

# THE SUNFLOWER

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

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## WHAT EVIDENCE ARE THERE THAT GHOSTS EXIST?

Sharp Criticism on Prof. Garrett P.  
Serviss' Article in American  
Journal-Examiner.

By HENRY TUTTLE, Editor-at-Large, N. S. A.

The American Journal-Examiner gave Prof. Serviss a commission to write an article for its columns to prove the spiritual hypothesis is incorrect, and this is the result so many dollars has produced. Had the commission been for an article proving the spiritual hypothesis true the effort might have been in a different direction.

As published, with the highly fanciful illustrations, the matter takes the full pages of that sensational paper. It is surprising that he could, knowing so little of his subject, with so much surprising that the illustrations could tell such downright falsehoods by his bizarre pictures. Yet author and artist have accomplished this object—received their pay. The pen is a mighty power, for good when controlled by conscience, but too often power, bigotry and money, bribe it to the support of the cause of unbelief.

The candid reader of his labored article must acknowledge that it is, as he does not even attempt to produce proofs, merely the expression of opinion. After stating the facts of "Widow's Mite," and those related by Crookes and others, he proceeds to explain them by special pleading. Mainly it is fraud, self-deception; or if unaccountable by these means, now, maybe sometimes, or if the manifestations seen by Crookes, Zollner, Adair and others are true, "then the things that saw must have been manifestations of a power or force, of which the majority of mankind know nothing at all."

In conclusion he puts in a strong dissent to the idea of formation of numerous circles for investigation. He says:—"This would only result in an enormous increase of the already too great a volume of undigested and unverifiable testimony. What is needed is quality not quantity. Only a mind trained to scientific observation and scientific habits of thought is suited to deal with them." The self-sacrificing and arrogance of this assertion is amusing.

If Sir. Wm. Crookes, Wallace, Bailey and a score like them have not scientific ability to observe and record experiments, where shall this ability be found?

Evidently Mr. Serviss has it, and in such eminent degree that his bare opinion is all that is necessary. Now that he has set himself up as judge, jury, and prosecuting attorney, we have a right to inquire who he really is that thus poses as a scientist to whom Crookes, Zollner, Fichte, and Flammarion are inconsequential. If his unsupported opinion is to be taken, its value somewhat depends on the man who makes it. The hypothesis of a scientist, known to be profound in his experiments, and careful in conclusion, has weight, although he makes no attempt at demonstration. Many of the most startling revelations have been intuitional prophecies, which waited for the corroborative facts. If Mr. Serviss is the one great scientist, who by his wonderful achievements in other fields of research, has shown the ability to set aside all this with his ipse dixit, his opinion has a value of itself. Is this true?

According to "Who is who in America," in which his biographical sketch appears, prepared and revised by himself, and hence authoritative. He is an editorial and magazine writer; popular lecturer on travel, history and astronomy, and writer of various books intended

to popularize scientific themes. He has never made an original investigation, or written on a single subject from his own observation or experimentation. He has compiled the thoughts of others.

To the article under review he prefixes "Prof." to his name, and at other times he passes as "Dr." yet in his biography no mention is made of his having earned these titles or their having been bestowed on him. Apparently these are assumed, as most "popular" lecturers do, for effect.

Now what assurance does he give that he has the "training," which he says is essential for the investigation of spiritual manifestations "scientifically." The true scientist is an observer, not a compiler. The latter may by his literary skill, impart new interest to the work of the former, but he is a compiler nevertheless. The ability to compile, and "popularize," the ability to gather other peoples thoughts and make them one's own, is a valuable asset for a popular lecturer. It is thought, however, that it leads away from accuracy, and produces a looseness of thought and disposition to generalize without adequate knowledge.

Mr. Serviss shows this kind of training in the present subject.

He, however, would have it believed that he has given exhaustive attention to spiritual phenomena. He became so impressed with the magnitude of the subject that he was impelled to write an article and show what a fake it is. He says:

"This matter has lately assumed such a striking phase, and the alleged evidence has accumulated to such an enormous amount, and some of the people who present the evidence are persons of so distinguished a rank in life, and of such unquestioned ability and honesty, that it seems no longer right to dismiss the whole business with a laugh or a sneer." He was not influenced to write by his commission, and promise of glittering shakels!

Hence this "trained scientist," trained by writing editorials, and popular lecturing, rushes at the subject, full persuaded that he can dissipate it, as sunlight dissolves a fog-bank. It would be expected that a "Scientist" would thoroughly investigate a subject before forming conclusions. Crookes and Wallace gave twenty-five years to research, Prof. Robert Hare, several; Mr. Serviss says he was very diligent.

"I may add that with this examination in view I have myself visited some of the circles where the wonders have occurred; met the mediums and "controls" concerned in them, seen many of the alleged spirit forms, heard their voices, felt their touch upon my face and body, talked with them, and, as far as possible, under the conditions imposed upon the visitor, tested their reality."

How profound and continuous, really, were his researches?

We have it from Dr. Funk: "Before Prof. Serviss began writing his review, he came to see me, and told me that he had never been at a Spiritualistic seance in his life, and desired me to show him the inside of a circle or two, that he might write with some authority. I therefore took him to two seances of which he speaks in this article. You will observe that it does not take very much investigation for a scientist to be convinced that he understands all about an exceedingly difficult problem, and criticize other scientists who have spent a quarter of a century investigating."

Dr. Funk adds a very suggestive piece of information in the following: "Prof. Serviss is very hard of hearing, in fact, so defective is his hearing that it was almost wholly impossible for him to hear anything that was said at these circles by either the mediums, or controls." Two seances, probably of an hour each, during which he was unfortunately unable to hear anything except as a friend shouted it in his ear, and he was prepared, with what he had

read and heard to meet his contract with the publishers and prove Spiritualism a delusion!

Has he succeeded? He has given no theory or explanation, not already threadbare; not an original thought, or idea; and his pediggigging disposition of the facts, in common-place, or even childish pettiness.

Ask \$100,000 To Talk With The  
Spirits.

An effort is to be made to raise \$100,000 for the purpose of establishing the American Institute of Scientific Research, for enlarging the field of investigation of mental phenomena—not Spiritualism. Dr. Minot J. Savage, who is prominently identified with the work, says that the movement should not be confounded with Spiritualism, although to the lay mind the two are closely akin.

At a meeting at the home of G. Griswold Bourne, No. 1 West Sixty-eighth street, Dr. James H. Hyslop, the pioneer of the movement, suggested several plans for raising the necessary \$100,000 and he says that after the institute is fairly established, it will require about \$50,000 to keep it up.

The principal speaker before the meeting was Dr. Savage, who dilated upon the importance of psychological research and who was first tempted to communicate with the disembodied spirits after the death of his son, five years ago. Dr. Savage said in part:

DESIRE KNOWLEDGE OF NEXT  
WORLD.

"The human race is all here in this life, and every sensible man would wish to know it, and yet there is no use in hiding from us the fact that such a knowledge would be sad to the most of us and that it would change the entire meaning and outlook of existence."

"I have been immensely interested in these investigations because I believe that if we could make people sure of continued existence and could couple with this in popular appreciation a recognition of the universal law of cause and effect, we should be able to lift the level of the moral life of the world. That is if people could know that they must keep right on and if they could couple with this the further knowledge that as the past has made the present so the present must make the future; that there is no magic in the fact of death to change our nature, but that we keep right on what we have made ourselves—this knowledge would seem to me the mightiest moral lever that the human mind can possibly conceive."

SOLUTION FOR LABOR PROBLEM.

"It would become a practical motive bearing on every thought, every feeling, every action of the daily life. Right here I believe we should find the best possible solution of our industrial problems."

"If the mass of men comes to believe that this life is all, it is the most natural thing in the world that people should struggle for their share of whatever good things life may seem to have for them as they go along. If we are only dogs in a world kennel whose roof is the sky, why should one smarter and fiercer than the rest be allowed to monopolize a pile of bones a thousand times larger than he can personally use while the rest simply starve and starve?"

"There is no use in my saying that this is not a practical question. It seems to me the most practical and vital of all of which we can possibly conceive. What kind of being am I? What is the rational way for me to live? On what scale shall I lay out my life? What is the possible outcome and what shall I try to attain? If these questions are not practical and important, then I do not know of any which are more than trifles."

## HEALTHY REASONING.

On A Subject that is of Interest to all  
Spiritualists.

