ did not ask his Apostles whether they understood grammar, will not hold good today. In Christ's time ignorance was the rule, and it makes a decided difference who are our representatives. To make progress we must be up to date.

"Seventeen Citizens of Kansas" have memorialized Congress in behalf of a constitutional amendment recognizing the authority of Jesus Christ as the ruler of the nation.—Johnny, get your gun!

Not by what others fail to do are we judged, but by what we fail to do, however much we may call the attention of the public to the first named.

Inspiration often precedes understanding.

PSYCHICS.

There is no tax on truth. To understand natural law study the human will.

Think pure to keep the consciousness clarified for inspiration.

Do right in order to hold your peace with Nature.

Be true to prevent a break in the harmony of self with your loved-ones.

Selfishness is the negative or unspiritual exercise of the will.

It is not the acquisition of truth, but its rightful application that perfects the spirit of man.

Kindliness of heart holds "the gates ajar" to the soul.

Remain your paper to a neighbor who you think is ripe for a higher revelation than what the secular or church world furnishes him with.

The human will can break chains that no material power can—even though they were forged of gold—bonds.

Justice and honesty are stimulants to soul independence and consequently to stay an impotent will.

The human will righteously exercised unfolds its spiritual potency.

SATISFIED.

"Take back that heart you gave me,"
 The angry Prep girl cried;
 The butcher gave her liver,
 And the maid was satisfied.
 —Ohio Wesleyan Transcript.

Bishop Heber Newton on Clairvoyance.

Dr. R. Heber Newton, acknowledges CLAIRVOYANCE and telepathy to be FACTS, and that spirits of the departed communicate with mortals. One by one we learn the truths. I have been unfolding psychics and students ever since 1893, when I discovered the LAW by which anyone, whatever his station or age in life, can realize his clairvoyant sight. My book on CLAIRVOYANCE demonstrates the fact of clairvoyance. You can demonstrate it too. Buy my book or take the college course and learn the system. Remember, I am the pioneer of the science of clairvoyance, having published the first book on the subject. By applying my system you can do what the prophets of old did. My work has stood the test of twelve years. Do not delay! That book will open your eyes.

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LILY DALE NOTES.

What news? Shall we tell you something pathetic, weighty, sentimental or humorous? Perhaps the latter, since the world rather laugh than cry.—Camp visitors may remember a canine who manifested a great predilection for flowers, often entering into the very heart of their beds to express his love and exemplify his delight for human taste and culture. This poor creature, while innocently admiring (to the extent that his but one remaining eye permitted) another of his own kind—a brute double his size—the latter took offense, seized our much beloved artistically inclined canine and choked the existence out of him, and, be it sorrowfully related, from which he died. The animal that committed this foul deed in our peaceful burgh, became so elated over what he erroneously considered a good riddance, that he thought himself a privileged citizen to lord it over all. But one night a gun went off—presumably with another citizen behind it—and the second canine was killed, from the effect of which this one also died. Thus two sympathetic souls had losses to mourn, and campers next summer will miss an artistic friend, who was at times the subject of considerable comment—if not loud, deep.—Among the weighty but notable events is the preparation for harvesting the ice crop. Horses are seen upon the lake pulling the scrapers that clear it of the frozen snow and marks out the places selected for cutting. This may be a commonplace sight to lake dwellers, but is unique, nevertheless, and has that appearance to green city people.—Among the sentimental happenings of recent date are the wedding of two pair of hearts by the bonds of love—the one sweet thing God left to man when he kicked him out of Eden—all of the parties being known to our campers, one of which mention was made heretofore and of the other is made now. May all of them have found their heart's ideal and comforter through the rest of life.—The weather? Well, we've been having weather right along—same as before without any other weighty incidents than that the snow is still bearing heavily on the flower beds and the graves of the departed canines, to which let us say: Requiescat in Pace.—For further information, see Notes.

The News of Palm Beach, Florida, brings the following bit of news which may interest our campers, as both of the concerned are among our summer visitors: "A very pleasant party gathered in this city on Monday evening at the Narcissus cottage to witness the wedding of Mrs M G Crouch, of Erie, Pa., and Hon P W Birkhauser, of Omaha, Neb., who met in the land of sunshine and were united in the bands of matrimony. The occasion was a very pleasant one, and the party which were assembled made pleasant the ceremony which was performed many miles from the home of the contracting couple. What could be more fitting than a union in this beautiful land of flowers, far from the frigid North in which each had their home."

Mr H W Richardson, President N. Y. State Association, telephoned to THE SUNFLOWER from East Aurora that an interesting meeting was held at Elmira on Wednesday, and that he was going from there to Buffalo, where a massmeeting is to be held at the Spiritual Temple, January 27th, 28th, and 29th. Furthermore that he has more time at present to attend to the State Association affairs and would now be around more to see the friends.

NOTES

Mrs A C White's father and mother visited them at the Leolyn for a couple of days.

Mrs Nellie Warren has been quite sick. She is now stopping at the home of Mr and Mrs Frank Smith in Mrs Purple's cottage.

W H Bach spent a day in Jamestown on business connected with advertising the grounds for the com-

ing season. He will have some interesting announcements concerning excursion rates and advertising matter in a short time.

J H London, of Reynoldsville, Pa., spent a few days at the Jackson cottage.

Mr Allen of Buffalo, representing the National Underwriters' Association inspected THE SUNFLOWER engine. It conformed entirely with the requirements.

There will be a dance in Library Hall, Saturday evening, January 28. Mr and Mrs Lee Morse have gone to Rochester, N. Y., for a six weeks visit.

MRS. A. C. WHITE AT THE HOSPITAL.

Mrs. A. C. White, for several years landlady at the Leolyn, is now at the Lexington Heights Hospital, Buffalo, N. Y., recovering from the effects of an operation which took place Saturday morning, January 21. The operation was not of a dangerous nature, but was quite painful. A telephone message from Mr. White informed us that the operation was a success, no adverse conditions developing, and the prospects were that she would be home in about ten days. The best wishes of all are with her.

CONFERENCE

The next meeting of this interesting assembly will take place at Mrs Maggie Turner's residence. Subject: Essay by Mr. Hutchinson, on which the continued debate will revolve. Thus, "take no thought for the morrow," but see how the spirit moves you on the occasion.

New York State Mass Meeting at Buffalo, N. Y.

The officers of the New York State Association of Spiritualists have arranged for the holding of a three day massmeeting in Spiritual Temple, Jersey and Prospects Sts, Buffalo, N. Y., January 27, 28 and 29. The list of speakers and message bearers includes Mr W H Bach, of Lily Dale, N. Y., Mrs T U Reynolds of Troy, N. Y., Amanda Coffman of Grand Rapids, Mich., Rev J A Sayles of East Aurora, N. Y., Mrs A G Atchison of Buffalo, N. Y., Mr Chas S Hulbert of Buffalo, N. Y., Mr Frank Walker of Hamburg, N. Y., and others.

Miss Victoria Moore of Dryden, N. Y., the gifted elocutionist will enliven the sessions with readings.

A fine musical program is being arranged and the ladies of the First Spiritual Church will serve lunches in the church parlors.

Spiritualists and Liberalists of Buffalo and surrounding towns are cordially invited to come and join us in making the occasion one of especial interest.

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

SOCIOLOGICAL.

"The Creator of the Speech of the Lips (Commands) Peace, Peace to Him that is Near and to Him that is far off."—ISAIAH.

"We would be glad and proud to know that our government is held worthy to be an arbiter between warring nations, and that for the sake of promoting good-will and the ending of the bloody feuds that disgrace civilization." The above noble declaration is from that excellent paper, The American Grange Bulletin. The fact that the, so termed civilized nations have made so little effort to stop the horrid slaughter is not creditable. More than 30 years ago the Senate and House by joint resolution authorized and requested the president to negotiate with all civilized nations for the establishment of courts of arbitration to adjust disputes without recourse to war. The notes of Sec'y Hay, to the nations proposing adjustment of international disputes by arbitration—their replies are favorable. This nation is regarded as foremost and of commanding influence and it is certainly commendable to exercise that influence and not only illustrate the purpose expressed in the resolution of congress—but also that beneficent dictum—"Blessed are the peacemakers." Immediate and persistent efforts should be made by this Republic in tendering its services as mediator to the belligerents and it is evident that Great Britain will act in conjunction. It should be the purpose of all the nations to preserve peace and the English speaking nations are abundantly competent to keep and maintain the peace of the world.

