

THE SUNFLOWER

AN EXPONENT OF THE SPIRITUAL PHILOSOPHY AND SCIENCE, AND ALLIED SUBJECTS.

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THE PHILOSOPHY.

HUMANITY'S EGO.

SPIRITUALISM AND SOCIALISM.

Synopsis of Lecture Delivered at Lily Dale, N. Y.
August 16, 1904.

BY WILLARD J. HULL.

I am come here to speak among you of the condition of mankind. And as I utter these words three great characters, whose lives were devoted to the amelioration of human suffering rise before me,—Chas. Fourier, August Comte, and Edward Bellamy.

When France was passing through the last agonizing terror preceeding the Revolution, at the close of the 18th century, Charles Fourier, an humble French citizen, was working out with mathematical precision the relation existing between the deific principle and man here below, and he laid for this purpose, and no other social thinker has done, those principles of social equity, which, during a period covering nearly 40 years established among his kin the divine principle of humanity in the social commonwealth. Contemporaneous with Fourier there rose in France another great thinker and philosopher, whose mind was more specifically devoted to mathematical disquisitions. During the Renaissance of intellect, the study of intellectual forces feeling the rise of the principle of liberty in the 18th century, there came into the philosophical world an idea relative to the status of the human life principle which magnified it as the pivot around which all phenomena and all things contributed and revolved. It was called the doctrine of Egoism, it magnified the individual.

Egoism means simply that the person stands in the center of his sphere of activity, and that all surrounding phenomena and nature and the things of nature are specially provided for his gratification, irrespective of what he may have to give forth in return. The Ego is magnified and the individual personality in this way, and so rampant did it become among the philosophical thinkers of the 18th century that August Comte arose and made a protest against this dominant inclination to magnify self-consciousness, and he coined a term which is the antithesis of Egoism and called it Altruism, which means that the welfare of the individual is the prime welfare of the whole, and that in the proportion that the individual personality gives forth to other personalities, in that direct proportion do the rewards and benefits of his life accrue to him in justice. This idea of Comte's was not new. We come into relation with the prophets and seers of spirit life, and question them as to the relation and status of the life principle there, and they reply unhesitatingly and without question that the principle of mutual service, one toward another, is the fundamental principle of spirit life, and that there is no abiding happiness, can be none, except as each gives to the other.

Edward Bellamy emphasized this principle in what the sneerers called the Utopia, a visionary scheme, having no practical basis in human nature. And yet Bellamy, in his initial work, and more especially in his indictment which his later volume of the constituted social mass laid out for the world a more practical, beautiful and beneficent system of political economy than had ever been presented to the world before. Like every other dreamer

genius, an inventor here and there, there are many of those fellows who are doing great things for humanity, but I say to you that where one such fellow exists there are ten thousand submerged in that economic oppression. I say let them come forth!

We have mediums here and there who are doing good for humanity, but we need ten thousand of you where we have one. What is Spiritualism in this world for? The intelligent, but routed, opposition hurls this query at us today. We say to you that you have followed up your affirmations by adequate demonstration; we say that there is such a thing as spirit return has it made Spiritualists any better people than their opponents? To be sure you are not in asylums and prisons. You are a thrifty, well ordered and intelligent people. But what are you doing with this thing you call Spiritualism? While I say to you that the discovery of spirit return was a grand discovery, the greatest work of the 20th century will be to discover what lies behind spirit return. I am searching that thing out. I have devoted what time and talent I may be possessed of during a long term of years to find the purpose of Spiritualism in this world. I do not believe that it is comprised altogether by the assurance of a life beyond the grave. I believe that that assurance demonstrates a powerful potency, that it is not even a moiety of the whole purpose that lay behind that tiny rap at Hydesville that shook this planet 56 years ago. Why? Because you Spiritualists have not given the world more than any other people.

You have preached it, and you have demonstrated it, but where are you making any impress upon the seething masses of mankind? You come here and partake of this unexampled feast year after year, you go home and retire into the sanctity of your home circles, and there you listen to the various queries that come to you, but as a mass of people associated for a given purpose, where are you? You are simply nowhere; you don't count anywhere, relatively you do count a great deal. You have made an impress upon sectarianism that will stay there; you have razed the bastille of theological approbrium that rose before you. I declaim emphatically against the non-hell idea of Spiritualism.

There is plenty of it, and you have only to turn your heads to find it, turn around inwardly. There is a ravenous devil and angry God. But observe not in the sense in which you in your youth have been educated to look upon it.

But if you postulate deity and the spirit world as righteousness, and in the nature of parenthood as a logical sequence we must be postulated in the sphere of brotherhood and sisterhood. How are we conducting ourselves in regard to that proposition. I have only to go one block from my office to drop from the precipice where blooms all the happiness of human life into the very dregs of degradation and depravity, souls lost to all semblances of the divine order of God are found here by the thousands. Thousands and thousands of them are in Chicago, human beings, writhing their lives away and yet happy. If that is not hell for the submerged masses of mankind, then God is a myth. If there is anything practical in the warnings and counsels of the Spiritualist rostrum then there must be somewhere a place in this world for the practical outworking of the principle of divine service as we know it to exist there. We are to cease supplicating 'God, Almighty, Thy will be done on earth as it is in heaven,' cease that until we set about some way to bring about the heaven we pray for, and do it right here. We say with William Jennings Bryan "God is in his Heaven, all is well, and whatever is, is right" absolutely and speaking. But these principles which

have come to us have to be sometime put into operation,—that equality, that liberty shall be granted to every man, woman and child in the United States,—to do the very best that is in us.

You point to the Chicago slums, remind me of what is there, and say that they are encompassed with happiness. Happiness is a relative state of mind; it has to be almost altogether with environment and conditions, and the greatest robber is the happiest man in the world until he is caught. But what is happiness, who is happy? They tell us that there is no happiness except as ye serve one another. How shall we serve one another? The strong succoring the weak. Those who are endowed with higher intellectual powers are to carve out, with the aid of and in co-operation with the superiors of these great movements, a system of stewardship, which shall have for its motto to the true relationship of the spirit body to the physical body, and that in the dual organization and manifestations of man repose the elements of true human progress and civilization.

I am not opposed, nor have any quarrel with me; I have much respect for men of talent and of genius like Morgan and Rockefeller. If such men were in the right niche they might do much for their fellow men. But I have a quarrel with the system that allows them to become pirates.

My plea is for us to stop quibbling and to cease our ephemeral altercations, to mount our forces along a common purpose,—the betterment of mankind. If we do that, leaving the rest to the others, and conscious of our own integrity, our loyalty and devotion to our cause, and the gladness of our co-operation with them, the rest will take care of itself.

The thing is too big for you and for me. We can play without toys, but after all, we are children of clay in the hands of the Almighty Potter. In the proportion that we do something we shall be either stumps or shall be statues of grace and power. God helps those who help themselves. Let us help ourselves, and as we go from this place, feeling that we have had a seat at the banquet of the City of Light, a banquet spread for all, may there come with us the consciousness that we are each and all another's and that no life can be lived alone, that we are never less alone than when we think we are alone, and that the Great Hand from whose palm we never can stray, hath us all in charge, and as we deport ourselves, and as we conduct our campaign, so shall our recompense, not our reward or wage, but the recompense, the divine correspondence between doing and receiving. May that come to you and to me.

Promote Temperance.

While followers of all churches devote some thought to temperance work, I believe that Spiritualists should be very pronounced in their views on this very important question.