Editor Francis of The Progressive Thinker gives us a somewhat gloomy view of the future of organized Spiritualism when he states in an editorial in that publication that "facts demonstrate that in the course of twenty-five years Spiritualist papers will in the course of evolution cease to exist, secular papers taking their place and doing their exclusive work."

Mr. Francis has been in close touch with Spiritualism for a great many years, and should be able to presage with some degree of accuracy the trend of its progress in coming years. Yet with due deference to the venerable editor of the Thinker I believe he reasoned from a mistaken premise and came to an erroneous conclusion when he made the aforementioned prognostication; and I'm going to present a few reasons why I don't believe the distinctly Spiritualistic paper will have outgrown its usefulness and be ready for burial in less than twenty-five years from the present time.

The very nature of the secular press precludes the possibility of its ever being able to fill the place now occupied by the spiritualistic press and crowd the latter out of existence. The secular press of the future may be able to satisfy those Spiritualists who desire only a superficial knowledge of the philosophy; those whom we now class as phenomenal Spiritualists; but it can never satisfy the person who wishes to know deeply into the subject and become thoroughly acquainted with our philosophy in its profounder significance. The secular papers never thoroughly consider any subject, except, perhaps, politics; they but skim the surface, seldom giving much space to philosophy, unless we are willing to call the sporting page philosophical, though the dissertations on the war might be classed as yellow philosophy; and it would be folly to expect that any but the most sensational features of Spiritualism will be given attention.

At the present time the philosophy of Spiritualism receives but scant attention from the secular newspaper—it is too dry for the average worldly reader; but the sensational phenomena is being exploited by a number of the leading dailies merely because it has a temporary value as news, and is sufficiently startling to attract attention. But this little concession—the fact that it is presented in a manner favorable to Spiritualism, its more desirable features being given prominence, while formerly it was treated in a way calculated to promote an unfavorable attitude of public opinion toward the cause—seems quite a weak and unsubstantial basis upon which to rest the conclusion that the secular press will usurp the position now occupied by the Spiritualistic press.

What is true of the daily papers is also true of the various weekly and monthly magazines, consecrated to no particular subject, but giving us a conglomeration of interesting if not instructive stuff that ranges in contexture from art to science, from love to war. The majority of articles by somewhat learned men have sought to explain the phenomena by other than the Spiritualistic hypothesis, as for instance Andrew Lang in the November Harper's, or Henry Ridgley Evans in the February Cosmopolitan, elaborating upon the overworked telepathic theory which even a half-witted Spiritualist knows is inadequate to explain a tithe of the phenomena recorded or observed; or when admitting spirit agency as the only logical explanation, to-wit, James H. Hyslop in the January number of The World To-Day, administering a slap in the face by calling the Fox sisters frauds and regarding our aspirations for a

knowledge of the spirit world and conditions that our loved ones experience there as "the reflection of a bad morality and a desire to escape present duties or to ascertain the limits which nature assigns to the habits of libertines."

The secular newspapers and magazines are without question doing a good work in calling the attention of their readers to these problems; and it argues well for the welfare of the cause that there is less of ridicule and more of toleration than used to be the case. But is there any movement of vital human interest today that finds so staunch a friend and willing an exponent in the secular press that no publication devoted exclusively to the presentation of principles it stands for is needed? Glance at the sciences, the arts, the crafts; does not each division and subdivision generally have its class publication? Yet as a rule, the secular press is in hearty accord with the objects of the aforementioned prognostication; all, but it cannot represent all; neither can it represent all the various truths that Spiritualism stands for. Hence there will be a place for the exclusive Spiritualist paper so long as there is a place for Spiritualism in the world's growth; and its field of labor, instead of growing less, will increase with the onward march of the truths it represents. Since we have publications devoted to every conceivable subject it seems an absurdity to think that in this age of periodicals galore Spiritualism, the greatest truth, the grandest science of all, must do its monumental work with no voice but the feeble cry of daily journalism or the equally unsatisfactory support of the popular magazines.

It cannot be denied that at the present time interest in the various papers that represent our cause is at a very low ebb. But as the tide that ebbs shall flow again with the utmost certainty, the present day indifference is but the precursor of an awakening interest that shall make the success of the Spiritualistic papers in the past seem insignificant.

The Spiritualistic press is in the throes of change, but not of dissolution. The Spiritualist paper cannot pass out of existence without organized Spiritualism itself also disappearing to be absorbed by other religions, a contingency that to me seems quite remote. By means of the Spiritualistic press Spiritualism has been made a concrete religion, with definite aims, with settled purpose; it has united Spiritualists with bonds of sympathy and understanding, minimizing their differences of opinion, deterring them from forming into hostile clans, and disregarding the opinions of those who differ from them to a certain degree; it has inspired to enthusiasm where otherwise apathy would have reigned undisturbed; and greatest work of all, it had so harmonized Spiritualists that the formation of the National Spiritualists Association was possible, and only by the help of the Spiritualist papers has the N. S. A. been able to accomplish its great work, and reach its present position as a representative organization, indispensable to the future progress of the cause. Can the N. S. A. endure and prosper after its principle support has been removed; will the secular press be able to do what the Spiritualist papers have done? Will the support the various Spiritualist papers are now giving be no longer needed in a few brief years? I venture the opinion that so long as there is a place for a representative organization of Spiritualists there will be a place for one or more good Spiritualist papers; and that not until Spiritualism is absorbed by the churches and ceases to exist as a distinct religion will the work of the Spiritualistic press be completed. That this will not be in twenty-five years is a certainty, that it will not be in fifty is almost a certainty, and that it may never be is also highly probable.

(Continued on page 8.)





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**WANTED—A NEW ISSUE.**

First greed, then love of conquest—a compromise between greed and pride, and now pride pure and simple has become the principle incentive to war.

But not to war alone is it the primary motive. All dissension, when analyzed, can be originally traced to pride, or what many are pleased to term cultured prejudice.

Lincoln's favorite song was "Why should the spirit of mortal be proud?" Yes, why? Is one spirit better than another in the grand whole?

We are but souls cast off from the eternal principle of Nature and born equal, passing out exactly alike.

Nature makes no discrimination. Man does this on assumed premises. But in the end he rounds up on Nature's first principle: love—allowing for exceptions, of course.

Now, pride is not love. It is self-love—even in its sublimest form, which is to be proud of one's abilities or virtues. As there is but one step from the sublime to the ridiculous (which in human nature is exemplified as conceit or haughtiness) there is but one step from love to egotism—from dignity to self-worship—and it is the latter that constitutes the basis of that pride in the human spirit which Lincoln undoubtedly had in mind when he was touched by the sentiment of the song referred to.

Lincoln had no egotism; no false nor foolish pride, and he only had pity for those who were afflicted with any of it. His sorrow was an intuitive one, showing that it arose from the soul-centre—the heart.

He knew by his heart's wisdom that all men were born equal in principle, and on that he reasoned his way through life. Like all great men he applied his convictions to himself, and died with a heart full of love—neither prejudice nor pride marring his soul's equanimity. He remained at peace with himself.

Spiritualists claim this great man as the medial instrument of their emancipation idea which culminated in the freedom of slavery in this country. But this was only the beginning of a new era—the emancipation of the spiritual man from slavery. But the way had to be first cleared from the aforementioned, and it was. Now, to what extent has man been freed in spirit since? Does it also need a bloody war to accomplish or are Americans far enough advanced in civilization and culture to rise above that modern incentive pride to avert it?

What have Spiritualists now to offer in response to the greatest of all modern needs? We have mediums who claim great men as their controls. Let that claim be justified by ideas that are in accord with the names mentioned. If there are mental or moral reasons inherent in the claimant for such controls they too should constitute channels for the conveyance of compatible ideas. Or are these claims based purely on egotism—the pride of imagination—self worship?

Effects exemplify causes. Great effect are needed to prove a like cause. We are at sea just now concerning our own Cause. Perhaps

we need a Lincoln to emancipate us from the bondage of supineness or indifference towards one another—a condition which has all the earmarks of human pride about it, and which, if permitted to grow on us, will weaken our ranks and make it less and less likely to obtain the inspiration required to either stir us up or the world at large.

If we cannot even get an inspiration for our own present need, how shall we give the world a new issue? Let us get into good conditions for our own benefit first: then perhaps those great spirits that seem to be overshadowing our mediums may be enabled to draw near enough to give us a general hint concerning a new issue or principle that will inspire another Lincoln to come forward to continue the grand work of emancipating humanity from another form of slavery—that of mind and soul from political bigotry which is leading us into another internecine war.