QUAKER.

Buffalo Notes

N. H. EDDY, Correspondent.

Harmony Circle Society holds service every Sunday evening at 374 Connecticut St., Stirling Hall, Mr. Chas. Hulbert, speaker, good audience in attendance, tests and messages at close of each lecture.

New York State association holds its massmeeting at Spiritualist Temple, Prospect ave., and Jersey st., January 27th, 28th, and 29th, come and help make it a grand success.

Mrs M E Lane is kept very busy in her medial and magnetic work. She holds circles every Monday evening, at 215 Virginia st., also developing circle Thursday evenings and having good success in her work. Mrs Lane goes out of the city at times to hold circles. Mrs Lane states that at her home circles there is not room for all that seek admission.

The Harmony Circle Society will hold their annual Masquerade Ball Wednesday evening, February 1st, at Stirling Hall 374 Connecticut st. The officers and members of this society are efficient workers, also able managers in arranging for their entertainments, and being very hospitable in serving the patrons of their entertainments, they generally draw out a goodly number of young people, and those attending the card parties and socials are usually well paid, by the enjoyment of the occasion. A good time may be expected, evening February 1st, at the Musk Ball in Stirling Hall, 374 Connecticut st. Come and see for yourself.

Sunday morning January 15th, a stormy blustering day, and but few came out to morning service at the Temple, yet a faithful few came out, and a little conference circle was held, also some messages were given through the mediumship of Mrs. Coffman. The evening service brought out a fair audience. The speaker gave out subject, "What are we here for," which was discoursed upon in a very interesting manner. The speaker referred to the demonstration of spirit power, and gave many illustrations regarding it. That transpired in recent times according to statements made in Bible History. Also spoke of the modern demonstrations and made comparisons, the audience listened with marked interest and attention, spirit messages were given at the close of lecture. Mrs Coffman and her guides are doing a good work in the interest of Spiritualism, she is a willing worker in behalf of truth, spirit return, and the welfare of humanity, her sincerity and earnestness in the work coupled with the soul force expressed, that touches the heart of her audience.

Another Haunted House.

We find in the "Revue d'Etudes Psychiques," the following translation of a report which first appeared in the "Manchester Evening News" of the 27th of June, on the authority of Lord Ducie, a well known English Nobleman:—

"A clergyman informed Bishop Elliot that the old house he inhabited was haunted by a female phantom in blue. The bishop recommended the clergyman to ask the spectre, if it appeared again, what it wanted. The phantom reappeared and the reverend gentleman asked, in the kindest manner, if he could be of any service to her. The lady's only reply was a sweet smile and she disappeared forever.

"Some time afterwards, the bishop received a letter from a clergyman residing in America, begging him to read a letter from one of his parishioners, a man considerably advanced in years, who said he could not die quietly without revealing the secret which oppressed him. The confession, which was enclosed in the letter, stated that when the writer was young he had become mixed up with a gang of bad characters, who had their headquarters in Wiltshire, in the very village inhabited by the clergyman who had seen the spectre. Among the crimes committed by the gang was the murder of a young and beautiful lady in a house indicated by the dying man. This was the one haunted by the lady in blue. Bishop Elliot inquired into the facts of the case, verified the exactitude of the narrative in every particular, and afterwards related it to Lord Ducie and his family."

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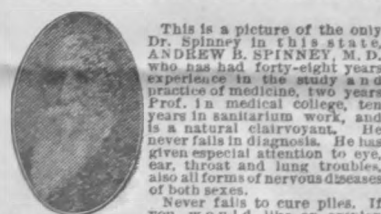
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Public opinion is humanity's April shower.

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METAPHYSICAL.

Conducted by EYIE P. BACH.

AT THE FALLING OF THE DEW.

BY MRS. ALICE CLEGG WRIGHT.

There's a cozy little cottage
Where the dark vines cling and creep
And the swallows come at twilight
Neath the swaying vines to sleep.
And the martins in the spring time
Build their nests beneath the eaves
Or chirp their tender love songs
In the shadow of the leaves.

And I loved that little cottage,
For once therein did dwell
Amidst sweet but fragile
As a swaying heather bell,
As the lily in her garden
She was graceful, tall and fair,
Like the dead gold of the marigold
Was her lovely floating hair.

Her eyes were like the violets
That grew about her feet,
Her lips were like twin rose buds
When the dewdrops make them sweet.
As columns of pale marble,
Her slender arms were curved,
Her brow was like the swansdown,
Her voice was like a birds.

I loved that winsome maiden
But the angels loved her too
And they beckoned and came nearer
With each falling of the dew.
So one evening when the moonlight
Lay all white across the floor,
My darling rose and met them
As they waited at the door.

And as they bore her upward
A wonder filled the place
For a golden aureole
Seemed to tremble o'er her face.
She turned her eyes so tender
And she spoke with lips so true
"Darling, I will be the nearest
At the falling of the dew."

So now, I always linger
As the sun creeps down the west
Where the dark vines love to clamber
And the martins build their nests.
And I wait within the doorway
As I often used to do
For I'm sure I hear her footstep
At the falling of the dew.

A HINDOO'S DEFENSE.

In answer to an article appearing in THE SUNFLOWER of Jan. 7th, a reader also acquainted with Indian life and Hinduism, I would like to suggest first of all, was the article against Hinduism from the pen of Pundita Ramabai, which gave J. M. Peebles so much 'pleasure' written impartially, or was it colored by the sombre shades of the dark experiences thru which she has passed in her native land? These experiences are well known in this country as well as her own.

Opinions given under such circumstances cannot carry the weight with them that they might do, were they the outcome of a clear unbiased mental vision from an impartial standpoint.

It is no wonder to the deepest students of life, in its true sense, that the western mind after, for centuries following teachers whose learning is so essentially superficial, and therefore unsatisfying, should grasp eagerly the deeper knowledge that the Orient offers to it, appealing, as it does, to the deepest spiritual nature of man.

Does it matter who the messenger may be, or in what garb he may be attired? If so it only goes to prove still more the superficiality and prejudice of the westerner. Anyone however who has lived for months and months among the Hindoos, should surely know that to them, at any rate, even being "draped and betogged in colors, orange, blue and gold," has a deep religious interpretation.

Apart from this aspect of it, to maintain such a picturesque dress amidst western ideas of silly ever-changing fashions, is to my mind a mark of great strength of character and moral courage, which no westerner could show; their vanity being greater than their love for their religion and its symbols.

Western missionaries, western civilization, and western education may have done something for the superficial life of the Indian people; but it is growing only too evident that this superficiality is threatening to demoralize them and take away from them the beautiful simplicity of their deeply spiritual nature. Those among them—the Brahmins—who, thanks to their 'caste' system, have thru all the ages preserved, and lived only to preserve the spiritual understanding of the truth of all things, are now being moved by their love for

humanity, to tear themselves away from their beloved land of spirituality, to try to teach the civilized world what true spirituality is and what true civilization is.

We are apt to forget that true wisdom we have, is culled from the ancient Eastern lore. Why do we not hail with humility, reverence and joy the holy ones who have learnt it, and are living examples of it? Because we are puffed up with our own conceit, think we know everything because we have been educated in the petty schools and colleges of intellectual learning.

"The word 'caste' signifies not so much mere rank in society, as the standard of honor which is associated with rank," says Miss M. Noble, the authoress of 'The Web of Indian life,' written after having lived among the women of India; and the only European woman who has actually entered into the inner precincts of their life. She therefore is perhaps in a better position to give an opinion on the lot of the Hindu woman, than even Mr. Prasad. She writes:

"No one who has seen the light on an Indian woman's face when it turns to her husband as I have seen it in all part of the country can doubt that domestic happiness is very complete. For if the characteristic emotion of the wife may be described as passionate reverence that of the Hindu husband is certainly measureless protection. If we may presume to analyse things so sacred as the great mutual trusts of life, it would seem that tenderness is the ruling note of the man's relation. Turning as he does to the memory of his own mother for the ideal perfection, there is again something of motherhood in what he brings to his wife. As a child might do, she cooks for him, and serves him, sitting before him while he eats to fan away the flies. As a disciple might do, she prostrates herself before him, touching his feet with her head before receiving his blessing. It is not equality. No, but who talks of vulgar equality, ask the Hindu wife, when she may have instead the unspeakable blessedness of offering worship?"