Intoxicants are responsible for a vast amount of suffering in this world; in fact intemperance is one of the greatest causes that clog the wheels of the car of progress.

We cannot expect to be a universally vigorous and healthy race as long as parents indulge in the cup that brings ruin to the temple beautiful (the human body) and remorse and suffering to the immortal soul.

For the benefit of the children who are growing into their heritage of manhood and womanhood; for the benefit of the unborn; for the benefit of our country and the whole world, let us cry out against the monster, alcohol, who is eating into the vitals of our individual and national life.

Sobriety, virtue, truth; let these be our watchwords.

LEWIS R. HILLIER.

THE PHENOMENA.

Conversed With His Son's Spirit.

Dr. J. B. Campbell Interviewed by a Cincinnati Reporter.

Seated by a grate fire in his lonely room, the only light a flickering and ghostly one cast upon the walls and the ceiling by the glowing coals, Dr. J. B. Campbell, 85, for years President of the American Health College and Vitapathic Sanitarium, at 2633 Western avenue, told a Commercial Tribune reporter last night of the return of the spirit of his son, James M. Campbell, who died a few days ago at his home.

"Yes, my son's spirit has returned to me, as I declared it would," he said.

Then, leaning forward in his arm chair and gazing intently into the fire, he remained silent for several seconds, the ticking of the little alarm clock on the mantel overhead alone breaking the silence.

His spirit visited me Friday morning for the first time," he continued, sitting erect in his chair and gently rocking to and fro.

"I had just arisen from my bed when my son's voice said: 'Father, my spirit has come to you, as you often told me it would after death. I am right beside you, and I see you as plainly as I ever did when on earth. I am happy and am glad I have reached the spirit world.'"

"I was very glad to know my son's spirit had returned," he continued, looking toward the grate and contentment overshadowed his wrinkled face. "He was so close to me that he whispered the words into my ear and grasped me by the hand. The words sounded as natural as does your voice now."

"His Spirit voice then said: 'I was dazed when I first left the world, and I did not know where I was, whether still on earth or in another world. For several days I felt that way.'"

"My brain was also muddled, and I could not understand what I saw or what I heard, but each day things are becoming more clear to me, and I again feel like my old self."

"I move about in the air, sometimes near the earth and sometimes far away. I move easily and apparently without exertion. I have been near home for several days, but seemed dazed and could not remember just exactly where I lived when I was on the earth."

"But this morning my brain was more clear, and I saw our house and floated right in at one of the doors, altho it was closed."

"I saw you asleep in bed as I passed thru the house to my bedroom, and I have sat here beside you, waiting for you to wake up."

"I am happy and would not come back to earth again for any price. I am glad I have reached the Spirit world, for I have found the spirit of my mother, who died three years ago and also the spirits of many of my friends."

"They are all glad to see me. I am as much alive as I was on earth, the only difference being I still feel numb and uncertain about the things I see about me. The spirit world is the prettiest place I ever saw and I am waiting for you to come to me and mother."

"After he told me all that I asked him many questions and he answered every one of them as naturally as he would have done had he been here by my side. He said his mother looks just like she did when on earth, and that she recognized him and he recognized her as soon as they met."

"While he talked to me he held my hand in his. His grip was just the same as in life. I did not see him, but I will after a time—probably."

(Continued on Page 8)



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

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VOLUME FOURTEEN.

With this number THE SUNFLOWER starts on the closing half of its seventh year. It celebrates by indulging in a new heading and by adding a goodly number of new names to its subscription list.

Little did we think when so many of our friends visited us in the little room only sixteen feet square, August 20, 1898, that today THE SUNFLOWER would occupy the position it does. There was no intention of running a "big paper." We only intended to run a small monthly sheet, such as we started with, and do our own printing, so we arranged for that and only that. Our first outfit consisted of a 100 pound font of nine point Roman type, sixteen fonts of job type and a 14x20 Peerless press which had been bought second-hand at a bargain. Then, of course, were the necessities of the office, such as sticks, stones, leads and other things, but we did not have type enough to set up the whole paper at one time, as small as it was.

This condition prevailed for two weeks, when the writer was obliged to go to Buffalo to buy more type and material and another press to do small work. He found a small, second hand press, which he purchased, and got more body type of the six and eight point sizes, and some other things, paying part down and trusting to luck to pay for the balance.

The spring of 1899 showed conclusively that we must have a larger office. We had then overrun the room first laid out, for when you have a room 16 feet square and have in it two printing presses, a gasoline engine, two type cabinets, a stone 28x42 and an 18 inch paper cutter, besides a shelf of books, you know there is something in there, and paper and other things had to go "up stairs, down stairs and in my lady's chamber." About this time we purchased the Chase Cottage on South street, and arranged THE SUNFLOWER office, using only the down stairs, calculating to live up stairs, but soon needed the room for the office.

In January, 1900 the office met with its first serious brake-down and we missed one number of the paper and were compelled to buy a new press. Consequently we bought a Hoe drum cylinder with a bed 33 1-2 by 49 inches, and traded off our two old presses for a new 10x15 Chandler & Price Gordon with additional type and other materials at an outlay of about \$1500.

Since that time the office has been continually added to until today THE SUNFLOWER has an outfit which includes all the necessities and many of the luxuries of a printing office. We have enough type to set two complete papers, and have stereotyping, folding and other machines so that hand work is always at a discount in this office.

The sun never sets on THE SUNFLOWER. It reaches to far-off India, to Australia, New Zealand, the continent of Europe, England, every State in the Union, all of the British-American possessions, and even Cape Town. South Africa has a

resident who reads the Message of Spiritualism in THE SUNFLOWER.

If there is luck in sevens, this should be a luck year. If you are pleased with our efforts, show the paper to your friends and let us hear from you, and them with new additions to our list. Remember that every time you send a new subscriber we are aided just that much in improving and extending the paper.

We thank all for the interest they have shown in the past, and trust it will continue in the future. As for us, we will continue to run the best Spiritualist paper published.

TRUTH OF OBSESSION.

Whether ones earthly appetites follow him in the next life depends upon how much he can control them in this. Those who believe in obsession on that account would better take this as a cue to where they need building up or what sense, emotion or impulse needs curbing. To remove such an obsession, then, remove the discord which invites it—although there is no such thing in the absolute as may be inferred from this week's *Psychical* on 5th page. Of course, man's future in spirit is as it reflects itself through his soul's camera; or, if sensitive, as he feels it. In the latter instance it is largely the effect of Spiritual Nature acting on his discords—the most active being sensed above all others and often makes a sensitive think he is obsessed by a spirit, when it is but by his own sensually or materially energetic forces that are vibrating discordantly with the higher conditions of the spirit world attracted by higher aspirations and a purer mode of living. The greater the struggle for purity, therefore, the greater the pressure of Spirit upon the individual, and the more sensitively he feels that within himself not in harmony with the purer or higher elements of Nature. As a spirit's consciousness and freedom of action depend upon his own purity and unselfishness he cannot control one whose aspiration are attracting conditions which would be either blinding or laming to him. Thus obsession becomes an impossibility under any kind of good conditions, and spirits attracted under these conditions are not obsessors. They are always AS GOOD as the attracting agent, and as bad, if he dares hunt for it. But as a spirit is as sensitive to offense as a mortal is it is not very difficult to insult such an attraction by considering ourselves his superior simply because we can obtain inspirations from a sphere above us. That does not elevate us beyond what we are in exemplification of these inspirations. If there are real obsessions, they must be permitted to take down our conceit. As for those claimed to be seen on very low planes, we believe them to be largely due to imperfect or

distorted clairvoyance; for such spirits are too much in a fog to observe anything, except such material conditions (matter) that conform to their specific gravitation.