If it does, it will not be for greed or conquest, but be based on pride pure and simple—as we sometimes quarrel among each other and mutually claim to be justified on faith.

Faith and pride in one harness are great warriors, and when they are seen hitching up, it portends a storm brewing. Political bigotry is a secular faith that has led to more wars than religious faiths have, while pride has been the only apology on either side for the sufferers.

Now, if Spiritualists are going to continue to point with pride to Lincoln as one of their media (a form of pride that is justifiable) let them also make conditions favorable for his return in their midst. Not to be claimed by individuals as a control, but by all inspired speakers as the control of our Cause—if but for one consistent idea to give to the American people as a saving grace, as the emancipation idea was given. But first let all prejudice or spiritual pride be set aside, for it is not in his nature to be proud; and the law of affinity requires that the same conditions be made for a Lincoln as any other spirit. And more. As Lincoln represents love, that would be the condition required to admit him.

There is no obsession in the absolute. Only the strongest force, principle, habit, passion or virtue is open to spirits—whatever that force may be for the moment, the hour or a longer period. But there are exceptions to every rule. A sot who hardly sobers up on one passionate indulgence before he begins another naturally has but one force open to spirit attractions. A monomaniac on any one subject also belongs to these perpetual performance actors—only the attractions will be in conformity with the good or evil intention involved. But as there are about 20,000 spirits to every mortal in the earth's sphere it would be a wonder not to find a counterpart fitted to every mortal mind, even though it be a cranky one. Yes, we are all obsessed, and always according to the strongest force, principle, habit or thought indulged. To cure a man from a bad obsession, therefore, we must cure him of the dominant passion or thought which attracts the spirit; and if it be a good obsession he may not wish to be cured. But there are some who need curing from the superstition connected with the subject.

Out of evil comes good—provided the good endeavoring to reach the surface be aided in its efforts. When a man loses the animus to quarrel it generally indicates that its opposing force or principle is not far off, and perhaps ready to bud over night—suddenly illuminating his mind with new thoughts or his soul with new power. No power in humanity is ever lost. Every animal or negative quality in man is finally neutralized for a spiritual or positive effect when it becomes a virtue or talent. Self-restraint is the artificial stimulator towards its spiritual perfectibility or growth. Trials and sufferings are Nature's aids.

When a man is unsuccessful in life everybody except himself knows the reason, and the more reasons they conjure up the farther they generally get away from the true cause.

Who seeks material happiness in Spiritualism is doomed to disappointment. Its mission is higher than that.

Like the bee the editor must improve each shining—moment to think out new problems.

## OBSESSION.

Prof. H. D. Barrett, President of the N. S. A., writes in Progressive Thinker:

"If the denizens of earth will but mind their own affairs, the inhabitants of the spirit sphere can be trusted to do the same thing on their side. Let us therefore take care of our Jesuits, our erring brothers and sisters on earth, our bigoted and ignorant fellow men, and the angels will care for those in the same defective classes on their side of life."

The only evil spirit, Jesuit, Catholic of any kind, opium fiend, drunkard or falsifier, man need to look out for is the one he develops within himself. Let him live up to his highest possible concept of right, of truth, justice, good will and brotherly kindness, and all obsessing influences will trouble him no more forever.

When the soul speaks and its earth child obeys, evil becomes only misdirected energy, and can be readily turned into channels of usefulness and divine goodness for the benefit of the entire race.

Let us cease therefore emphasizing the power of evil to work injury to the children of men, and stop trembling at the mere mention of the word Obsession, that is almost an object of fetish-worship on the part of many Spiritualists."

This is about the position maintained by THE SUNFLOWER since the question has been resurrected in the past year, and the position held by The Better Way, of which editorial in last issue concerning suits was a reprint extract.

Prof. Barrett, of all workers under adverse conditions, should know what he is talking about, and to hold a spiritual equilibrium under such a stress and mixed influences, and not even be obsessed in imagination, is quite an assurance that the real thing must be very remote.

"Seek, and thou shalt find."—Thought may invite, but the will determines the result, while love is the protection without wailing.

## PSYCHICS.

Love is the highest reasoning. The test of a truth rests in its realization.

When selfishness argues, reason stays at home.

As long as man needs continuous companionship he remains unindividualized.

Without self-knowledge a man can not do justice to himself—nor to others.

In a bill presented to the French Chamber of Deputies it declares that the State will no longer aid or recognize any religious domination and that the public religious establishments now existing be abolished. That all orders or laws relating thereto be abrogated, including the law ratifying the Convention between the Pope and the French government.

Superstition and fear created the Christian Devil. Let them not create a host for us.

Mind is not all. Love exemplifies what mind creates, and proves its logic.

Without its philosophy there is no Cause of Spiritualism.

Seek the truth, but don't fail to live it as well.

Experience is knowledge.

Man can do nothing but that it teaches him something of himself; and to know self is to know God or Nature—in fact, is the only means of finding out anything about causation.

Experience is knowledge, whether strictly individual or in connection with others. But it is always through self that this knowledge is added. Now it only requires a little closer observation and examination of self as the promoter of these experiences, and self knowledge begins.

Anyone may take his first lesson by asking himself the reason or motive for his actions, and every answer will lead to another question, which is a diving into one's own interior. And who dives deep enough will eventually find his soul. There he will find a window open to the light of a higher existence—the cause realm of Nature in which rest all the secrets and mysteries of the universe.

## Jubilee Offering at Whitewater, Wis.

The litigation over the Morris Pratt Institute is ended. The unclouded title to that magnificent property now rests in the Morris Pratt Institute Association, whose members are either avowed Spiritualists or in sympathy with our faith.

In the recent trial in the circuit court of Walworth County, Wisconsin, the administrator of the Pratt estate only introduced evidence upon a single point, viz.: Was the interlineation of certain words in the deed of the Institute property signed by Mr. and Mrs. Pratt, November 2d, 1901, made after its execution, and practical forgery thereby committed? It is to be noted that the administrator utterly abandoned the idle gossip and preliminary charges that the property had been acquired by undue influence, by fraud, or by playing upon Morris Pratt's assumed mental incapacity.

Note carefully the language of Judge E. B. Belden's decision:

"The Court entertains no doubt whatever as to the entire validity of the deed of November 2, 1901, conveying the Temple property to the trustees. It is presumed that the interlineation, or marginal addition, was made before the execution, and there is nothing on the face of the deed, or in the competent evidence warranting a contrary decision. The Court also holds that the consideration for the Temple and Moses Hull deeds are lawful and sufficient—that the estate is bound to relieve the Hull property of the lien of said mortgage \$22,000."

Since the estate is solvent both Moses Hull's homestead and the Institute are thus freed from every vestige of financial encumbrance, as was the donor's intention.

The victory brings renewed responsibility and enlarged opportunity.

Heretofore the Directors have been handicapped by insistent obligations and uncertain resources. Teachers have striven and sacrificed, students, grateful for the help of the institute, have grown in mental stature and developed in spiritual power. All this in spite of a prodigality of criticism from press, platform and individuals.

Therefore, you should place the Institute upon a self-sustaining basis. United effort will do so.

Will Spiritualists supplement the generosity of our arisen brother by immediate donations and future pledges which shall start the Institute, no longer shadowed by litigation, onward to its destined sphere?

The decision of the court has settled the title of the property beyond a question in the Association. By their voice its management must be directed in the future. Spiritualists can make of this school what they will.

Will you help and help now? The wide pasture is but separate blades of grass—the sheeted bloom of the prairies but isolated flowers. A united official board promises have rule for our spiritual good.

renewed fidelity, the best of judgment and active energy to the business management and educational work of the Morris Pratt Institute.

Send your offerings at once to the secretary. Lend a hand. Our endowment must come from the masses and not from the millionaires.

Harrison D. Barrett, Pres. N. S. A.  
Will J. Erwood, Pres. W. S. S. A.  
Moses Hull, Pres. M. P. I. A.  
Andrew J. Weaver.  
John C. Bump.  
John D. Vail, Pres. Ind. S. S. A.  
Geo. B. Warne, Pres. Ill. S. S. A.  
Wm. H. Rogers.  
Clara L. Stewart, Sec'y. M. P. I.

## A Clairvoyant Infant.

Quite recently my little son, under two years of age, passed, through the death change after an illness which lasted less than a fortnight.

About the fourth day of his illness he was, to all appearance, dead.