And on the man's side, how is this received? Entirely without personal vanity. The idea that adoration is the soul's opportunity has sunk deep into the life of the people. And the husband can recognize his wife's right to realize her highest thru him without ever forgetting that it is her power to love, not his worthiness of love that is being displayed.

It is often glibly said that this habit of being served spoils the Indian man and renders him careless of the comfort of others. I have never found this to be so. It is true that Indian men do not rise when a woman enters and remain standing till she is seated. Nor do they hasten to open the door thru which she is about to pass. But then it is not according to the etiquette of their country to do these things. The courtesy of husbands to their wives is quite unfailing among Hindus "Thou shalt not strike a woman, even with a flower," is the proverb.

R. DEMANI GRANGE,
Anglo Indian,
166 St. Botolph st., Boston.

Topic For the Progressive Lyceum.

Sunday January 29, '05. S. E. 57.

The Highest Rule of Conduct. Gem of Thot;—

To never tire of Doing Good, Regardless what be thy return; Nor Doing think, what others should, But just to do be thy concern.

To freely give thy heart and store, To help the needy on and thru; And giving you receive the more Of strength and love, to Do and Do.

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

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

THE WOMEN WHO VOTE.

Their Elevating Effect on the Franchise in Colorado.

The statements as to what class of women voted in the equal suffrage states have been so notoriously conflicting that in the interest of settling a vexed question the New York Tribune had a representative in Denver observe the true state of affairs at the recent presidential election.

This report, appearing as it does in the pages of a great metropolitan journal that has not been particularly friendly to woman suffrage, ought to quiet the enemies and cheer the friends of equal suffrage. The reporter declares that Denver families go in groups to vote in polling places that are everywhere clean, sanitary and respectable, that the wealthiest precinct were the air of a fashionable reception, that in the poorer districts laboring women went with their husbands and cast their votes with serious dignity and that the women voted in greater numbers than ever before.

As to that omnipresent bugbear of the conservative, the vote of the bad woman, this reporter sends no uncertain message. As a usual thing the disreputable women neither care to vote nor will vote if they can get out of it. Sometimes when an election is close they are obliged to vote to obtain police protection, but the reporter was informed by an old political worker that he had known whole colonies of disreputable women to leave the city on election day. Ward workers universally acknowledge that it is almost impossible to get them to go to the polls.

Considering that it takes thirty bad men to support one immoral woman, friends of good government cannot but wish that some means might be devised whereby the disreputable women when they leave the city on election day might be enabled to take the bad men with them.

ANNA CADOGAN ETZ.

WOMEN TAXPAYERS.

High New York State Officials Favor Giving Them the Ballot.

The women of New York state who have been working for the past three years for the passage of a bill allowing women taxpayers to vote at special tax elections in cities of the third class are much encouraged over the strong words of approval uttered by Governor Higgins in his message to the legislature and by Speaker Nixon in his address upon taking the chair as speaker of the house for the seventh time. Governor Higgins said:

"If the right to vote at tax elections is to be limited to property holders it would seem that it is just to extend that right to women property holders as well as to men."

In his address Speaker Nixon said: "I recommend legislation to permit women taxpayers to vote on all tax propositions, and I believe that every community would be benefited by the votes of such women. They are a conservative, conscientious, patriotic and intelligent class, and the more voters of that kind we have at the polls the better for the commonwealth. They are asking only what is reasonable and right."

Women taxpayers already vote at special tax elections in all the towns and villages of New York, and it has been found they can be depended upon to vote for the uplifting and upbuilding of the community in which they live. Why it is that so many of the representatives at Albany have hesitated in giving women this simple justice is one of the mysteries of legislative halls and can only be guessed at. It would seem with both the governor and speaker of the house so strongly committed to the proposition there could be little excuse for longer denying women this right.

ELNORA MONROE BABCOCK.

DAUGHTERS OF LIBERTY.

The Suffragists of Today Are Animated by the "Spirit of Seventy-six."

Kentucky papers have recently chronicled the death of Mrs. Susan Stringer Bennett, "Kentucky's last and only Daughter of the American Revolution." Mrs. Bennett was the daughter of a Revolutionary soldier and perhaps the only one in Kentucky. But there are yet hundreds of Daughters of the American Revolution in Kentucky and in every other state of the Union, and their number increases daily.

The real Daughters of the American Revolution are those women who have the spirit of '76, who hate tyranny and who love justice.

You do not need to search any genealogical records to find out who these daughters are. Their names are written on the rolls of the Kentucky Equal Rights association, an organization of women which stands for the principle for which the men of '76 fought, "Taxation without representation is tyranny." The day will never come when it can be said of Kentucky that her "last and only Daughter of the American Revolution" is dead, and what is true of Kentucky is true of all her sister states.

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7:00	8:00	Lv.	Dunkirk	A.	8:20
7:15	8:15		Frederick		8:35
7:30	8:30		Lanes		8:50
7:45	8:45		Lily Dale		9:05
8:00	9:00		Onondaga		9:20
8:15	9:15		Morris		9:35
8:30	9:30		Blacksville		9:50
8:45	9:45		Gerry		10:05
9:00	10:00	Lv.	Falconer	Lv.	10:15
9:15	10:15	A.	Jamestown		
9:30	10:30		Falconer Junction	Lv.	10:15
9:45	10:45		Warren		10:30
10:00	11:00	A.	Titonville.		
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To attain truth, health and happiness is the aim of mortal life.

TRUTH.

The first is acquired by education, studiousness and observation to clarify the consciousness for its understanding. All people do not understand truth when presented to them, and many accept and nurse error for truth throughout life. This is due to lack of reasoning for themselves or of looking into things independent of what they have been taught. Every truth is subject to growth or continued unfolding. Without it there would be no expansion of the human mind. To simply cram in knowledge does not develop the mental faculties. It is independent thinking that does this—self-exertion, just as exercise develops the will or the muscles. Cramming the brain is like cramming the stomach to appease an appetite or injecting stimulants into the body to create energy. Both are false and react for the reverse. Knowledge, like food, must be digested for good results; and reasoning on what we have learned does this. Without it mental dyspepsia is sure to follow, its symptoms being discontent, dogmatism, partizanship, bigotry, fanaticism, abstraction, and confusion of ideas or derangement. Cramming in knowledge without personal reflection overstocks the brain like filling up the stomach beyond its powers of digestion, while self-effort for creating thought, which reasoning independently does, develops the brain for continued study. This also expands the mind for a higher understanding of that taken in—be it on the line of religion, politics or in studying human nature. The result of such self study is inspiration or automatic reasoning—also called intuition or self-acting mentality in which no further brain exertion is needed for understanding than the mere wish or interest in a subject.

While this may be considered the perfecting of the reasoning faculty, it by no means perfects its owner. He may now understand what truth is, and know how to sift it from its coating of error, but he must next learn how to apply it. To know that temperance is healthful does not produce health unless its methods are practiced. This is learned through inspiration; for in perfect or correct reasoning we go beyond the mere effects of things—the higher vibration, which our mental faculties enjoy under its perfected state enabling it to penetrate to the causes of that on which it deliberates or is centered with compatible understanding.

By thus understanding it we not only learn how to apply it properly but find additional uses for it as applied; for, as mind expands thru exercise, truth expands in the application, being individually infinite as man is in adding it to himself, or it exists as a whole.

HEALTH.

Health is acquired or retained by moderation in all things. Truth points the way. The right knowledge of medicine is an aid but not always a cure; for it is applied mostly for effects, not causes. Its faculty claims to operate on causes, but they are secondary. The primary cause of ill-health must be sought in the spirit or mind; for all chronic or hereditary ailments are due to bad habits or passions, intemperate indulgences and selfishness or hate—the latter vitiating the blood as unearthed by the latest discoveries.