But to blame the spirits for our own shortcomings is only in harmony with blaming Nature for our passions because we want to indulge them. Spiritualism has come to expose our fallacies, and those who know enough of themselves to see clear can always find the cause of an effect that concerns their personality; and among them the cause of this so-called obsession.

PRICE-LISTED TRUTH.

Who thinks he possesses a truth which he will not disclose without a price proves thereby that he is mistaken. Inspiration alone is no proof of its purity. It always deviates from the absolute to the degree that it is injected with the lack of generosity to share it with the world. Without the love-principle in it an inspiration lacks soul—just one half of its value or perfection. As it requires a superior mental vibration over that of the physical to be receptive to inspiration, it requires a superior heart vibration of unselfishness over its antithesis to be receptive to the soul of an inspired truth—its love principle. And to sense this makes the recipient only too eager to dispense with it because it simultaneously promises more light as a reward for its gratuitous donation to those not so fortunate. To hoard truth is a spiritual penuriousness that prevents soul expansion and shuts out the sunshine or joy which inspiration carries on its wing.

VICTORY FOR MAGNETISTS.

In the case of the Weltmer School of Healing of Nevada, Mo., against the Post Master General which was brought before the U. S. Supreme Court terminated in a victory for magnetic healing.

The Court holds that the "Influence of the mind upon the physical condition of the body is very powerful, and that a hopeful mental state goes far in many cases, not only to alleviate, but even to aid very largely in the cure of an illness from which the body may suffer."

The Court ruled that the admitted facts showed no violation of the statutes under which the P. M. General ordered the Nevada Postmaster to act.

Of course, there is a Personal God! That is you—if you make one of yourself! The Universal God is Spirit or Nature and man is the same personified. Thus there is a Personal God—aye, many of them.

Envy is wishing yourself in another's shoes. Would you exchange souls in the bargain?

COMPULSORY VACCINATION.

South Carolina is going Kansas one better. It has a bill up to vaccinate the whole state with a \$50 fine attached upon refusal. As it cannot kill its citizens fast enough by selling them inferior whiskey, it will endeavor to do so by blood poisoning—unless it is a money making scheme, knowing that its more refined or cultured citizens will resist it as a barbarous measure, baneful to sensitive people. It may be a rough-shod preventive where filth predominates, but it vitiates pure blood which is its own protection, and subjects it to a number of other diseases worse than that it intends to prevent. But perhaps reason may yet consider it better to kill the bill than its best citizens, and leave it remain a local issue to be applied as circumstances require.

Dr. Henry Edward Lane says in his medical work on "Diagnosis from the Eye" that vaccination tries to eliminate the poison injected into the system as diphtheria—a bad exchange for small-pox, which in itself is not possible unless the germ for the same exists. And small-pox vanishes with sanitation. In the same work he also tells of Capt. Bonavita, Bostock's lion tamer, when asked whether he was ever sick in his life, answered "Only twice—both times after I was vaccinated. I would not be vaccinated again if Bostock should offer me his whole menagerie. He is surprised that in enlightened America compulsory vaccination should exist."

We cannot extend the circulation of THE SUNFLOWER by publishing all the imperfect poems sent here with that hopeful promise attached. It were more profitable to lose the few promised ones who could appreciate such "poems" than many we have who would resent it. Our subscription list represents a body of intelligent readers who want the best only and we must pay them due respect accordingly. "Any old thing" will not do for THE SUNFLOWER readers. Please remember that.

Those who worship money generally have an equally balanced disdain for its owner. Man cannot worship the material and love the spiritual, though the reverse is possible. A man, for example, may fall in love with an ugly woman on account of her spirituality and then think her beautiful—the material shaping itself in conformity with the cause worshipped. Apply this principle to your Spiritualism and enjoy what's behind the phenomenal or material in it.

Who writes of love and copyrights it betrays himself as not being troubled with a sufficient supply of that to share it with the rest of humanity.

BOOM

OUR NEW CUT

BOOM IS THE ORDER OF THE DAY.

Why Not Work up a Boom on a Spiritualist Paper? Why Not?

25 CENTS BOOM NEW SUBSCRIBERS BOOM 25 CENTS

We are determined that every Spiritualist in the United States and Canada, who will invest 25 Cents, shall have an opportunity to read The Sunflower for several months. We know the majority will become so attached to it they will not want to get along without it.

One of our Exchanges recently said that a Spiritualist Paper could not get any considerable number of subscribers by any method. We know the writer believed it to be the case, but

FRIENDS

we want every one of you to join in a strong pull - all together - and help us to prove the contrary.

We will send The Sunflower from now until July 1st, 1905
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SHOW THIS OFFER TO YOUR FRIENDS. IT IS THE BEST EVER MADE IN THIS LINE.

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and send it today. Let us show the world that Spiritualists are alive and that a Spiritualist Paper can "get there."

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PSYCHICS.

Jealousy is an anti-love vibration. To be disgruntled without cause often invites one.

Truth, like music, wants to be heard without discord.

The vibration that accompanies a thought verifies or denies it.

As sugar preserves earth's fruit, its synonym, sweetness, preserves humanity's youth.

Suffering and disappointment forces the ego to rely upon itself and is thus an aid to soul-growth or expansion.

Many who imagine they are glorifying God by singing praises in a pitch above their coadjutors are but glorifying themselves.

If "happiness is the essence of love" perhaps it would be necessary to possess the fundamentals from which to extract that essence.

The cause of degeneracy in the world has always been and ever will be due to the perversion of the love principle in man. Past history unveils it; and the present is betraying it in all civilization. As thought vibration creates sense vibration, let the former be always pure, and the flesh will conform itself to the same—good thoughts being the guardian over the body as good feelings are over the soul.

To obsess a spirit by unspiritual thoughts, feelings or desires, is no better or worse than being obsessed by one or obsessing ourselves by them.

Those who have sorrowed know best how to sympathize with the sorrowing.

Now, Won't You Be Good?

What is Nature's Law? Or, for instance,—1st, What Law or Laws create men's and women's intelligence? 2nd, What Law or Laws does the intelligence pass through, before it is incarcerated into the physical plant? 3rd, After leaving the physical plant, What Law or Laws does the spirit pass through before it reaches its point of perfection? 4th, What Law does it perfect itself in, whereby it rests in peace and harmony and is known to spirits as a master? Name the Law or Laws and prove their workings—its easy, if you will go to work—It isn't a pointer, its wisdom.

WM. F. BENTON.

1714 Adams, St., Toledo, O.
[It is said that not until a mortal or spirit can ask questions is he ready to receive a reply. But it is also said that law like love must be understood by experience—this experience being obtained through self-knowledge, when such questions answer themselves.—Ed.]

A soft impeachment turneth off a rough opponent.



LILY DALE NEWS.

