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W. H. B. Editor-in-Chief, A. E. Melcher, Associate Editor. Address all communications to The Sunflower Publishing Co., and not to the individuals.

CHRIST IS RISEN.

So it is proclaimed in Christian communities around the Easter tide. But how many of its advocates take it in the spirit? Do they believe all in connection with the Christ they worship?

Some perhaps do in a blind sort of faith, but do not understand it as the want of experience; and which lack of experience makes it difficult for them to understand the Bible at all.

To take it literally, from Genesis to a senseless faith, and to make it subscribe a material science, as has been vainly attempted, is equally absurd.

The Bible is undoubtedly allegorical from Adam to Noah, traditional from Moses to Christ; and philosophical or religious from thence on. How much of it is historical will depend upon future revelation to indicate the agency of Psychometry.

Its spiritual portion has already been verified in large measure thru Modern Spiritualism. Its philosophy has been interpreted thru sensitives or mediums. Its traditions will need the aid of psychometrists; and its allegorical beauties will need the combined agency of psychometry and inspiration.

That man as a whole or in sections has been nearer the spirit-world at one time than another may be believed; and apparently at periods of about 2,000 years apart—each constituting a "beginning," with futurarians and revelators in its wake.

Whether due to periodic changes in the solar system, which makes conditions favorable for spiritual phenomena; or to regularly recurring astronomical influences; or to human development, which requires a 2,000-year-evolution or revolution for these effects, must be left to further consideration. Perhaps the suggestion offered may reveal it. But present facts warrant investigation into all ancient records of a spiritual nature, and to deal with them as we would with personal articles of wear to find out something of the past.

All records must have individuality—even tho they be impositions. That is as readily revealed in oceanic delineations as truths are; and where the influence of truth is found, lies our path.

In the Eden allegory is undoubtedly embodied many truths that may be styled metaphysical—additional to their figurative meaning—and can be applied to every-day life as it is.

In the food we may have a record of facts only carried down traditionally, consequently meagre in detail and as an entirety. Who knows but that it involves a general discord of man at that period with nature, resulting in a general calamity that may have largely changed the surface of the earth—converting land into water and vice versa.

A psychometric analysis of this period may explain much now only inferred, together with much yet unknown, and thereby reveal a his-

tory of mankind antedating that which might prove this to be a very ancient world, once having a civilization superior to our present one—spiritually if not scientifically—destroyed thru man's own folly by becoming universally corrupt, and thus in universal discord with nature.

As an individual inherits his element from nature for wrong admitted, a whole community may which is of one mind with corrupt individual. Whole nations have suffered a downfall thru corruption. Without peace among humanity and good will toward one another, there can be no peace with nature—no harmonious, inspiring influence engendered. What can happen in a small way can happen proportionately on a large scale. Now imagine the tremendous record of nature reacting on a plane generally corrupt!

But verbum sat sapienter. The general reader can indulge in the tasy pleasing or unpleasing to himself as he feels inclined to follow these speculations; and if he wishes him also ask: For what purpose? Whether for peace and harmony among mankind, or for war and destruction? Whether for the dissemination of truth and good feeling, or error and seeds of dissensions? Whether for love or hate—charity, or charity?

HOW TO AVOID MISTAKES.

Many of the mistakes of life are due to lack of prophetic vision or mental clairvoyance. A thought or perception—even though it be an inspiration—is not an absolute quantity. Thought is but a passive agent, and put into action by the will—whether in speech, writing or materialization. If right or wrong the test will be portrayed by the effect. But there is a proof beyond this if it carries reached—one that obviates the necessity of putting it into action. It is mental clairvoyance—the light of love. As inspiration is an outgrowth of physical purification, and superior mental vibration, every material, so prophetic vision, or a superior vibration, is sympathy over prejudice, ingratitude, hate, cruelty, or contempt darkens the soul's vision comparative to degree of their control over the individual. Clairvoyance, and add clairvoyance to the inspiration or thought considered indicating the right or wrong of the cause and thereby revealing or preventing action in the office.

To avoid mistakes or blunders, therefore, let the heart be free from charity, prejudice or unkindness. To avoid mistakes or blunders, therefore, let the heart be free from charity, prejudice or unkindness. To avoid mistakes or blunders, therefore, let the heart be free from charity, prejudice or unkindness.

One may extend all the symptoms he pleases without stint, or do the soul's co-etaneous response to Nature's influx of the same. Thus there's no end to the physical loss, but a sweetness and joy during the interim that come into account of the natural effect of a cause. However imagine they are giving a little where due. (Such are naturally in spirit and will sooner feel the degenerating effects of stored-up affection. The soul needs a change of stimulation, and the body needs fresh air.)