In either case the mind is at fault; for without the latter's consent no bad habit could be exercised, and consequently the cause rests with the promoter. Many may deny this because the fault is not apparent. But have they studied themselves sufficiently to be sure they do not sense certain temptations at intervals that would be a cause or add to their miseries were they to indulge them? These temptations are the inherited causes that originally founded the disease or what threat-

ens as such, however remote in the past.

But much of man's ill-health is due to worldliness—the vanities of society, frivolity, late hours, wealth hunting without considering the nervous strain—all these are causes which belong to the spirit and leave their impression as principles or forces in the same and lead to other bodily ailments even after having been cured of those brought on by worldliness. Then begins the need of self-cure. For those which are after-effects of over-indulging the sensual passions, moderation in all things are necessary to preserve the vital principles of the body as an offset to the debilitating effects which the now sick spirit has on it. But by temperance, and mental activity or pure thoughts to drown the discontent arising from the spirit in consequence of its ailing condition, health may be restored in time to enjoy life at a later period—which, however, if not attained, will land the spirit on the other shore in the same ailing condition it leaves here. To be sure of being content in spirit man must first attain it in the body, if but at the last moment in which the departing soul depicts its relief through facial expression or by a word which tells the same story.

HAPPINESS.

Some may imagine they would be perfectly happy if they had Truth, simply. So they are in the beginning. But to comprehend it to its fullness, the spirit must be free from discontent or that which causes it; for as long as there is discontent, there is an obstacle in the way—be it an ailment in the spirit or in the soul. How it gets into the spirit has been shown above. But while the soul may remain free from material contamination as disease it may become warped by selfishness, jealousy or hate (active or long-standing prejudice being synonymous.) This too is a bar to truth—even if not to inspiration which may be acquired by physical purity. But all inspiration is not truth. It is always as much perverted as there is either of the last-named evils hemming-in the soul nature of man; and the lack of that happiness which makes a man tender in feeling, grateful to Nature for the same, and filled with joy at every pleasing thought, scene or soul imagery, betrays the presence of one or the other still lurking near the soul's portal—the heart.

To have the truth uncontaminated, one must be free from selfishness, jealousy and prejudice, as well as being free from spiritual ill-health and physical passions. But being free from the aforementioned awards with something even better than inspiration. It brings happiness; for when the soul is freed from its surrounding clouds of egotism it can peer into the realms of truth or inspiration independent of the effort of its external consciousness, and thus feed itself, which was the primary cause of the outer man seeking truth. In this state the mortal loses his truth-hunger; for his soul now contacts with truth directly or dwells in it. Instead of having to feed his soul for sustenance, it now feeds him, and he, as a mortal enjoys a constant gratification in consequence—a sense of feeling that many would regard as the happiness craved for by the inner consciousness. It is in a measure; as soul freedom constitutes a large portion of it. But to now have its happiness, it wants a clean spirit body should soul freedom have been attained prior to the first-named aims in the order given. But if the aspirant for spiritual development reaches it by this ascent, his happiness or soul gratification will be perfect so far as material conditions, environments and bodily comforts permit. Of course, poverty, uncongenial companionship or extreme temperature will mar it while subjected to them. But he will always have the consciousness of an interior joy that nothing can destroy and that he can depart for the great beyond, when called, without fear; for when freed from sensual, worldly and selfish passion, the aspirant is free indeed—this having been the aim and end of mortal existence.

THE HUMAN WILL.

Of course, the spirit that has truth and happiness may wish for no more, nor even care for more. But there is a third principle that must not be overlooked—one as much needed to the spirit as health is to the body; viz.: THE WILL or locomotive power of the spirit. And as the development of this will depends upon physical health,

the necessity of gaining or regaining health is self-evident.

A mortal, for example, may be surrounded by all the world's truth, and have compatible luxuries, but if he be paralyzed his situation soon becomes monotonous. So it is with a sick spirit—one in whom the will has not been perfected or spiritualized; i.e., converted into a self-acting or automatic form as thinking is when it becomes inspiration, or the struggle for happiness is made unnecessary by living in it (or en rapport with it as mortals become when selfishness, prejudice, uncharity and unkindness have been overcome).

This last principle is developed to act for a spiritual effect through assiduity, laboring for ones needs, combatting the animalism, or the passions connected with either body or spirit—the abnegation or self-denial of which adds in largest percentage to the unfolding of the will for its needed spiritual potency.

NATURAL LAW.

Thru will-power the spirit learns the use of law. Being the principle of natural law in man, its usage and understanding becomes apparent within as the animal will becomes spiritualized and thereby en rapport with the original. And it is through this spiritualized part of the will that spirits control matter or its influences. In mortals it has compatible effects as in self-control, or the sensing of a higher power going out from ones centre of gravity, the solar plexus, and as though commingling with other forces—in like manner that we sense inspiration when meditating, or happiness when feeling love coming from a mortal or spirit—and through which momentary consciousness of force outside of self some comprehension of natural law is attained. In this wise only can it become utilizable. To exercise a force or law its principle of action must be cognized—realized as a factor. Who has never sensed an inspiration or felt the sweetness of a pure soul love knows naught of them. So law cannot be understood until intelligently perceived; and then it could not be made comprehensible to non-participants. Like inspiration and love, LAW MUST BE SENSED, to be understood.

When Science realizes this fact it will begin to know something about natural law, and when individuals begin to sense it, a power within, as they do inspiration and love, they can make use of it as of the aforementioned comparative to its superiority of spiritual potency over the material—the power of self-control—the influence of reason or love over sense and self (animalism, selfishness and unkindly feelings)—the control of ones own mind over ones own material appendage. And as it begins to have a conscious realization of its potency, the individual becomes cognizant of it without the need of seeking it—a needless undertaking anyhow, for it must be unfolded as a law to be able to feel it as such, or its power outside of oneself. Not until then can it be practically applied to overcome gravitation for soaring through the air on the bird-principle, which is an instinctive utilization of law, with physical steering apparatus as man has brain evolved in harmony with his innate intelligence. But by studying bird nature through his own consciousness of this power he might be able to invent a substitute for wings which will enable him to do some aerial travelling himself.

But as all spiritual power has to be attained through spirituality, a spiritually potent will has to be developed on like principles.

As injustice is the most potent factor in robbing the will of its divine power, justice or righteousness becomes its stimulant for growth when weak—its savior when having been inherited weak or made impotent by injustice ignorantly committed.

Love or Reason?

When the heart pulls one way and reason the other, which would you obey?

Many say: Follow the heart! But is it always right?

Sometimes reason must be judge. But it is so sweet to follow the heart when love moves it. Yet reason often places a barrier between that which we love, and we must consider.

As happiness is what the soul is aiming for, it becomes a question which to obey, in which is also involved: Which will produce the most happiness?

Is Nature God?

Those who have been taught to fear God are somewhat disturbed when told that the two terms are synonymous. But they defy Nature by offending her and get punished for it. Now, either Nature is God or she is higher, for praying to God does not relieve us from Nature's grip. Why is that? Then Nature must be master, and God, if we must have her personified, which all will regret in the end.

But to fear God and then say "God is love," is somewhat paradoxical. Better say Nature is intelligent and study her as we would self; for then we might understand the analogy.

Time hangs heavy on the hands of the selfish, but love lightens the burden. To withhold one's mercy or benevolence because none is extended is the mistake of a lifetime if we must have her personified, which all will regret in the end.

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DEVIL IN THE BIBLE.

D. PEAST.

In view of the gradual modification of certain religious dogmas now in progress, in a number of churches, especially the belief in a personal devil are the subjects of peculiar interest.

"Satan" appears in only four books of the Old Testament, First Chronicles, Job, Psalms and Zachariah. The Psalms are poems, and like all poems, religious or secular, may be credited with poetic license.

This will also apply in a measure to Job, which is now conceded by Biblical scholars to be a prose poem. Nowhere is Satan pictured either as the author of evil or a tempter to sin.

In Job where he is more frequently mentioned, he is represented as a rough official of some sort, rather than a tempter or the incarnation of evil—one who has no faith in the goodness of the human race.