Our weather the past week has been phenomenal. Monday morning greeted us with a little drop of 14 below zero. But during the day it rose about 25 degrees and then went down again with the sun. Thus it fluctuated like stocks during a money panic, but no one took stock in it, however low the quotation. This continued until Groundhog Day, on which Mr. Aretomys Monax comes forth to inspect the weather prospects and to consider housecleaning affairs. But, like a number of us around he too saw his shadow the larger portion of the day. The 2d of February was like its predecessors—rising from zero in the morning with a blustering north wester under a cloudy sky, to a beautiful sunshine out of a cloudless sky. Hereupon the gentleman from below took another six-weeks' lease on his underground residence and retired from mortal view. No evocation could bring him back to the surface—it being hoped that by so doing it would produce a reversion in the regulation custom of extending the winter six weeks on account of Aretomys' hasty retreat to take another Rip Van Winkle snooze. But Fate is inexorable and we (here at least) will have to bear it and attend the conferences where it is always genial and warm. Not so much in the matter of debate as in the pleasure of meeting and the warmth of greeting extended to all who come. But as the groundhog hobs down on this day the fish bob up, lured by the tempting bait placed in the ice holes under the coops—this being the beginning of the fish-sparring season and compensates for the promise of another six weeks' spell of unspiritual weather. The Saturday night dances too will be kept up to accompany the cold weather—this being the young peoples' conference, where the heart speaks without debate, a practical illustration that happiness needs no inspiration to illumine its path to heaven. Being an effect of love it generates its own light—dwells in it. However, weather or no weather, Lily Dale and its peace-loving inhabitants are always in the light—The City of Light.

NOTES.

Mr. Geo. F. Kittredge, formerly of Lily Dale, is now working with Mr. Frank Walker, publisher at Hamburg, N. Y.

A handsome New Year's Greeting to the editors of THE SUNFLOWER has just arrived from Mr. and Mrs. M. E. Nation. It is printed on an embossed leaflet with gilt print on cover, a photograph of their home, and an appropriate poem on the inside.

The ice-cutters are being kept busy as the weather permits.

F. Corden White writes from Lake Helen that people are arriving on every train and prospects are very bright for a good camp.

Our new station agent is finding much favor by the people here.

There will be a masquerade ball at Richardson's hall, Cassadaga, on Tuesday evening, Feb. 14. Bill \$1.25.

Mrs. A. C. White of the Leolyn has returned from the Buffalo hospital and is convalescent.

Dr. S. J. Richardson has been to Erie, Pa., the past week on business.

The Southern Cassadaga Camp opened last Sunday. While we now have the snow they have the flowers.

Mrs. Nettie Nutting and son have returned to Dunkirk.

Mrs. Haas is improving. She has been able to sit up quite a little lately.

Riley Johnson spent a day on the grounds.

Mary McDonald is visiting at Champlin's.

CONFERENCE

The next Sunday night conference takes place at the residence of Mr. and Mrs. Greenamy. Subject: Significance of the Terms Heaven and Hell. On Sunday week Mr. Lutgen will give a pri-

mary discourse on Astrology. At the last conference Dr. Richardson was moved to deliver a poetical improvisation—the same being one of the most perfect ever heard in our ranks. Its logic was accompanied by perfect metre, without grammatical flaw. The best phenomena, after all, is met with in private circles.

VICTORY

For Morris Pratt Institute.

The following telegram was received at THE SUNFLOWER office on Sunday morning, Feb. 5th:

"Sunflower Pub. Co., Lily Dale—Decision of Court gave us every point. We rejoice!"

CLARA L. STEWART.

MESSAGE.

Through a Melbourne Lady.

Distinct to mortal vision is the material world of matter. Man's rate of vibration connects him with his present environment; the condensation of matter is caused by the vibration rate, the electrical chemicalization reconstructs and rebuilds; force and matter are ever interchangeable, ever evolving new forms of life and action; the finer vibrations of ether act potently on matter. Man living only in the senses, feels only the coarser vibrations surrounding him and is influenced thereby. It is only when he can pierce this—can ascend into the finer vibrations—that he becomes cognizant of the refining influence of spirit. Man becomes or is a center from which vibrations radiate; being magnetic, he attracts to himself forces and powers, and when self-centered and united to the finer forces, he is capable of radiating strength, health and power. Likewise can he become a center for the coarser or undeveloped forces; generating these his power is for evil rather than for good, and such an one gaining the occult knowledge of the forces in nature and using them not for the highest good and in unison with higher powers, makes for himself a chain that will hold him to these conditions for many centuries. The soul that would be free must lose its hold of personal gain, must detach itself from its material environments, must be willing "to lay down its life to find it."

The finer vibrations ever interblending with the coarser, constantly cause change, upheaval and unrest. Yet this is the necessary evolution of worlds and systems. Man is influenced by forces within and without him; when he has grown sufficiently strong and self-centered he will be governed only by the force from within; the spirit will dominate his material environments and his outer life will be calm and peaceful; he will no longer need to be impelled by the outer circumstances to awaken him to action and progress. With many the material desires alone arouse action. As man evolves, higher motives will urge his progress, nobler impulses direct his course.

HOW THEY LIKE IT.

J. M. White, Pittsburg, Kansas, says: Your paper is regarded here as the best Spiritualist paper in the field.

Ida J. Avery of Buffalo, enclosing two extra subscriptions, says: Begin with Jan., 14th issue, as the last two papers are too good for anyone to miss. I think both are sensible enough to continue such a good uplifting paper.

A New York reader writes to a friend: It's a high-toned little paper and is destined to lead us out of the slough of despond. It is lending respectability to Spiritualism by presenting its right side to public view.

"SEE THAT 'CUT'"

We promised another "cut" in THE SUNFLOWER—something we had "up" our sleeve. Well, we suppose you all saw the first "cut" in the heading. But the second "cut" is that we are now going to give others a chance to get our paper at a trial rate. For 25 cents we will send THE SUNFLOWER to new trial subscribers from now on until the 1st of July. How do you like that? Only 25 cents till the 1st of July!

Buffalo Notes

N. H. EDDY, Correspondent.

The Mask Ball, under the auspices of Harmony Circle 374 Conn. St., Wednesday evening February 1st, was a grand success. A large number were present to participate in the program of the evening, there were fine costumes and representations. Prizes were awarded as per judgment of a committee of 6 disinterested persons in the audience, the grand march was well conducted by the able leaders who had same in charge. A large number of dancers were upon the floor, also a large number of spectators present, all manifested much interest in the occasion, a good and enjoyable time was the result. Refreshments were served to all who desired same.

Mrs. M. J. Klipfel, No. 7 Cottage St., who has been sick for some little time has now recovered and resumed her circle and medial work.

Mrs. Dr. J. H. R. Matteson of 248 N. Division St., has gone to Lake Helen, Florida for a few weeks rest.

Mrs. Dr. H. Wyant of Toledo, O., is spending a short time in Buffalo, visiting friends.

Geo. Brooks of Wheaton, Ill., serves the First Spiritualist Society at Temple, Prospect ave., and Jersey St., during February.

Mrs. Amanda Coffman of Grand Rapids, Mich., has just closed a month's engagement with our society at the Temple. Mrs. Coffman is a most excellent medium, much credit is due Mrs. Coffman and her guides for the very able and satisfactory manner in which they have conducted the meetings of our society, her services have been much appreciated. She has touched the hearts of the people and won many friends here in Buffalo. We hope to have her again in the near future to serve our society, her labors have been very satisfactory.