Who is born gifted with a spirit why others should be born the reverse, which consciousness makes haughty or conceited, and infrequently uncharitable. But retaining a gift or moral attribute, experientially makes a moral character as it does the spirit, and the alternative is to ascend or remain earthbound. The effort it costs to ascend is less than charitable toward struggling brethren.

Spiritualism is a constructive and constructive. It teaches how to live; it is not an error, and finally how to be free from the teachings for the sake of being usually considered. It is to polish the polish or finishing their work, and come happy.

When there is more distance than harmonizing elements of a spiritual seance, the best free anyone from mediums cannot exercise his gift, not compromise on

TO UNDERSTAND NATURE'S LAW.

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PSYCHICS.

Unstilled goodness is no good: Religion is right where it teaches to the right.

It has been asked what is "drum pride." We suppose it is the case that looks with disdain upon brother in the same profession whose "house" is of smaller calibre than his own.

Wrong is sometimes hidden by a strong under the cloak of religion.

On March 17 Manuel Garcia celebrated his hundredth birthday. He was born in New York in 1805.

He was the teacher of Jennie and she sang in Castle Garden, New York, in 1850. Only the very old can remember her.

April Showers Bring Mayflowers. We want April Showers To bring Sunflowers.

A number of our friends wrote us that they had some 50-cent subscribers promised but could not see them in time to take advantage of our January Offer.

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LITERARY WORLD.

Received: The Mystic Text Book. Published by the Mystic Publ. Co., under the direction of the Eternal and Universal Brotherhood of Mystics, Framingham, Mass.

The Light of Love—the true Resurrection—a leaflet which tells what true Spiritualism is, may be had at this office. One copy for a 2 cent stamp; 3 for 5 cents, or 1 cent each for 10 or over.

Who says that "hypnotism and mediumship are psychic processes, destructive of individual life" cannot speak from experience. For if he does, how could he have survived it? And if he does not how can he assert it?

It also depends upon the forces or life principles inherent in the factor hypnotically influenced, or to whom mediumship comes or in whom developed.

The mentally weak, as well as the strong, may be acted upon in either case if sensitive, and all sensitives are sensitive to some degree with the difference being according to the adjustment of the forces on their relations toward each other.

All sensitive with inspirational qualities will express himself in accordance with his education or mental development; his power of logic; his tastes; his good or bad qualities; his passions or virtues; his desires or feelings; and his love of self on his aspirations for perfection—the most active inclination rising, and both revealing that which may be ordinarily hidden.

This may be applied to every degree of sensitiveness and every phase of mediumship. "As a man thinketh (or doeth) so he is."—W. A. T.

PSYCHICS.

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METAPHYSICAL.

Conducted by EVIE P. BACH.

SPIRITUALISM AND THE NEW THOUGHT.

Are these two philosophies mutually exclusive or not? What has Spiritualism as a philosophy done in the last 50 years for the liberalizing and enlightenment of humanity?

What may the "New Thought" be as a development from the Spiritual Philosophy, do in the next half century?

Fifty years ago, Spiritualism found the Christian world largely a jangle of jarring and discordant notes. A bunch of antagonistic denominations, Calvinism was rampant. Religion could not even contemplate the future with satisfaction. The shadows of doubt and fear lay heavily on the other side of the grave. The unhappy wept when they thought of the hereafter than when they mused on the present.

Probably no religion has painted futurity so dark as Christianity has painted it. No religion has dug a hole so deep and so capacious, or has made the entrance so easy or the escape from it so hard.

Mahomet described the bridge over the abyss into Paradise as being narrow as the edge of a scimiter. Christianity, in its gloomiest time, not only made the bridge narrow, but compelled people to grope their way to it and over it in the dark.

Under these circumstances sadness worked itself into the very substance of the soul. The heart was fairly drowned in tears, literally saturated with sorrow. It could hardly smile. It became a duty to look on the sombre side of experience and cherish repining. The house of mourning was more congenial than the house of feasting. He was the best Christian who put on the saddest face, wore the blackest garb, remained longest in mourning dress, shook his head most despairingly at the mention of good news, feared most, hoped least, talked most drearily of the dead, or spoke most pathetically of the living, who most magnified evils, depressing all the springs of nature. Cheerfulness jars on the pensive mood that the religion did so much to bring on and does so much to foster.

Spiritualism, with other liberal forces came and bid the world look up and see how uncongenial with the world this mood is.

All things about us are changed. The heavens and earth are new. The thought is more cheerful, more reasonable. The old heavens and the old earth are passed away. The globe we dwell on reveals use and beauty year by year. We look on it to find that all is good. Its laws are regenerative, its elements healthful, its powers are beneficent. From age to age it shows itself less like a dungeon and more like a home. Its evils disappear, its wildness is cultured, its violence is measurably tamed. Instead of living on in fear and trembling we come, more and more to live on in trust and peace. Human life is seen to lie under no curse. What once was dreaded as temptation is now accepted as opportunity or privilege. Life is what each considers it. What each will choose to make it. To the glad it is a boon. To the eager it is a race-course. To all, a scene of varied and educative experience, passed beneath the eye of supreme wisdom, and led on by the unseen hand of Perfect Goodness.