Jesus used the word four times. In the parable of the Sower which is given in the synoptic gospels, the devil's agency is mentioned in but two of the accounts.

In this bitter dispute with the scribes and Pharisees, Jesus said according to John, "Ye are of your father the devil, and the lust of your father ye will do." This is the language of vehement denunciation, which John recorded from memory, forty years after it was uttered with this exception, whenever Jesus used the word He was speaking in parables, and it is reasonable to conclude that he used a common expression or idea to make clear the principles he wished to establish.

Such a construction seems more plausible than to infer that the Almighty incarnated the principle of evil and allows it to stalk through the earth, destroying millions and condemning them to everlasting tortures.

The ability of Paul and his devotion to Christ's teachings will scarcely be questioned, and yet it never occurred to him that evil was the work of a distinct power outside of the individual. Imagery or symbolism is a marked feature in Oriental speech and life.

If the more prosaic languages of the west often find it necessary to adopt some general word to express an idea instead of a long and involved explanation, it ought not to be strange if the word satan or devil is used in the Bible to express the force of evil. It is abhorrent to many to accept the dogma that God created evil, and such a revolting conception can be easily avoided by supposing that sin is a comparative term and came into the world with the enlightenment of man. For instance, when an educated and intelligent person does what he knows to be wrong, his offence is greater than that of the ignorant man who commits a like offence.

A South Sea Islander, who eats his captives, does what his ancestors for many generations have done. He does it with an absolute unconsciousness of wrong doing. He is not high enough in the scale of civilization to be able to understand the horror of his acts. A white man who would do the same thing, would be justly condemned to the most ignominious punishment.

Animals, however, feast upon each other without occasioning any horror in the mind. They are not aware of the sinfulness of the act and practically cannot commit sin.

In this sense, therefore, it seems reasonable to infer that man and not God created evil. When he was given the intelligence which raised him above the brute, he was at the same time endowed with the power to determine what he ought and what he ought not to do, and the higher his intelligence, the greater the power and the heavier the responsibility.

How to Stop the Decline of Spiritualism.

Redeem ourselves from its misuse; give an explanation of the real sensations produced by spirit control, for by analyzing these sensations the public can be informed concerning the harmony of their own spiritual condition, and you draw to yourself a harmony from the masters in soul realm, who are seeking to reach mortals, as best they can, through earth bound spirits.

Spirit realm consists of holiness, unholiness and sacriligiousness. The latter condition hovers nearest to mortal understanding when first coming in touch with spirit power.

To pass through this means work and a close analysis of the sensations produced, both physically and mentally, until we can claim as guide, one who can meet a master's light without torture. Such a soul can give you a positive law which you can handle to help others, and protect them while growing sensitive, so that they need not suffer from the sacriligious ones who are in darkness, but instead be able to gain a pure control with those who are imbued with truth.

When people can understand the divine laws governing souls both in and out of the body, they will all be willing workers and the public in general will grasp at Spiritualism and understand it as thoroughly as the Roman Catholic clings in ignorance to his faith.

REV. CORA BENTON,
Trance Medium.
1714 Adams St., Toledo, O.

ASK, AND THOU SHALT RECEIVE.

MRS. ADDIE COOPER.

In James, 5th chapter, 14th verse, it says: "Is any sick among you? Let him call for the Elders of the church; and let them pray over him, anointing him with oil in the name of the Lord."

This is the command given in his letter to the Apostles. No doubt James wrote this during a time when he became passive and was inspired—just the same as many are inspired today. But at that time all communications recorded are supposed to have been from God, or what we term God. But the advice is good, for, instead of calling an M D to be dosed with strychnine, arsenic, mercury, or morphine, he advised to call the Elders together to pray and receive help from the Omnipotent Power.

Let us therefore have a little natural sense and look within, seeking the power that is able to remove our ills. This may be done by inhaling and exhaling air laden with love for all. It will send the pure blood bounding through our veins. Jesus said: "How can we love God whom we have not seen, and hate our brother whom we have seen?"

Love ye one another was the last command that Jesus left, and I know, since I have been sending out more love thoughts my health has improved. We try to shoulder too much responsibility, and trying to live next week or next year instead of trusting to a higher power and living today. We care too much for what our neighbors say instead of doing a good work for humanity, or for the betterment of the fallen ones. We are looking for notoriety. We also know that many persons have become angry, through which body and spirit are separated. We can all recall cases where a mother, while nursing her child, has become angry and the child made sick in consequence. If such results can follow, why cannot we suffer by a mental disturbance?

Why not pray more for right conditions, and if any are sick, ask the giver of all good to heal us. "Ask and ye shall receive." So, let us concentrate our forces more on the good, and trust more to prayer for our ills.

Real Love Felt.

To feel pure love man must love with the heart consciousness and not the sense-consciousness. Some love for intellectual qualification—with the mind; some for station—with the sense of pride; some for beauty or riches—with the outer consciousness exclusively. All this is carnal and not love in its true meaning, and which can only bring a short-lived happiness (if such it can be called.) Pure love knows naught of the exterior. It only feels an exaltation and a quickening of soul action through the heart, combined with a sweet tenderness that lifts it above the material for the time being, and in which exaltation an unchaste thought appears like an unwelcome guest and is quickly hastened away. In such condition of mind and soul the real sweetness of love can be sensed as a happiness that no material pleasure can furnish.

Intuition is spiritual vibration—a super-normal activity of the mental faculties—clear in perceptive qualities according to mental and moral achievements.

Too much self-assurance makes men slow in grasping new ideas. Modesty opens the way for a more rapid spiritual vibration with compatible results.

THE SUNFLOWER.



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

CUPULOGY. How to be Entertaining. Interesting Facts for Old and Young. Toasts—Gems—How to Tell Age, etc. By Clara.—A neat little bound volume on character reading for social circles—free from the taint of common fortune telling—and combines the spiritual with the social. The authoress is Mrs. Dennis, wife of the well known Cincinnati dentist and president of the Doctors' and Dentists' National Health Co., which should recommend it to our spiritual friends. While the book has not been printed for profit, a copy may be had for 50 cents, by addressing Mrs J W Dennis, 610 W 9th st., Cincinnati, O.

A Remedy for Old Age.

It may be surprising for some of our readers to learn that "old age" is a disease, and still more startling to learn that there are definite processes by which it may be avoided. This, however, we claim to be true. Youth and beauty, now the possession of the few, and the envy of the many, are possible to all. This does not mean the mere temporary charm of passing youth, but the possession of youthful power, which brightens and unfolds as the years pass on.

We announce, in fact, that the fountain of everlasting youth has been discovered, and that enduring life and power is the heritage of all. The benefits of this discovery are for all. If you possess health and beauty today, a knowledge of these vital principles of life will enable you to so cultivate your life, that each passing century brings you an increase of all the charms and powers that make life a joy and blessing.

If the disease of "old age" has left its traces on your face and form, we give you the glad tidings that a restoration of the vigor and loveliness of youth is within your natural power.

The science of today teaches us that in less than a year the body is ENTIRELY CHANGED, even to the hardest bones. The decrepit condition we see pictured in the forms of so many people is not due to aged flesh, but to condition of disease, consequent upon a lack of right thought and resulting mode of life.

It is most important that we recognize the fact that the body is at all times a comparatively new body, being constructed from the food we daily use. Without this recognition, our mental attitude cannot be true and strong. The disease of "old age" is inevitable while it suggests that the body is growing older. Why not suggest the vital truth That The Body is Growing New?

If you want to keep the power and beauty of youth, or restore it again, these are vital facts for your earnest study and concentration.

HENRY GAZE.

His Views.

An English traveler stood looking at the glory of the Yosemite for the first time. He had journeyed 3000 miles to see the wonderful valley. Before him in a solemn grandeur rose the Cathedral Rock, the Three brothers, and the Sentinal Dome. The Bridal Veil Falls, dissolving in feathery mist, as the waters descended the tremendous precipice, lit up with varied tints the sombre majesty of the scene; while El. Captain, mighty, overpowering and unapproachable, seemed to frown sternly over all. The traveler became conscious that he was not alone. At his side, apparently lost in wonder, stood a stranger looking at the marvelous scene. He addressed the stranger:

"Is not this stupendous?"