The State Massmeeting held at Spiritual Temple, Prospect and Jersey Sts., the 27th, 28th, 29th, of January was a grand success. There was a good array of talent, both as speakers, message bearers, and excellent music, vocal and instrumental, good audiences. Sunday evening the Temple was crowded, there were numbers who went away, not being able to get seats. Mr. H. W. Richardson, state president, Mrs. Tillie U. Reynolds, vice-president, Leo Manger, president of local society, conducted meetings. The services were of a very interesting nature. Victoria Moore did much credit to herself in the recitations given. Miss Florence Beebe, Miss Wagner and Mr. Prentice rendered excellent music, vocal and instrumental. Among the speakers were W. H. Bach, Tillie U. Reynolds, Mrs. Travis, Mrs. Mudge and Mrs. Coffman. Message bearers were Mrs. Coffman, Mrs. Mudge, Mrs. Atcheson and Mrs. Coit, all of whom did well their part in achieving a successful issue in the program of the occasion.

The human spirit unfolds light through study; power through justice, and happiness through charity or sympathy.

To know self is battling in the light of reason.

When passion rules the spirit is negative.

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HEARING AND DOING.

The admission has been made by some college professors to Charles Brodie Patterson, that the world is turning more and more towards the search after health along mental and physical lines. He alludes to this fact in order to show that progress in spiritual and psychic realms is undoubtedly being made.

It is this writer's opinion that we all have the power to perfect and retain health, if we only apply it intelligently. The morbid or diseased side of human life is now considered in order to discover how we get into wrong conditions, and thus learn the best method of retracing our steps. The statement is made that the brain is not the generator of thought, but the instrument thru which the thought acts. While thought is independent of the brain, it acts upon it. Wrong thought produces an inharmonious effect upon the body, and is more or less of an injury to it. When people become angry, blood rushes to the head and congestion occurs, the stomach does not perform its proper function, and all is the result of lack of self-control. We are responsible for entertaining wrong thoughts and emotions, and suffer for our own misdeeds. If we say we are "negative" and take on conditions, it is because we do not refuse to be and to do so. "We literally call out what others say or think of us. There is something within us that, coming in touch with the identical quality in other people, stirs it into activity. We become one with whatever we love; if we love to say and do kind things we are one with the good deeds and the good people of the world. And so it is with health, with wholeness; for health and wholeness, harmony and heaven, mean virtually the same thing. * * *

It is right that each and every individual should present his body whole and acceptable unto God, for this is his reasonable service; that the inner harmony may have its reflection in outer harmony—that the soul at peace and rest may show itself forth in peace and rest of mind and body. This can be done by first creating the desire in mind—talk only of health and harmony, instead of disease and disagreeable things—and so become one with the healthy-minded."

A mental healer is only enabled to help himself. A true mental scientist is one who not only hears these principles, but applies them. If one hears its truths and does not live up to and practice them, he is a hindrance and an enemy to the cause. If we desire to be one with the New Thought we must accomplish this thru our love for its teachings. We must think of the welfare of others, for the mind that is centered on thought of the personal good to be got out of life is sure to get the least good out of it. The one who thinks and cares for others, does not try to work out their salvation for them, but shows them the right way by helping to make their lives easier, happier and better. A most discouraging thing to the New Thought teacher is the presence of members in his class, year after year, who, tho they listen attentively, still carry about them the element in mental physical weakness. The way of health, strength and happiness is not hard; it is, however, one that each individual must choose and tread for himself.

Whatever we see that is beautiful in this world, and whatever the heart desires, whatever is true, pure, and upright, let us become one with it by trying to be it and to love it. We can be what we will to be, but we must will it with both mind and heart. When we think and also feel we become one with the object of our attention. If thought goes out to the good, the true and the wholesome, we manifest these qualities in our lives; and if our thought goes out in divine love, we become one with eternal love. If our thought goes out in loving kindness toward all people, we become one with them. When the mind dwells on what the heart feels, we become one with that on which it dwells.

FLASH LIGHTS.

The greatest practical agent of the earth forces, is light; the most powerful and mysterious of Nature's forces; functioning on all planes. Altho to us so commonplace, the scientist thru his tireless energy has solved many of the great problems, (which remain inexplicable to us) thru the subtle power of consciousness gained by the unceasing workings of the brain was enabled to grasp this mighty agent, and thus unlock the portals, throwing open the mighty avenues of progress. These men are the flash lights of our country, thru these great minds tributary channels are branching in all directions, grasping the great questions of the day. And analyzing the why, and the wherefore, therefore bringing new ideas to the thinking man, which are indicative of our ignorance of the most simple laws of Nature's forces.

We perceive it is the thinking man who makes a success of whatever project he may undertake, that the man who walks blindly thru life (paradoxically speaking) depending upon fate to carry him thru life will find the path rough and barriers impossible.

Each man has been provided with a flash light of his own, by which he can overcome these difficulties by throwing the light upon the path a step at a time, silent meditation. He will find it interesting to watch the development of his own journey thru life; will find introspection fascinating, as well as instructive, he will also ascertain that he is constantly throwing flash lights upon what to him previously has seemed so mysterious and futile.

In this new year let us begin a new life, open up a new avenue, one much broader by bringing ourselves more into consciousness of the I AM. How little we are acquainted with the ego, which is the soul manifesting, our thoughts are more for adorning the body, surely the temple of our soul should be beautified, but the gem is within, concealed from sight by sheath upon sheath of vanity, conceit, etc., there attributes do not pertain to the soul, or its manifestations, but the more immaterial part of us. We are strangers to ourselves, in our more serious moments; let us investigate our inner selves, forgetting for the moment our outward appearances and interests, let us flash our light upon the God given part that alone inherited by us from the divine which gives us eternal life. A drop from the mighty ocean of infinity.

Let us for a moment be attracted as the magnet to the needle, to that divine source from which we draw our strength and life giving properties, this blessed state of existence is eternal and what rapturous joy comes to the soul from its proximity with the divine parent. In such meditations we find the motive which prompts the action pure and unselfish, but the flesh is weak. Be patient, this mortal part of us is not easily made subservient to our spiritual part but each mastery gained finds the next less difficult, giving us pre-eminence over our gross materiality.

Should we not urge the cultivation of this soul in embryo, thru which we manifest.

Let us come into the light, open the windows of the soul, that there shall be no darkness within.

Enjoy life with a zest, that only those who feel the freedom of the soul can. Flash your lights out into the darkness, and thus become fishers of men.

Rec'd thru inspiration by
Rose B. HELM.

Oneonta, N. Y.

8,000,000 Years.

Just 8,000,000 years did the ichthyosaurus and fischaurians inhabit the earth and the waters of the earth, according to the public announcement of Prof. John C. Herring of the University of California. The field of paleontological research will be worked thoroly, the new theories being based on researches made in the mountain ranges of the State.

PROGRESS VS. PREJUDICE.

A Minister Who is Up With the Times and One Who is Not.

Rev. Dr. Morgan Dix, pastor of Trinity church, New York, in an interview upon a subject which seems to be causing him much trouble—viz, "woman"—is reported to have said:

"I am sick at heart over the women. Man used to regard woman with such reverence! When I was a boy, all boys of generous spirit looked up to her. In these days the women have come down to our level. They were womanly, and now they are ceasing to be. Nowadays they talk like men and do all things that men do. If there is anything that men despise, it is a mannish woman. All this comes from leaving the womanly things of life and invading the sphere of men. Women should never vote or be doctors, lawyers or ministers."

It is safe to say that Dr. Dix is no more sick at heart over the women than the women are sick at heart over such men as he, who have fought every step in the progress of women, from learning to read and write to having the ballot. One would imagine from the utterances of some of these men that the acme of evil was doing anything like a man.