Human nature, instead of being a Pandora's box of plagues, is really a magazine of noble powers, all useful in their place and way, all tools servicable to the work of making the world what it should be. This great change has been brought about in part, certainly, by the Spiritual Philosophy, its reasonable and liberal influence.

It looks to-day, as if many of the more pious and intellectual minds were feeling after the spiritual life, the vital piety, afforded them in the organized movement known as "New Thought." The metaphysics of the spiritual philosophy—or the Harmonical Philosophy of A. J. Davis, is a substantial foundation of this "New Thought." It is a fresh and original interpretation of Transcendental Thought.

"New Thought is a name by which is best known the great wave of spiritual and psychic thought that is passing over the world." It is making itself felt in the quickening hearts, and sensitive minds that are ready and hungry for the life and the Inner Light of the Spirit.

The purposes of the New Thought are: To promote the better and wider knowledge and appreciation of the essential unity of all life. To assist the manifestation of this unity by means of cooperation; to stimulate faith in its relation and application to health happiness and character; to secure to the individual his rightful liberty in the choice of therapeutic methods and to foster "New Thought" in its intelligent efforts for the general good of mankind.

These aims can hardly be looked on as new or strange by anyone familiar with the aims and Ideals of Spiritualism, viewed from its more serious and thoughtful side.

The living light of being has been dwelt on by A. J. Davis in his "Arabula," the stellar key—"The Thinker," and many other volumes, and the best literature of the modern spiritual movement, so thoroughly that it cannot well be questioned by anyone informed on the subject. But the New Thought proposes and does subject to the tests of experience, the doctrine of the unity of the inner life of all.

It may be a new form of idealism. But it is honestly believed that this doctrine comes from above, and is calculated to exact not to degrade its students. It defies the soul. It celebrates spiritual affection, honor, truth, intellect, and ideality. Apprehending that human beings are associated most harmoniously and completely on the plane of the soul. That they belong to God's great family not only on the earth but in the heavens, being drawn by congeniality of temperament, nature and vital piety. All things held by the law of attraction—says Jesus. On the spiritual planes of life, the rational souls find their attraction satisfied through the power of mutual harmony, sympathy, purpose and character.

Of course this aspect of the spiritual philosophy opens innumerable doors for rational intercourse and would make people kindred on the highest levels of experience and of hope. It would make them brothers and sisters because they are humane souls and children of God. The thought, necessarily holds noble aspects for the consideration of our Spiritualists and co-religionists.

If we consider what might be received as a truth for all intelligence, we must, I think, admit that such unity is only to be found in thought. If thought is a motive of spiritual substance, it comes as an impulse from spirit or the inner life.

While the diversity of things in Nature is addressed to different orders of intelligence their unity or universality can be taken up only by what is common to all of them. The unity of life and thought is the object of intelligent pursuit—we may well believe that there is a solidarity of the human race.

What can be the unifying element if not Thought?

Thought is the first shadow from the living light of heaven; the inner life of the cosmic consciousness.

Is "Thought" a universal solvent?—The New Thought philosophy, if pressed, is driven, (as I believe) upon the answer that conscious substance, as manifested in Thought, is the unity of the universe. Hence, the knowledge of self, the thought of Thought, the reflection of reason upon itself, is inculcated as the highest duty and as the noblest source of purification and enlightenment. (Attainment.)

Thought is held as the absolutely real: Real by its consciousness, and as constituting the unity in all creations.

It has been found necessary to shift the ground of the absolutely true from the thing thought to the thought of the thing, the THOUGHT ITSELF, which is real by its living experience.

No "Fallacy can be involved in the assertion that thought itself is the truth for all intellect, because

thought and intellect are one subject and object embraced in reality. The interval between them does not exist which skepticism represents as an impassable gulf separating reason from the truth. If "Thought" then is the unity in all things, absolute and assured reality in the universe; It is a truth which every intellect must ascertain and which no logic can invalidate.

In recommending self-reflection, or the study of thought as the noblest pursuit it is intended that students should habituate themselves to contemplation, meditation in its universal aspect. The passions and desires of men are their own, but thought is the common, universal medium which brings the human mind into relation with an intelligence infinitely higher than itself, from which all things are emanations. It brings the finite mind into rapport with the ONE MIND OF THE LIVING LIGHT, which is changeless and eternal—the light which is the substance of the Over-Ruling Goodness.