The stranger bowed his head, as if he felt the inability of words to describe his emotions.

"Do you think pursued the traveler, "That this terrific forge was caused by some Titanic upheaval from below! Or is it the result of glacial action? What are your views if any, as to—"

"My views," blandly interposed the stranger, opening a bag he carried in his hand containing photographs, "are only one dollar and fifty cents a dozen, and cheap at twice the money. Permit me to show you a few samples."

The pride of possessions often find its sunset in an expose of the method of acquisition.

FRESH AIR.

Fresh air—and a great abundance of it—is the Japanese rule. The Japanese sleep rarely with their paper windows closed. In the morning one of the first tasks is to go out of doors. There the Japanese woman takes in great breaths of air. And the Japanese woman is a deep breather. The Japanese look upon full deep breathing as being the most vital force in life. Food is not as important altho necessary. The best of exercises are of little value when the breathing that accompanies them is not done properly.—W. Irving Hancock.

Be Sure They're Fresh.

Two men in a restaurant, seated at the same table, gave their orders to the same waiter. "Bring me a couple of soft boiled eggs and a cup of coffee," said the first man. "Same thing for me, waiter," said the second, and then added, "Be sure the eggs are fresh." "All right," was the reply. A moment later his voice was heard from the back of the restaurant: "Soft boiled, for two, and have two of 'em fresh."

An active brain make a silent tongue.

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

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

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

Suggestions for the improvement of the paper are invited.

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

W. J. Colville is in Los Angeles, Cal.

A. P. Blinn has returned to Boston.

Mrs. N. D. Challen of Toledo is in Canton, O.

Mrs. Laura G. Fixen has gone on a visit to Cuba.

W. J. Colville has engagements in California till 5th of March.

Oscar A. Edgerly is engaged at New Port, Ky., for February.

Mrs. L. P. Prior is enjoying good audiences at Seattle, Wash.

David Salisbury has our thanks for a club of 10 subscribers.

San Diego Spiritualists are holding services in their own temple.

Mrs. S. E. Pamberton has been holding seances in Waynesville, Ill.

Los Angeles, Cal., has a fine test medium in Mrs. Elizabeth O'Brien.

Mrs. Annie Scott Banks is holding Sunday services in Cambridge, Mass.

Mrs. Jennie Delong and Wm. G. Mosler of Chicago were married on the 7th.

Miss Eva McCoy will serve the society at Battle Creek, Mich., during March.

C. H. Murray of Elkhart, Ind., passed to spirit life on the 7th inst.

Mrs. Ora McCain has been elected conductor of the Marshalltown, Iowa, Lyceum.

G. W. Kates and wife serve the Philadelphia society during February and March.

Edger W. Emerson speaks at Waltham, Mass., Feb. 5th., and at Salem on the 12th.

Master Milton Baker, a boy medium, is giving public slate writing seances in Dallas, Texas.

Mr. J. L. Dryden of San Diego, Cal., has been elected president of the Encinitas Medium's Home.

The Massachusetts State Association has decided to hold quarterly mass-meetings—beginning Jan. 24.

Norwich, Conn., had for this month Mrs. Katie McHam, lecturer, ballot and test medium of Haverhill, Mass.

Mrs. Flora Heckman, of Tacoma, Wash., has been lecturing over in Victoria, B. C., with great success. Mrs. Heckman has been engaged by the Psychic Research Society of Victoria for indefinite time.

The P. S. S. of Lafayette, Ind., elected following officers: Mrs. M. Ince, president; R. Hines, vice; Mrs. R. Hines, secretary; Geo Worster, treasurer; Mrs. L. Marquand, Mrs. I. Fulks, S. I. Laton, Trustees.

The First Society of Spiritualists of Syracuse, held a seance on Wednesday evening Jan. 18, conducted by Mrs. Georgia Gladys Cooley. The hall was well filled, and many have evinced an interest, both by attendance and in their desire to receive a message.—Corr.

Transitions — Mary A. Tyler, Worcester, Mass.— Mary Caldwell, E. St. Louis.—Mrs. L. E. Hammatt, Long Beach, Cal.—Anna Vanover, Greenup, Ill.—Mrs. L. M. T. Reid, Elkhart, Ind.— Cephas Bonney, Boston.—W. T. Mathews, Canton. J. K. Field, Red Bluffs, Cal.—C. H. Murray, Elkhart, Ind.

Port Huron, Mich., has formed a New Thought Club, with following officers: President, N. B. Renrick; Vice Presidents, Wm. Howie, Mrs. Marvins, Chas. Wymer; F. and C. Secretary, W. H. Buzzard; Record-

ing secretary and treasurer, J. Marvin; Conductor, Mrs. W. H. Buzzard; First guard, Mrs. B. Betts; Second, H. H. Pratt; Musical Director, Miss Bertha Renwick.

A dispatch from Nacogdoches, Texas, says that the grand jury found indictments against Chas. F. Taylor and Alice F. Webb, for swindling. The Light of Truth says Taylor is the alleged author of The Great Psychological Crime, and was the business partner of Miss Webb. No one ever yet misrepresented Spiritualism but that he got the worst of it. Combatting against the spirit world is like Don Quixote combatting the wind-mills.—Corr.

Our correspondent at Syracuse, N. Y., writes that Sunday evening, Jan. 15th, the First Society of Spiritualists held services in Dr. Butterfield's hall, with Georgie Gladys Cooley as speaker—the subject being, "Was Thomas Paine an Infidel or Heretic while in the material body and what is he now?" It was one of the finest inspirational lectures ever given from the Spiritualist platform and the audience was much interested. The hall was well filled.

The first Spiritual Church of Syracuse held services in their hall in the Larned Block Wednesday evening, January 18, with the Rev. Tillie U. Reynolds as speaker. Her subject was "If we knew." Mrs. Reynolds is a fine speaker and second to none on the Spiritualist platform. Some of the words she let fall have taken root and are bearing fruit. The hall was well filled, and her old acquaintances were glad to greet her.—Corr.

A. E. Burley, president First Spiritual Society of Hamilton, Canada, writes: We have engaged the services of Mrs. R. S. Greenlees of Manchester, England. She is a fine orator; her eloquent free flow of language makes her a body fit for any platform. Her clairvoyance and messages are of the highest order. She is a stranger in Canada and the U. S., but is well known throughout England, Scotland and Wales, for her ten years services throughout the countries, as the London and Manchester editors can testify. We engaged her for January, and are so well pleased with her work we have secured her for February. We can recommend her to all societies that want the services of a medium of the highest order. Her address is 109 John St., North Hamilton, Canada.

J. M. White of Pittsburg, Kan., writes: Sunday, Jan. 8, we had a very pleasant meeting at Georgia and Wood Hall, having with us Mr. and Mrs. Walser of Liberal, Mo. Mrs. Walser rendered several beautiful solos at both meetings, Mr. Walser following with a very instructive and entertaining lecture. Some 200 people were present at the afternoon meeting and generously gave \$1.45. At night we had a very entertaining and instructive lecture from Mr. Kline, a delegate to the International Congress of Socialists. His address was well received and the people contributed 35 cents to pay hall rent. Notwithstanding these drawbacks of poor collections the meetings will keep on and the literary membership of the Psychic Research Club is on the increase. An effort is being made to destroy the work, but so far the dogs-in-the-manger are having a rough time. The demand for papers increase at all meetings, and in time there will be a strong organization here. My address is 107 1-2 W. Third St.

Miss F. M. Bragg, secretary of Augusta, Me., writes: The Sunflower Society of Augusta, Me., held a meeting on Jan. 15th, conducted by Mrs. Nettie Holt Harding of E. Somerville, Mass. The audience consisted of some of our best citizens and thinkers, who listened with deepest interest to the words as they fell from the speakers lips, and on going away said that they enjoyed the speaking, and very much praised our beautiful religion. Slowly the grand truths of Spiritualism are being given to the world—slowly but surely the morning light dawneth, and so may the good work go on.