Had Dr. Dix lived a century ago he would have written as did Dr. Gregory, who was considered standard authority at that time upon female propriety. In his book, entitled "Legacy to My Daughters," he said, "If you happen to have any learning, keep it a profound secret, especially from men, who look with a jealous, malignant eye on a woman of a cultured understanding." He also said, "Should you happen by nature to possess a robust constitution, assimilate such sickly delicacy as is necessary to the female charm."

In strong contrast to these utterances of Dr. Dix we are cheered by those of Rev. Dr. Newell Dwight Hillis, pastor of Plymouth church, Brooklyn, given at about the same time. Dr. Hillis said in part:

"Women, in spite of man's refusal to give them the rights and privileges to which they are entitled, are today in 145 branches of business and in instances showing more ability than the men."

"In fifty years the women will know more than the men. They have more time to read and study, and they are improving their time. Eventually they will vote themselves and tell the men whom to vote for. There is a lesson of rebuke in this for men."

"Eventually all the universities will be co-educational, and the women will carry off all the prizes. That's what they are afraid of in the colleges which will not allow women. The women study while the young men are educating the calves of their legs. The women are writing our novels; the best portrait painter is a woman; recently a woman took the highest possible prize in mathematics."

Had it not been for the few generous and noble men like Dr. Hillis, who have ever stood ready to accord to women equal rights and opportunities with themselves, it is doubtful if women could have arisen out of the ignorance and subjected position which they occupied in this country no longer than a hundred years ago.

ELNORA MONROE BABCOCK.

Our Political House Needs Cleaning.

One of the reasons why women want to vote is because politics is so corrupt. For years good men have been trying in vain, unassisted, to purify it. They need the help and co-operation of women. The corruption of public life sets a bad example to every woman's husband, it assails the morals of her son as soon as he steps across her threshold. It takes the tax money contributed by women and refuses to apply it to purposes which women think most useful and desirable, such as police matrons, and squanders it lavishly for things which women regard as useless or even harmful, such as great quantities of champagne at inauguration balls. It is idle to say that the political world is too corrupt for women to touch it, when it inevitably touches women at so many points. It is as if a man, in a mistaken spirit of chivalry, should refuse to let his wife lift a hand to do any house cleaning on the ground that the house was too dirty for her to touch it and at the same time should expect her to go on living in that same dirty house. When she saw her husband and children suffering from the effects of dirt, she would be sure to ask to be allowed to help clean things up. And to fancy that a woman can purify politics better by abstract moral disapprobation than by voting for good men and against bad ones is like fancying that she could cleanse her house more effectually by frowning at the dirt than by taking a broom in her hand.

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1:00	5:00	Lv. Dunkirk	Ar. 9:25	6:00
1:15	5:15	Lv. Fredonia	Ar. 9:37	6:16
1:30	5:30	Lv. Lodi	Ar. 9:50	6:30
1:45	5:45	Lv. Lily Dale	Ar. 10:03	6:45
2:00	6:00	Lv. Canastota	Ar. 10:16	6:59
2:15	6:15	Lv. Moores	Ar. 10:29	7:13
2:30	6:30	Lv. Sinclairville	Ar. 10:42	7:27
2:45	6:45	Lv. Getty	Ar. 10:55	7:41
3:00	7:00	Lv. Falconer	Ar. 11:08	7:55
3:15	7:15	Lv. Jamestown	Ar. 11:21	8:09
3:30	7:30	Lv. Falconer Junct.	Ar. 11:34	8:23
3:45	7:45	Lv. Warren	Ar. 11:47	8:37
4:00	8:00	Lv. Tinsville	Ar. 12:00	8:51
4:15	8:15	Lv. Tinsville	Ar. 12:13	9:05

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Have you ever been overcome by a sudden feeling of sorrow or sadness though in the midst of joy or when all was peace within?

That too is a vibration, but emanating from another soul, either in mortal or spirit life. If the latter it is usually accompanied by a sigh. If the former, it is accompanied by some more material vibration than a sigh.

Of course, one must be sensitive to cognize these influences, but not necessarily a medium—though it is the foundation on which mediumship is based and may be developed by a little effort—one method being to sit for automatic writing. This may be accomplished by holding a soft pencil lightly touching a sheet of white paper (that tracings may be readily distinguished) with arm suspended (that the hand may be readily moved by spirit action.)

To sense a feeling of sadness is an effect that must have a cause behind it, and a human or spiritual cause, for only from a heart that has felt the touch of love can a sigh of sadness come forth—the same indicating sorrow or suffering for love lost, either through death's parting or otherwise.

Now, whether we can sympathize with such a heart depends upon experience. Those who have never truly sorrowed know not of sorrow though they may have the kindest feelings, while those who have never suffered for the want of sympathy (being fed by home attentions or deference on account of money or position) neither know what it really means to feel its need.

As the mind or spirit is stimulated by light or truth, the heart or soul is stimulated by sympathy or love. And all know who have tasted of truth that they want more. So it is with love. And all sensitives or mediums, who have been touched by inspiration, also know that they care for no other kind of mental pabulum after that. So it is with those who have once been touched by a purely spiritual love—that which is sensed in the heart or soul exclusively—want no other.

Such are the hearts that can sympathize with the sorrowing without having had the experience; for they are attuned with Nature's heart, and like this, can sense beneath the effect. And as they can sorrow they can sympathize.

Those who can thus be touched by a vibration as asked in the opening paragraph have also experienced real love or know what it is.

To these, therefore, a lesson in spiritual culture is timely.

To sense a feeling of sadness or sorrow, as indicated, is an effect. If accompanied by a sigh it emanates from a spirit. To know the cause use your pencil—either for automatic writing or to take down impressions—the first for names (the phenomena), the latter for a message (the philosophy.)

Through this means a sensitive or medium can be taught the whole philosophy of life—the same beginning with the experiences of those gone on before, and through which contact the mortal communicant obtains a knowledge of himself, while the latter reveals human nature to him.

As spirits in the flesh throw out the same influences or vibrations that spirits in the beyond do—only a little more material or fleshly—we learn to understand the latter by noting those of the former as they relate their tales of woe, their sorrows, their follies, their crimes, or their joys—each experience being accompanied by vibrations harmonizing with their respective states.

A sensitive thus may feel joyful or at peace with himself one moment and the next feel sad or depressed, melancholy or perturbed—uneasy, restless or irritated.

Or, he may feel spiritually inclined and gradually sense the reverse.

Now, he may meet with the same changes overcoming him as he is approached by mortals or approaches them. And while he is thereby enabled to read them he is also subject to temptation comparative to like characteristics—be they for good or evil, spiritual or material in-

clination, but through which effect he is also enabled to read himself.

If the vibration tempts for something good or needful no harm can accrue. If for the reverse he must resist, if he is striving for a higher position in life's strata or sphere of being; for every unspiritual temptation overcome adds spiritual force to his make-up and constitutes spiritual growth.

But all material temptations are not unspiritual. Some are very beneficial. It is only when we are endeavoring to overcome what we know to be a weakness with us that must be resisted. It is well known that students or inspirational writers often become so mentally active that they lose the sense of hunger; and, as they must eat to replenish the body, the temptation to eat by coming in rapport with such a vibration is very healthful. But who has dyspepsia, from having made eating a passion, and requires abnegation as a curative, is not benefited by such a temptation. Reason applied in such cases should be the guide of all.