I prayed earnestly that he might be spared and, after using restoratives, to the great joy of his mother and myself, he opened his eyes and afterwards became so conscious and active that he asked for his toys. He was naturally clairvoyant and would frequently play with unseen playmates and throw out his arms to spirit friends as if to be nursed. Many times, people unacquainted with Spiritualism remarked, "What a queer child, he appears to be playing with someone, but there is no one there!" His mother, however, could see the spirits on the bed beside him. Just before he died my wife saw a spirit whom we call our "guide," and the child also saw him and asked the spirit to take him. My wife says our "guide" received and cared for the little one, who appeared to be asleep when he passed away, and it was not until the fifth day afterwards that he was sufficiently aroused to speak to his mother. I cannot tell what a great comfort Spiritualism has been to me. I was extremely skeptical, but through my wife's mediumship I have had clear and convincing proofs of life after death, and not a shadow of a doubt of that fact now exists in my mind.—W. Graham in London Light.

## Take Your Choice.

Mortal life is opportunity, and the truism "every man for himself" applies to spiritual life more than it does to this; for it is there that we are principally dependent on our own resources for continued unfoldment and progress. Aiding others, being kind hearted and just are means to free ourselves from material influences and in like measure giving reins to our spiritual powers. By thus exercising our better feelings against what may be mentally operative by force of unspiritual thinking, developed through habit, we improve or revise our thoughts comparatively. So it depends on circumstances which rules, and on ourselves which we would have rule for our spiritual good.

# THE SUNFLOWER

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## BOOM IT FOR US!

♣ ♣ ♣ ♣ ♣

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# METAPHYSICAL.

Conducted by EYRE P. BACH.

## OUR TASTED JOYS.

Oft in the watches of the night  
Fair memory brings again  
The scenes of half forgotten days  
Sweet hours of joy or pain  
Tis then I seem to lean again  
Against my mother's knee  
And hear her play the Seraphine  
And sing this song to me.

"Joys when once tasted  
May never return  
And the torch when once wasted  
Oh how can it burn."  
I see her dark brown curling hair,  
Her slender tapering hands;  
I see her glowing cheek so fair  
And round her wrists are bands  
Of velvet ribbon fastened with  
Such curious Cameo pins.  
I lean against her chamber dress  
As with clear voice she sings.

"Joys when once tasted  
May never return,  
And the torch when once wasted,  
Oh how can it burn."

Not long ago we laid her form  
Within the grave to rest,  
And gently folded her pale hands  
Upon a shrunken breast.  
Her once brown hair lay snowy  
white  
Against a wrinkled face,  
For age had claimed her charms of  
youth  
And robbed her of her grace.

For joys when once tasted,  
May never return,  
And the torch when once wasted,  
Oh how can it burn."

They tell me we may meet again  
Within a happier clime:  
That youth upon her face will beam  
As in that earlier time.  
But oh it seems, I long to lean  
Upon that tender breast,  
And kiss again that wrinkled face  
For thus I love her best.

"Yet joys when once tasted  
May never return,  
And the torch when once wasted,  
Oh how can it burn?"

My dear old mother, it is thou  
I long to meet again.  
To fold thee to my yearning heart  
Beyond this veil of pain.  
Thy angel form may be more fair  
But let me see once more  
Thy aged face that wore the smile  
Of her who sang of yore."

"Joys when once tasted  
May never return,  
And the torch when once wasted,  
Oh how can it burn."  
MRS. ALICE CLEGG WRIGHT.

## INTERESTING LETTER FROM GRACE L. PARKHURST.

Reading recent issues of THE SUNFLOWER I was practically interested in the article, referring the origin of the birth of all the crucified Saviors, to planetary movements. Not that it was new to me, but it is a great truth that needs repetition. The human mind is so submerged in the idea of the personality and objectivity that the basic truths underlying the appearance, cannot be too forcibly or often brought to the fore.

I wish to make special mention of the article—"What is New Thought and in what way does it differ from Spiritualism?" by Ida M. Pratt. She makes plain to the investigator of truth the difference between Christian Science and New Thought, properly New Thought and Spiritualism overlap and embrace each other. Being a Spiritualist I also accept New Thought teachings so far as I am familiarized with the same. I turn within for divine guidance—also am conscious of being aided and guided by angels and celestials.

One cause of harm resulting from consulting mediumship promiscuously, is spirits from the lower and undeveloped class, oftentimes intrude who are no more capable of giving forth truth, light and guidance than they were while residing in the body. One needs to relate the life principle within the greater divine without—or in other words to attune the "My Lord" within to the "Greater God" without. I do not like the churchnianic synonyms.

We seem compelled to their use for brevity of expression, ever holding the New Thought idea within.

A word as to reincarnation. To my mind the ego or a life entity of each individual has existed from all eternity, being a path of the Infinite—hence as force, electricity, life, energy, oversoul, Jehovah, Yah, God or Om—call it what you please—has ever existed and ever will, so has the life's atom or entity of the individual; hence there has even been an incarnation since the differentiation of the life entity from the great ocean of life.

In some individuals the sub-conscious mind may retain impressions of former states of being—and as these former states had existence in some form, so when the astral form or a spiritual body is released from its earthly investment, will the life entity build up for itself a form suited to its changed environment, as it had build for this earthly form. From this it does not follow that it will ever re-incarnate in a physical, earthly body on this planet.

The closing paragraph of Miss Pratt's article—viz. "An unfaltering, unswerving faith in our higher selves as a part of and one with Infinity, is the golden key to all we desire," embraces the key note of New Thought and Spiritualistic Philosophy.

One word as to Lyman C. Howe's article on "Progress of the elements"—more particularly as to his questions from "The Arcanum of Spiritualism." It seems but natural that eternal progress is a constituent of matter as the vestment of spirit—that by absorption and elimination the elements advance—"That every cycle of change thru which matter passes, eliminates some parts to a higher state—that from such the spiritual elements are derived."

The above philosophizing leads to the two theories of the cosmos—viz. Is the cosmos all matter and energy, out of which the spiritual is created by progressive changes in the elements, or are the material and spiritual eternally distinct, but reciprocally interchanging in a blending so close as to cause them to seem but one?"

We have been schooled to accept the latter—viz., that there is but one life unitary—but manifested in multiplicity and diversity. That all objectivity is an illusion, an appearance—that spirit cannot manifest independent of some material vestment—that matter per se has no existence—but where verified by spirits it forms the objectivity of all phenomena.

If indeed "substance is evolved by the absorption and elimination of elements we say all hail to the highest truth—these queries are basic thoughts leading to the apprehension of the real—the truth.  
Elkland, Pa. Feb. 18th 1905.

## WHEN ALL IS PEACE.

As I sit alone at twilight gazing in the approaching night's soft beauty, I marvel at creation, at the magnificent display of Nature, at the great wisdom of God. Day's monarch has slowly sank in west. The warbling of birds has ceased, the flowers bathed with the evening's dew, here propped their dainty heads in rest. All is hushed and silent. Not a cloud appears to mar the clear blue of the sky and slowly the stars are blossoming in the heavens and with the pale moon, casts o'er earth their soft rays of light. The gentle breezes bring to me sweetest of perfume, cooling my brow, breathing God's tenderest blessings to me. With the closing of the day has ended all toil and strife. All around and about me everything that live and breathes seems to proclaim peace and rest. As I drink in the glory of the picture my heart swells with gratitude and love for him who has so bountifully and wonderfully supplied our needs, for in everything is manifested His eternal wisdom and love. From within my soul comes an earnest prayer that with the setting of each day's sun, no clouds of regret or sin will appear to mar its perfect beauty. That I can behold kind and noble thoughts enacted, and that its duties well performed, some-

thing accomplished some thing done. I pray that the father's love will be as the beacon star of hope guiding my footsteps over life's stony pathways. That the twilight of my life will be calm and serene and as it draws to a close, that a day will dawn of glorious brightness and my spirit be crowned with a halo of purity and love ever bringing me "Nearer and nearer my God to Thee."

LYDIE J. MAUL.

714 Montgomery St., Syracuse N. Y.

## CIVILIZATION'S DEMAND.

Women's Morality and Idealism Are Needed in Legislation.

Rev. Dr. Rainford of St. George's church, New York, calls attention to the many reasons why women should receive the ballot. He says:

"Whether we greet it with dismay or hopefulness, one of the results of our civilization is that legislation is entering on spheres which are peculiarly woman's. Once upon a time legislation chiefly had to do with protection of property. Now we legislate about homes, sanitary questions, education, relations to labor and capital, licensing questions, the drink trade, etc., all moral questions that in the most intimate way affect the home as well as the outside interests of life, and questions on which woman is not only a judge, but decidedly the best judge. It is most unreasonable and unfair that in these questions where experience is vital and her tenderest interests are immediately affected her influence should be confined to an indirect influence, and her vote, if recorded at all, only recorded through pressure on her husband or her sons."