Dr. Beverly of 44 E. 31st street, Chicago, writes: "The Spiritual Science Society which meets at Arlington Hall, 31st and Indiana Ave. Chicago, every Sunday will have two more parties this year, Sat. evening Feb. 4, and March, 4. These parties are first class in every

respect, and are attracting the attention of all Spiritualists who enjoy a fine entertainment. Every ticket will entitle you to chance on a \$100 lot, donated by one of our friends. The ladies will serve a fine lunch and the dancing will begin at 9 o'clock. In our Sunday meetings we employ only honest talent, so you can never be disappointed. All who attend, the afternoon session will receive a test from some of the many mediums present, and all who attend both meetings, Sunday, Jan. 29th, will receive a free ticket to our next party. Dr. Beverly our president also gives free demonstrations between meetings. He spent twenty years in regular practice, and is a licensed M. D. and is having great success in cases of Obsessions, Insanity and all nervous Diseases. He will spend this summer in the camps and is open for engagements to lecture or teach classes on scientific lines. We all appreciate your SUNFLOWERS which bloom every week in the year. Enclosed please find \$1.00 for another bunch of your lovely blossoms."

S. S. King of Hamilton, Ont., writes: When I was at Lily Dale last summer, I called at your office and subscribed for THE SUNFLOWER, and have been pleased with it ever since. I was then a beginner in search of spirit light. My wife and myself were so well pleased with what we found there that we intend to return in the summer, and also advise our friends to do the same. As I don't know of any correspondent here, I will give you a little information to let you know that there are a few supporters of Spiritualism. We have an incorporated society known as the First Spiritual Society of Hamilton. There are a few very warm supporters that have given financial aid to keep it alive until the public could be awakened to the fact that it is here to stay. We have been very fortunate in obtaining some of the most talented mediums. We have here at the present Mrs. Greenlees from Toronto, late from Manchester. She is a wonderful test medium; she makes it so plain that the most skeptical must acknowledge she is right, and in reference to her lectures, they are grand and inspiring. She has the faculty of interesting the audience to such an extent as to almost have them spell-bound. By your generous offer with THE SUNFLOWER I would think it should be accepted by all interested in Spiritualism. Enclosed find funds for two more SUNFLOWERS, which I will donate to friends, and I will also try to get you other subscribers.

Mrs. A. F. Reed of Louisville, Ky., writes: Wm. Fitch Ruffie is still in Louisville, and is in charge of the Peoples Spiritual Church. His work is being appreciated by all those attending. On Thursday, Jan. 12, Mr. Ruffie and his assistant and secretary, your correspondent, attended a meeting of the Ladies Aid in the Church of Spiritual Communion of which Mrs. Thronson is pastor. On the same evening we attended tea and had an excellent circle in which all appreciated and accepted tests given in psychometry and mental telepathy in which Mr. Ruffie was assisted by his assistant under blind folded conditions in the home of Mr. and Mrs. Thronson. The work was well appreciated and accepted by the many attending. We wish to thank Mr. and Mrs. Thronson thru this paper for their cordial welcome and entertainment shown us. We are open for calls and camp engagements in the South, Southeast or East, and will be pleased to make arrangements to assist in this our cause. The proof of spirit return and life after death. Mr. Ruffie gives his best and heartfelt wishes for the union and success of our spiritual friends and societies. All communications will be directed to 644 Fifth St., Louisville, Ky.

D. Feast of Baltimore writes: Dr. B. F. Austin, pastor 1st Spiritual Church, took for his subject "What must I do to be saved," on Sunday Jan. 9th, 8 p. m., to a fair congregation. In part the doctor said that he was not prepared to deliver a sermon according to the Orthodox idea of salvation. His views along those lines have naturally changed. There are many views in the bible as regards salvation—viz.: salvation by faith, salvation by works, and salvation by both combined. We as Spiritualists, hold that salvation comes from within—not from the fear of eter-

nal punishment; for there is none such. But salvation from the errors of our ways. Each man is his own savior. Each one may save his soul alive—how? by correct living; by giving the cup of cold water to him that needeth. We all know what to do to be saved from the error of our ways; not to cast our sins on the lonely Nazarine making him the scapeout for our misdeeds but to cease sinning and learn to do well. It is well to begin here to save our souls from wrong. By so doing we shall surely save our souls alive. We are not responsible for Adam's transgressions. The Jews never taught that doctrine in their theology. It is repugnant to reason or common sense. The doctor's popularity is growing, as he has already endeavored himself to the growing congregation. Our Lyceum too is growing finely. All are interested and much good will surely follow from that branch of the work.

Mrs E T Brinley, of Louisville, Ky., writes: I have never taken any interest in the Spiritual Churches until last Sunday night, when I went to hear Mr Wm Fitch Ruffie. The Rev Mr Helm of the East Baptist Church of this city was brought back through Mr Ruffie to Rev Helm's daughter with exact symptoms of tuberculosis, ending with strangling. His daughter both publicly and personally thanked Mr Ruffie. The test was also recognized by myself, as he and my husband

were old friends. And Mr Ruffie also brought my sister and husband, giving me their names and exact conditions, as also, descriptions of them and how they passed away.

SOLILOQUY.

Ah! if our doubts could all pass o'er
Like mists upon the mountain side,
And leave a tranquil even tide,
So pure forever more.

Then, we could all in peace depart,
When Nature gives to us the key
Which doth unlock to set us free,
To be of heaven a part.

No longer would the spirit fear.
The power which guides our souls
aright,
The holy band of angels bright
Would dry the falling tear.

We list to hear the angels say
"Arise, the storm you dread is gone,
The night is past and cometh morn
To usher in the day."

And whisper, "in the realms above,
The strong and weak all shall find rest,
A home and heaven, in holiness
In unity and love!"

S. F. TOOLEY.
Deansboro, N. Y.

One unaccustomed to soul or mind projection often imagines a spirit he encounters as having come to him, but a little conscious practice soon reverses this delusion. Mediums are often deceived in that manner. When they believe a spirit present, it is often but a mental counterpart of a spirit, or a mental projection on their own part meeting the spirit.—"In Higher Realms."

THE NEMESIS OF CHAUTAUQUA LAKE.

THE NEMESIS OF CHAUTAUQUA LAKE.

By Hon. A. B. RICHMOND

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THE PHILOSOPHY.

(Continued from page 1.)

limitation. Everything has for him a fixed form, changing perchance by molecular attraction or repulsion, into another fixed form. Many of these changes result in what the mortal calls 'death.' It is true he limits the term to a certain class of forms, but the change from one fixed form to another fixed form is universal fact in molecular physics. The unit cannot blend or respond to such thought activity, and therein is the limitation of earth-life, and earth history.

Such thought movement as is possible under such fixed conditions of form man calls 'sense.' Therein are his future possibilities. The molecular aggregate calling itself 'man,' through these sense movements outreaches its own form, but knows neither rest nor harmony, for its form cannot respond to such feeble thought activity. It just touches for a brief moment some other form, and we discover attraction or repulsion, that is to say love or hate, as a consequence, for the unchanging form can make no other expression. Thus each form is for itself, and by itself, and this universal selfishness compels the earth-life of today.

Some day, as we have seen, the molecular form drops apart, leaving the unit forms in their naked selfhood. We call it 'death,' when it is the molecular form of man which has dropped to pieces, but the process is precisely the same for all other molecular forms.

The molecular sense must also disappear, for that sense was the expression of molecular thought activity. The unitary sense expression remains, but its sight, hearing, and touch are not that of the molecule. So as I am now expressing, or trying to express unit activity, I neither see, hear, nor touch from a molecular standpoint. I am neither clairvoyant nor clairaudient, for they are molecular sensations induced by smaller aggregates moving more rapidly than the normal mortal body.

Unit to unit exchanges thought with unitary expression, but that expression becomes woefully limited when it would exchange thought with a molecular form. And when the molecular brain attempts to grasp unitary thought it soon becomes exhausted, and if continued too long the molecular form becomes disharmonized (diseased,) and at last dissolves.