But spirits too can tempt for the material, only that it manifests as an emotion rather than a sensation—a thought for the thing wanted in place of the direct sense of it as experienced when coming in rapport with a mortal being. But thought generates sensation for that dwelt upon, if kept up long enough.

To cognize a recurring thought independent of one's own current reasonings or meditations betrays spirit influence. The trend of that thought reveals the nature or character of the spirit. If good, endeavor to understand its whole meaning. If unspiritual throw it off by will or a reverse thought. The one will discourage the tempter, while the other will either reform him or shame him away—a spirit in a state below you believing that you can see him as well as cognizing his intentions.

In any event, however, he feels a superiority over him that disarms him—if not through yourself at least through a superior spirit with whom your thought connects and whose influence is thereby attracted, and which gives your wishes authority. So there is no such thing as obsession in the absolute or against the wishes of anyone, unless he have some besetting sin—and that is often the only obsession he has.

Man is his own worst enemy in that respect; for spirits who are still materially inclined are more or less in a fog, and are only too thankful to be permitted to come in rapport with mortals for light, be it material or spiritual. Of course, they are more readily attracted to those nearest to themselves in general make-up, and that their specific weaknesses should be sensed by the mortals to whom attracted is not the spirits' fault anymore than that the rising of the summer sun should make its warm rays felt by those they happen to touch.

Don't have any unspiritual thoughts or habits; no ill-feelings like jealousy, envy, prejudice or uncharity for humanity; no selfish passion like greed or penuriousness; no injustice charged against you, and you will not sense these evils in attracting spirits, nor feel any temptations for what you HAVN'T GOT.

But the greatest field for so-called obsession though in reality self-obsession is on account of a misuse of the creative law called love. This embracing all of man's life-forces or principles in one combination, causes a lowering or raising of the whole combination in one impulse, according to application. If misapplied it creates the greatest negativity to unspiritual influences or vibrations and consequently to further temptations by this LOWERED COMBINATION of our own making.

If rightly applied they uplift in like manner—making man positive to temptation and obsession, either by himself or peradventure attracting spirits who sometimes run blindly into it without any evil intentions, but who then become entangled in the mess and are themselves obsessed. This naturally adds to the temptation and the spirit is blamed.

Such being love perverted is the cause of many suffering for its want. And many have lost it innocently. Not knowing the gravity of toying with it they have shut out its sweet vibration; and though they feel it within they want to feel it without, and seek the shadow for the substance. It cannot be brought to the surface to blend with Nature's love through sense-consciousness; but must be elicited through heart-consciousness—love without

lust. The heart being the soul's medium the heart must be kept alive with pure emotions and impulses to enable the soul to come forth and in direct touch with Nature and enjoy her love, just as the brain (the spirit's medium) has to be kept alive with pure thoughts and propositions to enable the spirit to come forth and enjoy Nature's inspiration.

With such spiritual light and love vibrating in harmony with man's consciousness there will be no more sadness or sorrow sensed, and yet he will know what is. Being in rapport with Nature through soul and spirit combined is to be in touch with causation where truth and love are one, and sensed as happiness; and, like in the aforementioned cases separately, who has once tasted of the effects of this combination—i. e. of causation—wants more, and no other, if possible. But as mortal conditions not only often prevent either one alone from enjoying its merited inheritance, such conditions also prevent the combination from enjoying what it has earned by sacrificing the material for the spiritual. But knowing of it is a gratification worth harboring; and which in itself is a comfort that all is well and that one need not fear transition when Nature chooses to call.

Knowledge Needed.

It is to be deplored that our knowledge of the spirit world is so limited. In spite of the many books and the dozens of articles written upon the subjects, many of us Spiritualists are floundering in "fog-land."

One writer says that animals exist in the spirit world, while others say they do not. Spiritualistic writers are continually differing with each other, until finally we have a large class of persons, who, while they believe in the fundamental principles of Spiritualism, differ very widely on dozens of other points. I believe that by exercising our reasoning powers, we will finally blaze a broad path through this chaos of diverse opinions.

We do not want a cut and dried Bible. We do not want anybody to rule over us and tell us what we should believe. But we do want some grand thinker, some mighty mind—a new Emerson, to gather up the tangled threads of spiritual evidence and weave them into a harmonious whole. We need someone to investigate and teach until we have a sort of text book, subject to change, through the study of which we may enter into the knowledge of immortal life and spiritual laws.

Will the scientific and painstaking work of the British Society for Psychical Research, lead us from the darkness of error into the light of knowledge?

"The mills of the Gods grind slowly, but they grind exceedingly fine." Let us think, write and discuss, and we will advance nearer and nearer to the fountain of truth, until some day the souls of men will be illumined by the perfect clairvoyant perception of the life to come.

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LEWIS R. HILLIER.
Gloucester, Mass.

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Sunday February 12, '05. S. E.

57. "The Lyceum's Valentine."
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Faith in the Pow'r of Right to Rule,
Hope for that Love to Keep Our School;
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Dr. Peebles' Reply to Mr. Grange.

In SUNFLOWER issue of January 28th I read a rather interesting article under the heading, "A Hindoo Defense" from R. Demani Grange relating to Pundita Ramabai, a native Hindoo woman of fine scholarship and great ability. It matters no more to me what her "experiences were in the past" in India than it does to me how many wives Solomon had. Let the dead bury its dead.

From my own travels, I may say extensive travels, in Hindoo-land and my experiences with Hindoos from Brahmins down the caste line to Pariahs, I believe that Ramabai wrote the truth and that too, without any biased mental vision. India is an immense country with over 200,000,000 of human beings, and what is true in one part of India may not be literally true in another part. The Dravidians and other races of the south of this country are very unlike the Aryans of the northern portion, in fact, here is a strange blending and commingling of different tribes and races, and as a whole India today is the poorest and the most superstitious country in the world, and the more enlightened Hindoos should endeavor to educate and lift up their own countrymen before coming among English-speaking people to talk about this "western superficiality."

The Orient offers little to us except speculation and dreary, dreamy communications from the gods in their sacred books. The Indian people of the Orient need genuine Gurus—need Ojas, the illuminating brightness of western progress, need Sannyasins who live lives of real self-sacrifice and do not go to meat-eating and brandy-drinking after reaching England and America, need a higher knowledge of Isvara and more of Dhyana-marga in the line of meditation and modesty.

Will this Anglo-Indian, Mr. Grange, who talks so glibly about the "superficial lives and works and teachings of western men," inform us what India has done in the line of scholarship, inventions, discoveries, paintings and philosophy and the physical sciences during the past hundred years? Though the Sanscrit manuscripts and books, the Vedas and Upanishads and other sacred books abound in gods, Devas, Bhutas, Britas, Pisachas and other ancestral spirits, what do they teach in regard to hygiene, sanitation, physical science and real practical life? Who discovered the Roentgen X-rays? Who discovered wireless telegraphy? Who discovered Tesla's atmospheric currents? Who discovered telepathy, making it practical? Who discovered the liquefaction of oxygen? Who discovered and made practical the spectroscopy? Who discovered ozone? Who discovered and measurably made practical the vibration of light? Who discovered the telephone which we daily use? Consider the distinguished, the illustrious men of science—a very galaxy of scholarship that has crowned the last fifty years, and are still probing the wide domain of both the physical science and metaphysics, and then look with pity on any Hindoo who will come to this country and dilate upon the "ignorance and superficial attainments" of Americans and Englishmen.