"Life has a way of outgrowing law in this world, and when it does law must fit itself to life. We legislate on a hundred things our fathers never dreamed of legislating on."

"Today the life of our women has grown wider, has led them up to this point where they are asking the suffrage, and neither common sense nor the interests of the nation will permit its being refused to them."

"Politics and politics science must soon be seen as they are—a living and ennobling effort to carry into the life of mankind principles of highest morality, and so to raise and keep aloft men's lives as well as defend men's pockets."

"In bringing about this better view of woman's place in the world, we are doing a noble and idealistic work, and so, for my part, I have done and will do what in me lies to give a voice in its fateful councils."

## ONE AGAINST MANY.

One Alleged Woman Corruptor Found to Many Male Vote Buyers.

It is going the rounds of the newspapers that one Mrs. Snyder of Denver has been arrested for buying votes. This will doubtless cause great rejoicing among the anti-suffragists and be quoted as proof of the corruption that the possession of the ballot will work in the nature of woman.

Before subscribing to such a rash conclusion let us recall a few facts. It has been estimated that there are 500,000 foreigners in this country who possess fraudulent naturalization papers. The officers of the immigration bureau estimate that 100,000 were issued last year. An attorney for the federal government declares that there are 30,000 in New York city alone. While this vast swindle means an immense number of corrupt men who are responsible for it, it is only one part of the enormous amount of fraud attending our elections. The whole field of vote buying remains untouched.

The newspapers would not think it worthy of special mention that one man was arrested for buying votes, because everybody knows that thousands of men bought votes, and it cannot be considered as anything short of a tribute to the sex that while women in four states had an equal chance with men only one woman fell by the wayside.

Surely the ballot as the hands of women has proved a blessing far beyond expectation, and the newspapers in calling attention to the shortcomings of Mrs. Snyder are paying women a great compliment in bringing to public notice how high must be the standard when one candidate receives so much publicity.

ANNA CADOGAN ETZ.

To Find Its Place.

The soul, which is striving to vibrate in unity with its parent stem spirit, cannot find its way out to Nature through materially vibrating spirit body. But if the same be sufficiently purified from materiality to allow the soul to shine through it, it can readily find the heart or soul of its fellow mortals, and that is the whole secret of happiness or of feeling happy.

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7:55 a. m. Lv. Fredonia	Ar. 9:35	6:10
8:05 a. m. Lv. Leota	Ar. 9:45	6:20
8:15 a. m. Lv. Lily Dale	Ar. 9:55	6:30
8:25 a. m. Lv. Cassadaga	Ar. 10:05	6:40
8:35 a. m. Lv. Mound	Ar. 10:15	6:50
8:45 a. m. Lv. Shicksville	Ar. 10:25	7:00
8:55 a. m. Lv. Gerry	Ar. 10:35	7:10
9:05 a. m. Lv. Falconer	Ar. 10:45	7:20
9:15 a. m. Lv. Jamestown	Ar. 10:55	7:30
9:25 a. m. Lv. Falconer Junction	Ar. 11:05	7:40
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Addie Johnson.

San Jose, Cal., Nov. 21, 1904.

Mrs. Dobson-Barker, Dear Friend:  
Please send me a second month's treatment. Your medicine is helping me so much. My month will be up the 25th, and I want more medicine. When I received your medicine and letter telling me what ailed me, I read it over and over. You described my case perfectly, and I feel so thankful to you and your spirit band. I feel you are the dear friend I have in this world. I tell everyone I know I will get well. My back and stomach is better. I eat without pain now, and have hopes of getting well.  
Yours Very Truly,  
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## MISCELLANEOUS.

## The "School Ma'am" Before "The Court of Inquiry."

Before answering Dr. Peebles' questions, I wish to state that the article on New Thought to which he refers, was not written for publication, but was read at a Sunday evening Thought Conference, the subject having been given out the previous week and that it was afterward solicited for THE SUNFLOWER.

And now the "Little School Ma'am" is scared nearly out of her wits by being called to answer before so august a tribunal as the venerable and learned Dr. Peebles.

It is one thing to possess knowledge which is convincing to oneself, and quite another thing to furnish proofs that will convince others.

Therefore, while possessing evidence which is conclusive to me regarding the questions asked, I do not expect to be able to convince everybody that I am right, but will try to answer them in the spirit of fairness and candor in which I suppose they were asked.

But were I possessed of the wisdom of a sage, there is a limit to the capacity of THE SUNFLOWER, and as it would require a volume to elaborate even the first question, Dr. Peebles will admit he has set me an impossible task—that of answering intelligently and conclusively, in an article of average length, the eight questions he propounds.

Question 1. "What is thought, and are thoughts really things?" A part of Webster's definition says, "Thought is something framed by the mind." Loomis says, "Thought is a very high rate of vibration, capable of changing or destroying all lower vibrations. Every word in the Universe being only a rate of vibration is ready to become and to any higher vibration."

Herein lies the key to mental treatment for undesirable conditions. If you want another definition, thought is the creative force of the universe, calling into existence all outward forms. Thought creates or projects the form, which crystallizes and so becomes manifest to the senses.

Genesis II-4-5 says: In the day that the Lord God made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew. Notice, they were made before they were in the earth. Only one conclusion can be drawn.

Science has proven that thoughts have form and color, and can be photographed. It is even asserted by some that if the proper instruments were at hand thought could be weighed.

It is immaterial whether this is so or not. The person who can not believe in the potency of thought unless it be proven to have form and weight, is in the same category with those test seekers who grab materialized forms.

But if Dr. Peebles will tell me exactly what the power is that causes the apple to fall to the ground, or just what electricity is, then I will tell him just what thought is.

Question 2. "What does the New Thought stand for, or what principle does it enunciate not found in Spiritualism?"

"That One Life and intelligence is imminent in the Universe, and is both center and circumference of all things, visible and invisible; that every soul is divine, and that in the realization of this truth, each individual may manifest his highest ideals through right thinking and right living."

I know many will claim that Spiritualism teaches this; but if it had made practical this principle, there would have been no need for a newer thought.

One of the practical uses to which this principle is put, is absent mental healing. This is being demonstrated beyond a doubt, every day in the year. Will Spiritualists have the temerity to claim to be the originators of this practice?

The sacredness of the individuality or selfhood is also emphasized by all schools of the New Thought; and this is a very marked difference between it and Spiritualism.

Individuality should never be relinquished for one moment, to mortal or spirit.

The doctrines of reincarnation, nonresistance, and the belief that immortality will yet be demonstrated on this Earth, are also quite

generally accepted by New Thought people.

Understand, I am not advocating all these things, nor do I deny that there are extremists and faddists in this as in all other advance movements.

I mention it because I have several times heard people say, "New Thought teaches nothing that Spiritualism does not."

Question 3. "Who has been the principle originator of these New Thoughts, if there be any?"

The teachings of Jesus contain more of the New Thought of today than any others that I know of. It matters not, so far as this answer goes whether you believe he was the son of God—whether you believe he ever lived even.

The writings of the New Testament are there, and altho much misunderstood and misquoted, they contained the highest ethics.

Emerson, too, was a Herald of New Thought. He was so far in advance of his time that he has only recently come to be understood in a literal practical sense.

Prentice Mulford and Jacob Boehme are also pioneers of the movement.

Space forbids further mention. For answer to 4, study the foregoing answers. If this does not satisfy, write me personally.

Question 5. "Do thoughts really create physical realities without purpose, skill or energy?"

No power in the universe produces physical realities unless directed by purpose, skill and energy.

The person who would claim such a thing would be a fit subject for the insane asylum. But who will deny that thoughts when intelligently formed, directed by a strong will, and sent forth on the wings of love, are limitless in power?

Questions 6-7-8 are too long to repeat, and can be answered under one general explanation.

New Thought teachers advocate and practice sitting in the silence or concentration for spiritual development. This opens the spiritual vision and hearing, and gives the individual an opportunity to communicate thru his own soul, with mortals, carnate and decarnate, and with the universal soul. (See quotations.)