Such I discern to be planetary potentialities and limitations, as determined by its molecular aggregations. So to me the one all important fact to watch is the unchanging unit, which, in planet life, expresses itself thru molecular forms which can barely respond to thought forces. The basic fact of planetary life is molecular form, which is itself but crystallized thought. Presently I see this molecular thought form called 'human' of which I am myself a factor, dropping apart, and the process called death. It is this process I now wish to study, so far as I may be able to receive unitary thought flashes into and thru my molecular thought brain.

To Be Continued.

God and the Czar.

LYMAN C. HOWE.

According to reports the Czar has addressed a rescript to the Army and Navy closing with these words: "With all Russia I join in the belief that the time is coming when God will give strength to our glorious Army and Navy to arise and break the forces of the enemy." If he is going to do this why does he delay? Is it for the purpose of witnessing the cruel slaughter of hundreds of thousands of innocent men who are forced into the bloody fray by the despotism of the Autocrat? Russia is a vast Empire, containing over 8,000,000 sq. miles and having a population of over 100,000,000. It is nearly 1-6 part of the inhabitable globe! Its ambition is boundless. According to Senator Beveridge, and others, there is a steady purpose to subdue all the Eastern nations, and become master of the world, that God may rule and represent himself thru the mediumship of the "Great White Czar." Of course the treacherous, lying policy shown toward Japan, as well as to China and the "pow-

ers," that shared in the Boxer War, is "Ordained of God." The ambition, superstition, duplicity, and aggression advances, covered by lying diplomacy, forced Japan into this war. It had every appearance of a purpose to make Japan a Russian Colony subject to the rule of the Great Bear, as all other Russian dependencies are. The despotic vanity of the Czar and his adviser, doubtless took it for granted that Japan with a territory of about one thirtieth that of Russia, and one third, or one fourth its population would not dare to defend her rights in open war; and if she did, it would be an easy task to annihilate her, and make her a subject of Russian Rule. But, it appears that God was not so ambitious, or had a better opinion of the quality of the little Japs, and so he stood back and let Russia try her mettle without his aid! The result so far is that Russia is severely whipped. It is said that the Japanese are a nation of Spiritualists! If so, and the spirits are helping them, and Russia's God is helping the Czar it shows that the human spirits are more than a match for God, even tho he and the Czar have about five times as many soldiers as Japan, and thirty times as much land to fight for. As the Japs are fighting for liberty and justice we can watch the results.

LYMAN C. HOWE.

INDIVIDUALIZATION.

Through education, moderation. Man ascends to inspiration, while love for humanity, unselfishness and tolerance or charity lead directly to the cause of inspiration, the effect of which constitutes happiness.

The brain is the medium of the spirit; the heart that of the soul—one for the manifestation of man's intelligence, the other for his divinity. But both need training for development of their respective controlling agencies as well as for perfect results emanating from the same. A man may have both inspiration (the light of genius) and happiness (the light of love) without this training, but they will be misdirected. His incarnation in matter is the process needed to disconnect him from life as a whole—to individualize him. It is through the struggle to rise above animal sense and self that he accomplishes this—synonymous with converting his animal consciousness into a spiritual consciousness of his own existence. To know self in this respect is to know God—such constituting the soul's resurrection from matter and its perfect individualization.

Physical Products of Emotion.

Prof. Elmer Gates has discovered forty bad products which are produced in the blood by bad emotions, such as hatred, envy, jealousy, fear, etc. These products are life depressing and poisonous. On the other hand good, benevolent, and cheerful feelings have been proved to create beneficial chemical products, which are physically healthful.

The worst, and most deleterious of all these chemical products is that produced by guilt. If the perspiration of a guilty person be placed in a test tube and be treated with a certain acid, it will turn pink. The physical consequence and penalty of sin is thus demonstrated by chemical science, and hell becomes a reality, founded on fact.

The Mystery of Incarnation.

The mystery of incarnation and of gradual development, of the persistence of existence beyond bodily death and decay, and even some glimmerings of the possible meaning of the vague dream of so-called reincarnation, all become in some sort intelligible on a basis of this kind—the basis of a full and never wholly manifested persistent Self from which periodically sprouts a terrestrial manifestation, though never twice the same. Each terrestrial appearance flourishes and assimilates mental and moral nutriment for a time, and the result of each is incorporated in the constant and growing memory of the underlying, supporting but inconspicuously manifesting, at present barely recognized, fundamental Self.—SIR OLIVER LODGE.

Without self-knowledge man is in mental or spiritual darkness—without a knowledge of causation—the he knows the whole world of effects.

The Pension Fund.

Only one hundred dollars have as yet been sent in to swell the fund whose perpetuation means the support of our worn out worthy workers who have given their very lives to Spiritualism. Over one hundred—nearly two hundred dollars per month are paid out in pensions. At this rate our fund will soon be exhausted. Spiritualists, in the name of God and angels will you not take care of your own? Think of it, two hundred and fifty thousand Spiritualists in America, and yet they refuse to care for their sick and needy—refuse to support the religion of their souls! Think what one dollar from each of them would mean to the pension fund! It means protection for the weak and suffering workers and their maintenance during their remaining years on earth. These pensions are not charity offerings, they are partial payments for services rendered when the workers were few and the persecutions many. He who is really a Spiritualist should be ashamed to withhold his offering from this fund. Let every one give according to his ability and the fund will be self supporting through the interest paid upon it through a safe investment. Readers of THE SUNFLOWER, will you not help this worthiest of causes by sending a generous offering to the pension fund? Now is the time to act! "Let your light so shine before men that they may see your good works and glorify their father who is in Heaven!" Send all money to Mrs. Mary Longley, Sec'y N. S. A., 600 Penn. Ave., S. E., Washington, D. C. Donations sent to W. H. Bach, Lily Dale, N. Y., will be promptly forwarded to headquarters. Yours for practical Spiritualism.

HARRISON D. BARRETT,
Oklahoma City, Jan. 13, 1905.

PEACE.

As there are three great principles in man which have both a positive and negative bearing, with effects in harmony with this bearing, it can be readily seen what their positive bearing will produce by noting the negative. Intemperance we know makes the mind dull; selfishness makes the will impotent, as those know who have done wrong and have an uneasy conscience on account of it; hate or prejudice makes one gloomy irritable or nervous. The positive of these are temperance, which clarifies the mind; unselfishness or honesty, which makes a man fearless or strong; and kindly feeling which makes him honored or beloved. To feel bright on account of a moderate existence; at ease on account of a clear conscience, and happy on account of the kindly feeling he attracts to himself, places him in such harmony with nature that he can sense her benign influence; and to sense this is to find himself in a condition of sweet tranquility that he feels at peace with himself and all the world besides.

IMPORTANT NOTICE.

To All Lovers of Truth:

Kindly take notice that one Fred Tatum, whose real name is W. W. Tatum, is now plying his trade in New Orleans, claiming that he is a representative of the N. S. A., and a student of the school of science at Calcutta, India. Tatum does not now and never has held any papers from the N. S. A. All persons are warned to be on their guard.

Yours for truth,

HARRISON D. BARRETT.

Pres. of the N. S. A.
Oklahoma City, Ok., Jan. 13, 1905.

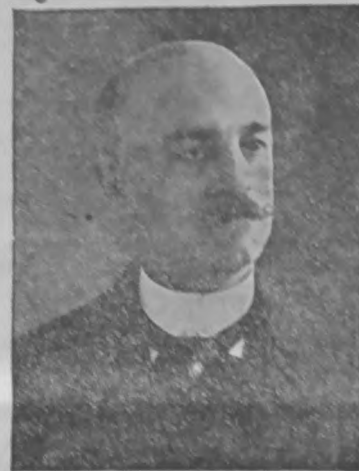
Twilight Thoughts.

Love recognizes no law but that of sacrifice. Sacrifice is love.

Love, being spiritual, from both sides of the great divide, may be both given and received, but words and acts, requiring form, cannot be done or undone once the gateway is passed.

To this end, therefore, instead of weakly doing for others, stimulate rather, those qualities in themselves which you can supply, or that once the threshold is crossed, they will be enabled to do without you and only remember you in love and gratitude, causing peace to both, instead of binding your soul to earth by their grief, longings and need, to which you can then give no aid.

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Mrs. Elizabeth J. Demorest, 300 Anderson St., Allegheny, Pa.

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