This Anglo-Indian further says: "Those among them—the Brahmins—who, thanks to their caste, 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 and teach the civilized world what true spirituality is and what true civilization is."

One acquainted with Oriental lands and literature scarcely knows which to most pity in the author who wrote the above, his ignorance or his impudence. These Brahmin priests at best are shameless beggars many of them. This I know. In Madras and Madjura I saw great elephants parading around in their temples. In Benares I saw white bulls marching lordly around in their temples, I saw one temple dedicated to monkeys and saw these Hindoos feed these quarrelsome brutes on parched rice.

This Anglo-Indian's description of the women of India is perfectly amusing. We quote this from him: "As a child might do, she, his wife 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." "This confession, tho only half told by another is most pitiable. What do our American wives say to this "prostrating" themselves before their husbands and then the 'Caste' that this Anglo-Indian writer commands! The genius of the age, this age of progress is absolutely against class and 'caste'—in fact, caste is a curse—caste and child marriage and polygamy are among the scourges that darken the land of the Hindoos—once a grand country.

I wish to further quote something about women—Hindoo women—from the Shasters—the Padma Puran. The following shows their position: "A woman has no other god on earth than her husband. The most excellent of all the good works she can perform is to gratify him with the strictest obedience. Her husband may be crooked, aged, offensive; he may be choleric, dissipated, irregular; he may be a drunkard, a gambler, a debauchee, he may be reckless of his domestic affairs; he may be destitute of honor and may be agitated like a demon; still she shall serve him with all her might; obeying him in all things, spying no defects in his character, and giving him no cause for disquiet.

If a man keep two wives, the one shall in nowise intermeddle with the other, nor speak good nor evil respecting her companion; they must live together in good accord, without a disobliging expression between them.

When in the presence of her husband, a woman must not look on one side and on the other; but she must keep her eyes on her husband to be ready to receive his commands.

All her words, her actions, and deportment must give open assurance that she regards her husband as her god. Then shall she be honored of all men, and be praised as a discreet and virtuous wife."

Before me lie the institutes of Maanu, a celebrated Indian sage. And on page 168 and 169 of chapter V., occur these passages:

"A married woman who violates the duty which she owes to her lord, brings infamy on herself in this life, and in the next shall enter the womb of a Shakal, or be afflicted with elephantiasis and other diseases which punish crimes" * * * "Let her not, when her lord is deceased, even pronounce the name of another man." * * "No sacrifice shall be allowed to women apart from their husbands, no religious rite, no fasting; and only so far as a wife honors her husband is she exalted in Heaven."

Do not consider me one-sided or unjust to India. We are Aryans all. We are brothers all. I am receiving five different journals every month from India and I have there many personal friends, not only in Madras and Benares but in Calcutta and other cities,—friends whom I highly esteem, but when boasting-inclined Hindoos only partially educated, leave a country that has not an Emerson in metaphysics, nor an Edison in inventions, but has caste, and child-marriage and polygamy and superstition and a most pitiable poverty caused largely thru laziness,—come to this country and talk and tell how "essentially superficial" this and English speaking nations are, it is time that the truth was told and that this class of persons be reminded that charity begins at home and that modesty is a most estimable virtue.

J. M. PEEBLES.

Battle Creek, Mich.

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THE N. Y. S. S. A. MASSMEETING AT BUFFALO.

The N. Y. S. S. A. held one of the most interesting and harmonious massmeetings at the Spiritual Temple, corner Jersey and Prospect, Buffalo, January 27, 28, 29, that it has ever been my lot to attend.

The most perfect harmony prevailed from beginning to end and everybody seemed to be on their good behavior.

The exercises opened Friday afternoon with Mrs. Tillie U. Reynolds as leader of a conference. The others who were present followed with good thoughts and the conference ended with remarks by C. S. Hulbert.

Friday evening the meeting was opened with an invocation by Mrs. Reynolds, followed by a brief address of welcome by Leo Manger, president of the First Spiritual Church of Buffalo. This was responded to by Harvey W. Richardson, of East Aurora, president of the State Association, in a few well chosen words.

We were all pleased to hear the next announcement—Miss Victoria C. Moore, of Dryden, N. Y., a talented reader who has been the life of a number of conventions, but who has been confined to her bed for nearly two years, this being her first public appearance. She was greeted with a round of applause that showed her popularity, and very appropriately rendered one of Will Carleton's beautiful poems, which went right to the hearts of everyone present.

Rev. John Sayles, a Universalist minister of East Aurora, was the speaker of the evening. He entertained the meeting in a very able manner by telling us what he "did not know." Before he ended we found that he did know more than he was ready to admit. But all who know him know Mr. Sayles to be very modest as regards himself. The evening closed with messages by Mrs. Amanda Coffman, of Grand Rapids, Mich.

Saturday morning the conference was a very interesting one, but as business kept me down town I did not attend. I understand it was closed by the veteran Joseph W. Dennis, who is well known to our readers and, although about 80 years of age, is still able to make himself heard and felt when necessity requires it.

At 2:30 p. m. we were again called to order. Mrs. Atchison, one of Buffalo's workers of whom we may all feel proud, opened with invocation.

Another selection by Miss Moore, was followed by short addresses by Mrs. Coffman and Mr. Hulbert, and messages by Mrs. Coit and Atchison.

The evening session was opened by invocation by Mrs. Reynolds, who seems to be the praying member of the state association. I don't know what they would do without her, she fills so many niches. Miss Moore again favored us and the address of the evening was given by the writer. As he does not claim any high powers as a pulpiteer, it can be passed over with the remark that the audience endured it with remarkable composure, and listened with pleasure to a song by Miss Laura Smeiser as soon as it closed. Messages were given by Mrs. Gertrude Mudge, of Syracuse, which were well received. We were also favored with a duet by Miss Florence Beebe and Miss Wagner.

Sunday morning the conference was opened by the writer, the subject being taken from the song with which the meeting opened, "The Morning Light is Breaking." It was continued by Mrs. Mudge, Mrs. E. M. Travis of Hornellsville, Mrs. M. E. Lane of Buffalo, Mrs. Woodruff of Colden, N. Y., Mr. Hulbert, Mr. Dennis, and closed by Henry Hanson of Buffalo. Mr. Bonnell was present with his Autoharp and rendered two very pleasing selections.

Sunday afternoon opened with invocation by Mrs. Coffman. A selection by Miss Anna Paine of East Aurora, reading by Miss Moore, addresses by Frank Walker and the writer, and messages by Mrs. Reynolds and Mrs. Atchison.

The speakers of the evening were Mrs. Travis and Mrs. Reynolds. Miss Moore gave Will Carleton's "Bridge of the Tay," and responded to an encore. Miss Paine and Miss Schaefer rendered a vocal duet. Mr. Prentice sang "Throw out the Life Line," the audience joining in the chorus. Mrs. Coffman gave messages and the end of the meeting came altogether

too quick for those who crowded the Temple to its very doors, and overflowed out into the rooms back of the audience room.

A feature of the meetings was the musical selections rendered by Miss Florence Beebe, the faithful little pianist of the First Spiritual Church of Buffalo. Although a young lady of about sixteen years, she shows a remarkable skill on the piano, rendering several descriptive selections that were greatly appreciated, as well as playing for the congregational singing and accompanying the soloists.

The meeting is a thing of the past, but it will live long in the

memory of those who were fortunate enough to be in attendance.

W. H. BACH.

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