As to inviting test mediums upon their platforms, I cannot say; but would judge that it would be entirely uncalculated for and out of place, since they are not trying to ape the Spiritualists and do their work under another name. If people want tests, let them go to the medium for that purpose. According to some leading Spiritualists, it is the putting of tests upon the platform that is responsible in part for the averred decline of Spiritualism.

New Thoughtists do not believe their work lies in giving additional proofs of life after death. Millions of people believed it before the advent of Modern Spiritualism, and those who want material proofs of the fact, can usually get them if they try.

To prove that it is not necessary to demonstrate the continuity of life, I will quote from Dr. Peebles' book, "Seers of the Ages," pages 262-263.

"When the Spanish conquerors reached Mexico and Peru, they found there, an abiding faith in God and immortality."

Referring in a similar manner to China, Thibet, central Africa and ancient America, he says: "There is no necessity for beginning to tell even the most degraded of these people of the existence of a God, or of a future state, these facts being universally admitted."

And yet Dr. Peebles would imply that New Thoughtists are remiss in their duty, if they are not trying in this day and age, to demonstrate to Americans the continuity of life! Consistency etc.!

Now I do not wish to be understood as antagonizing Spiritualism. It has done much for the world. It has done much for me personally, but New Thought has done more.

The implication Dr. Peebles makes at the close of his questions is a mistake.

I said nothing in my article about the decline of Spiritualism; in fact, I do not know whether it is advancing or declining.

But my New Thought tells me that the surest way to cause it to decline is to think and say it is declining.

I know the Doctor's book referred to contains some old thought which is very good New Thought; and if Spiritualism as well as some

Spiritualists had promulgated these thoughts, the world would have more generally accepted them.

On page 15 he says, "God speaks to us frequently and fatherly as the Jews."

Page 16—"Inspiration is a universal inbreathing from the infinite."

Then why put so much dependence on mediums and spirits?

Page 18, "A perfect vigorous and original life founded upon the science of the soul, is what seems to fit and admirably adapt genius of this country."

Page 21 \* \* \* The deific and effort within, thru inspiration may continually come in rapport with the great, throbbing, loving heart, the infinite soul of the universe—God! Very good New Thought Doctor. And now one more quotation, page 17.

"As well strive to find the waters of the ocean with a rope of sand, or hush the winds fresh from Æolus' hand, as to bid the currents of free thought," (or New Thought either) "cease circulating among the inquiring masses that dare to assert their independence."

I regret the necessity for answering these questions publicly, and have no desire to continue the controversy.

IDA L. PRATT.

Lily Dale, N. Y.

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## LAW.

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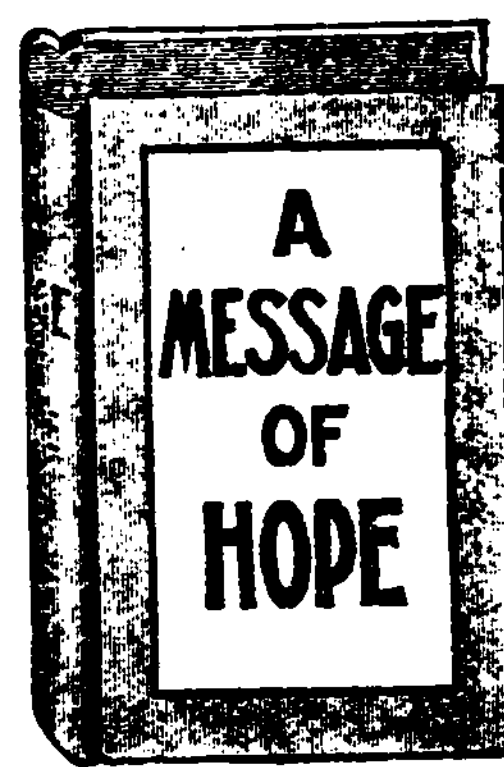
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Suggestions for the improvement of the paper are invited.

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

D. A. Herrick is at Erie, Pa.

C. E. Winans is at Hot Springs, Ark.

St. Joseph, Mo., has Harry J. Moore for March and April.

Rev. B. F. Austin speaks in St. Louis during this month.

Will J. Erwood is engaged at Rockford, Ill., for March.

Dr. G. Gebauer and wife are serving the New Orleans Spiritualists.

G. W. Kates and wife serve the Philadelphia Society during March.

Miss Florence Morse speaks in Newburyport, Mass., during March.

Mrs. Helen Brigham spoke at Aver's Temple, Boston, last Sunday.

Georgia Gladys Cooley may be addressed Gen. Del., Syracuse, N. Y.

Mrs. Demorest is serving the society at East Liverpool, O., for March.

The campmeeting at Los Angeles, Cal., begins June 25th and ends July 25.

Louisville, Ky., has three spiritual societies, which hold Sunday meetings.

Mrs. Tillie U. Reynolds address during March will be 570 Main St., Buffalo, N. Y.

Mr. J. J. Morse lectured last Sunday before the N. Y. Spiritual and Ethical Society.

Max Gentzke is open to lecture in German in the eastern states. Address 1459 Roscoe st., Chicago.

Oscar A. Edgerly may be addressed 249 Kalamazoo st., Battle Creek, Mich., during March.

The bill before the Massachusetts legislature to tax mediums has been temporarily made hors du combat.

The Rochester, N. Y. society holds Sunday evening meetings at Odd Fellows hall, Clinton avenue north.

The First German Society of Greater New York meets at 127 Putnam ave., Brooklyn, N. Y., Wednesday evenings at 8.30.

Dr. M. E. Conger of Chicago, passed away on the 26th ult. He was 79 years of age, remains were cremated at Graceland cemetery.

Moses and Mattie Hull start for the coast speaking at St. Paul, Minn., probably at Boise, Ida. and on to Seattle. Address, General Delivery, Seattle, Washington.

Spiritual Science Society, Dr. Beverly president, 44 E. 31st st., Chicago, holds regular meetings Sundays 3 and 8 p. m. Music by Madame De Loux. Singing by Florence Daniels. Admission 10c.

To save you from writing out your 10c, 15c, or 25c collection notices for meetings, we have a neat little 3x5 sign printed which can be easily read at a distance. Will send 3 for 10c—either all of one kind or one of each.

McMinnville, Oregon, has organized with following officers: Mrs. M. E. Calby, president; D. A. Wallace, vice; S. Hopkins, Sec'y; Mrs. S. E. Ball, treas; John Rohr, Mrs. E. L. Wallace, E. W. Fuller, trustees.

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Tell your friends that there is still a chance to get THE SUNFLOWER from now on till the first of July for 25 cents.

Geo. H. Brooks returned to Watertown after his Buffalo engagement and met with cordial welcome. During March he may be addressed for mid-week meetings and funerals at 116 Flower Ave., W. Watertown, N. Y.

Mrs. Virginia Barrett, 901 Ashland Ave., Indianapolis, wishes to know who from Toronto received an oil painting through the Bang's sisters at Lily Dale one season. She wants it as a spirit test for publication in the secular press.

Jessie S. Pettit Flint writes from Corvallis, Oregon: "We have just had a visit from Mr. and Mrs. Sprague. Tuesday evening, Feb. 21, Barrett Lyceum was taxed to the utmost, and an overflow occupied porch and walk reaching to the street, all eager to hear and see all that could be heard and seen thru windows and open door. Mr. Sprague's lecture was worth standing to hear, and Mrs. Sprague's platform tests were beautifully given, recognized and acknowledged."

Our agent and correspondent at Syracuse, N. Y., writes: "The First Society of Spiritualists of Syracuse is working very harmoniously under the new management, with Mr. H. E. Dove of 714 Hickory st., president, and Mr. Howard sec. and treasurer. Wednesday March 1st, Mrs. Georgia Gladys Cooley arrived here after a month's stay in Watertown, to hold services. There will be three meetings per week: Wednesday, Friday and Sunday evenings. We find Mrs. Cooley efficient worker, also an excellent message bearer."

Irene Gay writes from Lake Helen, Fla., that new arrivals every day at the camp bespeak of the great interest taken in the Southern Cassadaga meeting. Besides interesting lectures by Mrs. Carrie Twing, W. F. Peck and Mrs. Laura Fixen, and test by F. Corden White, entertainments are held which attract large audiences, who come to enjoy the fine musical talent now on the grounds. A fine supper was served by the Ladies, Auxiliary on Feb. 17th at which a hundred persons were present. Among the well known guests in camp are Mr. and Mrs. Baker, Phil. C. McIlrath, Mrs. Esther Wattles, Ella Wilson Marchant and J. Clegg Wright—the latter taking active part on the lecture platform."

Mrs. Geo. Bailey of Rochester, N. Y., writes: "In a recent date of the ever-blooming SUNFLOWER a mere mention was made of the Spiritualistic work in the city of Rochester—I wish to say that Mrs. E. H. Messersmith is conducting independent meetings at the Odd Fellows Temple, on North Clinton St., Sunday evenings. The audiences are both large and appreciative listeners—subjects being taken from the audience and handled in a masterly manner. After the discourse, messages from the invisible hosts are given to the listeners, which are exceedingly accurate and fully appreciated. Mrs. Messersmith is doing a grand and good work. Long may she continue in her untiring efforts."

Our Louisville, Ky., corr., writes, concerning the Church of the Spirit at Barbers Aid hall, that large audiences are constantly in attendance, among them many churchmembers who endorse the speaker Wm. Fitch Ruffe. His inspirational poems are highly appreciated—a lady denominating a recent one a life reading. At all the services seats are reserved on the platform for visiting mediums. At a reception at the Gault House, Mr. Fitch gave such startling tests that there was no end of comment. His mental telepathy is also interesting—all of which have earned him the recommendation of other mediums, among them Mrs. Marks and Sebastian, and for which he wishes to express his thanks. Now open for camp engagements. Address his corresponding secretary Miss A. F. Reed, 642 5th st., Louisville Ky.

O. W. Smith of San Diego, Cal., writes: "The Progressive Lyceum of this city which is under the leadership of Mrs. E. Gertrude Smith, as conductor, celebrated the birthday of Abraham Lincoln on Feb. 12th, in a very unique, and impressive manner. An original poem was composed by the conductor, consisting of an acrostic on the name of Abraham Lincoln, and was recited by fourteen children of the lyceum, (seven boys and seven girls), each wearing a badge on one side of which was a miniature American flag, and on the reverse side was a large letter of the name of Lincoln. As each child spoke his or her verse of the acrostic this letter was exposed to view so that at the close of the recitation the badges worn spelled the name of Abraham Lincoln in letters surrounded by red, white and blue. Then one of the girls stepped forward, and recited that beautiful poem in the Spiritual Harp 'Build him a monument' written in memory of Mr. Lincoln. This was followed by the rising of the entire Lyceum, and singing of the last verse of America. Author of the poem is S. Gertrude Smith eldest daughter of the late Mrs. H. E. Lepper of Saint Paul, Minn."

J. M. White writes from Pittsburg, Kansas: "The Psychic Research Society has closed its meetings owing to the organization of another society here. Had it not been for the persistent work of the 'Psychic Research Society' here there would have been no society at all, as when I came here in October, no effort was being made whatever to hold meetings and there had been none for years. We have distributed over 900 copies of Spiritual papers, 200 printed lectures, 100 books and 25 copies of Reason. However, as the city paper was commenting on the existence of this society and it was having a detrimental effect on the Cause, we decided to close our public meetings, although Feb. 19 we noted an increase in attendance."

The secretary of the Hamilton, Ontario, Spiritual Society writes: "Mrs. R. S. Greenlees is still with us. She goes to England next June for a few months only, as she must return to us for November, December and January next. Our society is deeply indebted to her for a rare intellectual treat. She provided it with learning that and an Edinburgh friend of hers, Mr. J. Eugene Plant, W. P., Scottish S. Alliance, was visiting Canada, she induced him to visit this city Sunday eve, Feb. 26, and assisted her in the service. The attendance taxed the capacity of our hall. Mr. Plant made friends of all within sound of his voice, and impressed his auditors with his ability to clothe his ideas in an inextinguishable wealth of language—never to be forgotten for its earnest forcefulness. Nature has indeed been lavish to him with her gifts. The sweet resonance of his voice, bespeaking to the ears of his auditors, a favorable consideration of his polished utterances. We are eagerly anticipating the time when we can again hear him, for Mrs. Greenlees has promised to give us another 'red letter day' before Mr. Plant returns to Bonnie Scotland."

Mrs. Irene Gay writes additionally from Lake Helen, Florida, that each week brings new attractions to the camp. Among the latest arrivals are Carrie Firth Curran. A beautiful seance for the camp, given by Mrs. Bartholomew and assisted by Carrie Twing, proved interesting and profitable. A life history of A. J. Davis by W. F. Peck was a feature that afforded much favorable comment. F. Corden White's tests on all occasions gives soul to the whole; while the conferences are always well attended which speaks well for them. One evening there was a camp fire held presided over by Judge Chamness and attended by over a dozen boys in blue, who happened to be present, who registered as follows: B. Chamness, Co. I, 101st Ind.; Wm. Critchley, Brigade bandmaster, N. H.; Ira Hatch, Co. G, 7th Main Vol.; W. H. Plasted, Co. F, 19th O. V. I.; G. V. Hilligoss, Co. G, 75th Ind.; James D. Palmer, Co. K, 49th O. V. I.; P. S. Tull, Army of Cumberland, O.; P. B. Millsbaugh, Co. H, 6th Ind.; Henry Root, Co. G, 12th Ind.; H. S. Kellogg, 8th O. Independent Battery; P. C. McIlrath, Co. A, 23d O.; Lyman Harris, Co. G, 143d Penn. Vol.; L. O. Edson, Co. G, 178th V. I. O.; J. J. Curran, 2d Brig. Band, 4th A. C. Later a farewell reception was given to J. Clegg Wright, who was called home on account of illness in his family."

Mary C. Von Kantzler writes from Fulton, N. Y.: "Your new cut at the head of your excellent chronicle of the philosophy and phenomena of Spiritualism is all right like all truth it is without furbelows all shoddy garments are garnished with trimming to deceive the purchaser, more or less. 'Our SUNFLOWER' is a beacon of light. It is evident that there is a radical change in process which will win now, the wheat from the chaff in the not far distant future. Spiritualists are being tried as by fire as is also the world of all humanity—let the fires burn unto purification: say all souls whom have been sufficiently unfolded to see from within, as well as from the outer life of mankind. Your correspondent wishing you every success as in the past, in behalf of progression—will endeavor to help enlarge your list of subscribers under the favoring opportunity of the future. For a short time I am now intending to do independent missionary work. Societies desiring my services may address me at 78 Pennsylvania ave. Elmira, N. Y. in care of Mrs. Ira Smith—terms satisfactory to meet the emergency of all hungry thirsting souls, seeking for spiritual growth—under the law of love and justice which is the only law of unfailing progression. Come, let us have an old time revival, as in the earlier years of our cause—when investigators did not weary; but like at the time of pentecost, continued day, and night, until the power came like unto cloven tongues of fire and rested upon all present."

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## Notes From G. H. Brooks.

How time flies; here it is the 28th of February, my month's work done with the Buffalo Society, and I am trying to rest up a little after the work. I expected to be in the southern part of the state visiting relatives, but there was a condition that seemed to hold me, and I found it best to remain in Buffalo a few days more. January I was in Watertown. There I found the society possessed of a very pretty Temple, free from debts. It recently had a complete overhauling, an addition put on, and now the society has a place where all of its social meetings can be held, and where they can gather as often as they desire. The Society is well officered. Mrs. Bunker fills the position of president with ability. The officers are all doing their duty. The Ladies Aid is also doing a fine work. The weather was bad all the time, interfering largely with the attendance. However, I return for March. I have long wanted to visit my native home, the scenes of my childhood. So after my month's work in Watertown, I went to Vernon, Oneida Co., N. Y., where my mother has a sister living, and where mother lived for many years. In fact she was born about a mile and a half from there. It had been many years since I was there. Vernon is indeed a most beautiful place. It has been blessed and still is, with as fine a class of people as one could ever find.

From Vernon I went to Munnsville, Madison Co., N. Y., where I was born, and once more saw those beautiful hills and the glorious Mowhawk Valley. The hills looked if anything, grander than ever. Instead of growing smaller they had grown larger, and as I looked and drank in their beauty, and felt the inspiration of it all. My address while in Watertown, N. Y., will be 116 Flower Ave., West, where I will respond to calls for funerals and mid-week meetings.

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## HEALTHY REASONING.

(Continued from Page 1.)

As the prejudice against Spiritualism is removed and the cause becomes more popular, the papers devoted exclusively to our philosophy will increase in numbers and in usefulness and in circulation. At the present time many timid people are delighted when they get hold of a Spiritualist paper; but much as they like to read Spiritualistic literature they have so little courage of their convictions that they are ashamed to subscribe to a spiritualist paper. As the cause becomes more popular this condition will change; it is not permanent.

Then there are certain papers now in existence that, although not Spiritualistic nor claiming to be, embody some of the principles of Spiritualism in the fads to which they are devoted; and these are mainly supported by Spiritualists, to the neglect of the truly Spiritualistic press. After a time these fads and their organs because combining so much error with the few grains of truth they disseminate, will pass from public favor, and the support now given them will be diverted to the Spiritualist papers that are willing to be known as such.

Nor can the numerous books written upon the subject serve to satisfy the reading Spiritualist to the degree that a Spiritualist paper is not required. Books occupy a place that the Spiritualistic press cannot fill; and the Spiritualistic press likewise occupies a niche that is outside the domain of permanent literature, as well as outside the pale of ephemeral literature as evidenced by some books.

In the past, and in the present also, the Spiritualistic press has devoted a great deal of space to defending the principles of Spiritualism against attack by bigoted opponents. Then, too, considerable space has been occupied in showing the fallacies of other religions. An effort has been made to appeal to the investigator, and there has been a constant reiteration of such fundamental facts as every Spiritualist knows to be true. I believe the Spiritualist paper of the future will cater more to the confirmed Spiritualist than to the investigator, the latter finding instruction in the primary branches of our philosophy through the medium of the pulpit and also from books; while the Spiritualist paper will appeal to the well-informed and thoughtful student who has mastered the primary branches and desires to have the latest information in regard to the more advanced phases of our philosophy.

That there will come a time when the secular press shall give our philosophy a much more generous notice than at present I do not doubt. Then instead of antagonizing one another, the secular and spiritualistic press will cooperate, the secular press giving a summary of the progress made in the realm of psychic science, for the benefit of the general reader, while the spiritualistic press gives to those who are making a study of the subject a more detailed exposition of the matter than would be possible in the secular publications. But the attention given our facts by the newspapers and magazines will only supplement the work of the psychic press; not usurp their position. In fact the more space other publications give to our philosophy the more our papers will flourish, because the fragmentary reports given will serve to create a desire for a more extensive knowledge, which it will be the province of the Spiritualist paper to give.

And so, for the reasons I have enumerated, and because of others I have not space to mention, I predict for the Spiritualistic press an existence co-equal with the duration of the truths that Spiritualism today represents, and when organized Spiritualism has ceased to be, when the philosophy of spirit intercourse and the life beyond no longer interests humanity, when mortal progress has reached its zenith and given place to retrogression, then we may look for the Spiritualistic press to decline and pass away—but not before.

I, and in this I believe I voice the sentiments of some thousands of other Spiritualists, shall always consider the Spiritualist papers an absolute necessity. Secular newspapers and magazines are all right, but I don't want my Spiritualism

sandwiched in between murder, mysteries and love stories.

GEORGE B. FERRIS.

## The Soul Unveiled.

Guido, being asked where he found the model for a great picture of a saint, called a poor old servant, worn and wrinkled and trouble worn, and said, "Behold the man!" The master skilled and wise, had seen the glory behind the veil, the saint behind the servant.

It is indeed consoling. What if God is at least as keen as Guido! What if there is a possible saint in every one of us! What if it needs only a master-eye, a master-hand, to bring out that saint on some high day of grace! We are all very ignorant when we begin here, and have everything to learn, and life is full of snares, anxieties, sorrows, temptations, mixed with feverish joys; and the saint in us is there, at best, as a dream. But what if our struggles, our toils, our very failures, all help to evolve the saint!

Did not one say of those who stand nearest the throne of Heaven, that these were they who had come out of great tribulations?

## Gallows Humor.

Lord Brampton tells that once, when he was plain John Hawkins, he defended a man for wife murder. The prisoner's two children dressed in black and sobbing violently, were in court and their grief and the lawyer's eloquent speech, combined to acquit the defendant. That evening at dinner, he met an old inhabitant of the neighborhood who complimented him upon his speech. "However," he added, "I think that if you had seen what I did when driving past the prisoners cottage last week, you would not have painted the home in such glowing colors. The little children who sobbed so violently in court this morning, and to whom you made such pathetic reference, were playing on an ash heap near their cottage, and they had a poor cat with a string round its neck swinging backward and forward, and as they did so they sang:

"This is the way poor daddy will go.  
This is the way poor daddy will go!  
Such Mr. Hawkins, was their excessive grief."

## CAUSE AND EFFECT.

Love and selfishness are opposite poles, one in harmony and the other in discord with Nature, each attracting its compatible influences to the masses and forming the spirit as enacted. The man who lifts his eyes to heaven to better deceive, will find himself with deformed sight, in which is betrayed his form of selfishness or deceit. Who stabs another will suffer in the same locality. Who robs one of his home or comforts will be minus the same; and who acts the oppressor will be an imbecile in spirit—all having subjective creations staring at them.

## THE HAPPY SOUL.

The conditions needed for man to enter the future state are—1. To have perfect consciousness of soul by having a more active mental than material vibration and the passions under control. 2. To have perfect locomotive powers by being freed from animalism or selfishness. 3. To have contentment or happiness as a soul stimulant by release from the control of all that which is antithetical to sympathy or love—of which jealousy and resentment are the infantile progenitors.

## Man's Two Mediums.

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.

Self-study is the highest schooling that one can devote himself to; for it reveals things that books cannot teach. And furthermore, who has thus made his own acquaintance, hardly needs any books of reference concerning things spiritual. Being an epitome of Nature man contains all that exists in the fountain source.

As charity is an effect of humanity, liberality is an effect of enlightenment.



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

"American Potter" forms the subject of the March Cosmopolitan's article in its series on the Great Industries of the United States. Clay working is one of the youngest, of American industries, yet this country now leads the world in the production of the machinery that has revolutionized clay-working within less than quarter of a century.

"The Art of Window Decoration," by Esther Singleton, who is well known as an authority on furniture and house adornment, forms a highly instructive article in the March "Twentieth Century Home." The distinctive style of the various furniture periods—that of Louis XIV, Louis XV, the Empire, et cetera—are not generally known to amateur house-decorators, and the information given here will be of great value to them.

## Topic For the Progressive Lyceum.

Sunday March 12, 1905, S. E. 57.

## "Rest"

Gem of Thought:

Rest is not quitting; he busy career, Rest is the fitting of Self to its sphere;

'Tis loving and serving the highest and best,

'Tis onward, unswerving and that is true rest.

JOHN SULLIVAN DWIGHT.

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

## Progress.

The real student of self is not today what he was yesterday; for he is always chiseling at himself, though strong characteristics may always expose the same thing. But who never changes does not progress.—To accept a new truth is a change, for it adds to the intellectuality or mind-force, changing its motive-power comparatively. Every act, indulgence or experience does likewise—affinizing with the characteristic of life-force which takes part in its execution, and increasing its motive power, whether for good or bad.

## POLITICS' ONLY HOPE.

When Women Vote, Reform Clubs and Reformers Will Not Be Needed. Rev. Mgr. M. J. Javelle of St. Patrick's cathedral, New York, in a recent interview regarding woman suffrage said:

"I believe that the hope of purity in politics lies with women when the other sex has equal rights with the men at the polls, not in one or two states of the Union, but in every state. Then, and then only, will there be no more use for reform clubs and reformers. Women, the great majority, would not vote for a party platform, but it would be found that the man who aspired to office, his personality, his life in every aspect, would be the factors which dictated the decision of women's ballots."

"I believe with a woman suffragist who said recently that the only man who is worse than a repeater is the man who doesn't vote at all. If nothing else should be obtained from equal suffrage I am sure that women if they had the right to vote without putting a ballot in its box, they would at least express an opinion."

## A Fallacious Argument.

Colorado is in a lawless condition, therefore woman suffrage evidently has done no good. This is now the favorite argument of the anti-suffrage forces. "Colorado is in a lawless condition, therefore the schools and churches of Colorado have evidently done no good." They have not done everything, therefore they have not done anything, a highly logical argument. While differing intensely upon other subjects, the one point upon which all factions in Colorado agree is in testifying that woman suffrage is a good thing and that no way responsible for the trouble. Ex-Governor Peabody has lately written a letter to this effect to an organization of women on the Pacific coast. The Western Federation of Miners passed a resolution endorsing woman suffrage at its annual meeting, and John L. Shaffroth and Governor Adams have publicly expressed themselves to the same effect on occasions too numerous to mention. When people so radically opposed to each other on every other question are all pretty sure their testimony is true.



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