It would develop the children of men until they realize the God-given attributes of their inner spirit life.

Thus the New Thought is manifest as an impulsion from the mind of the central light of Cosmos.

Not the sense life with the brutes, but the inner life of the spirit allies us to God and the higher life. It is the rooting and grounding in the spirit that differentiates man from all thus the expression of man—the eternal man.

As Buddha taught, "All that we really are is the result of our thought." It is grounded in our thought, it is made up of our thought.

If a man acts from good thought happiness follows him like an undeparting shadow."

Thought for us, is the rooting and grounding in reality of God's Being—that one life that permeates immensity from the divine radiant centre.

N. B. But these thoughts are in no sense authorized by any "New Thought" organization, as the writer is only an observer of the "Signs of the Times."

Governor Bates For Equal Rights. Governor John L. Bates of Massachusetts in his latest annual address to the legislature recommends the extension of municipal suffrage to women.

He says in part: "Notwithstanding the various efforts of public spirited men to solve the problem which are constantly being presented, there is much that is unsatisfactory, and new evils from come only too apparent. Perfection is not to be sought 'not relax any end. It has seemed to die, or at least a totem, inherited from tedly less advanced generations, as to persist in a government, administered by the wisest and most justly refusing to avail themselves of the benefits to be derived from the sensitive different but brilliant intellect of our predecessors, including in recent years, Governors Claflin, Washburn, Long, Greenhalge, have directed the attention of the general court earnestly advocated the suffrage to women.

"They receive the benefits of our educational system. The young men in all our schools, colleges and universities. Equally they pay their taxes, equally accountable to the law. They are in the economic and management of civic affairs. They should have the same right as men, to vote for those whom they are to represent, and that, too, irrespectively whether other women desire to exercise the same right."

A Burning Question. Length as we may put it aside as a jest if we will, keep out of congress or political campaign, still the woman question is rising on our horizon larger than the size of a man's hand, and some solution ere long that question must find.—James A. Garfield.

All control is of the session, the only difference being in the motive, and that rests with us. The impetus given our desires, feelings or intentions by force of our status. Thus we must endeavor to invite the best to our spiritual side, always remembering that it is better to have the good opinion of spirits than that of mortals when in daily spirit communion.

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Mrs. Dr. Dobson-Barker, 230 N. 6 St. San Jose, Cal.

701 Golden Gate Ave., S. F., Jan. 19, 1905. My Dear Mrs. Dr. Dobson-Barker: I am very happy to write you this month that I am feeling very good. The last month's treatment did wonders for me, causing the pain in my side to disappear and my appetite to increase, which caused me to gain 15 lbs. most rapidly, and I feel fine. I have never felt better. I am so thankful to you and your husband, and only wish the suffering women all over the land could receive these rich blessings which you can give. Yours Most Sincerely, Addie Johnson.

Bardsdale, Cal., Nov. 21, 1904. Mrs. Dobson-Barker, Dear Friend: Please send me a course of medicine's treatment. Your medicine is helping me so much. My mouth will be up the 34th, 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 O, I am so thankful to you and your spirit hand. I feel you are the dear friend I have in this world. I tell everyone I know I will get well. My back or stomach is better. I eat without pain now, and have hopes of getting well. Yours Very Truly, Mrs. Rosa Varquez.

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By MRS. JENNIE MARTIN.—

(Continued.)

Mr. Harrison arose to his feet and left the room to arouse the servants that a physician might be sent at once. Soon all was excitement—servants running to and fro anxiously asking the cause of the sudden death. Edith still leaned over the dead body of her foster-father and prayed that she might be forgiven if she in any way had the cause of this death. After consulting their family physician and a son stated that Mrs. Harrison was dead; that heart-failure was the cause, superinduced by the summer she had partaken of at the church social where he too had been. A few more remarks concerning the case and he departed. "Oh, my poor child, you must call the housekeeper, raising heart-stricken girl to her feet. I will see that this body is rightly buried." Edith was greatly exhausted by the many changes which had so lately come to her she was glad to see the light. She kissed her father's hand and hurried to her chamber. Every object in the room seemed to have a ghostly appearance. The face and glaring eyes of her father were still before her and the beautiful words yet ringing in her ears. It was almost morning before her excited brain found rest. The next few days were spent in the most ceremonious preparations. As the Harrisons stood high in society the funeral was conducted in a most popular manner. Elder Manning delivered a most eloquent sermon over the remains of the departed sister, who had been so faithful in his church. Tenderly he spoke of her religious nature and of the kindness she practiced in her own home and what a great loss she would be to her heart-broken husband, who had heard nothing but loving words from her. The daughter would be unprotected without the kind watchful care of her dearly-loved mother, who was now in the arms of her savior, reaping what she had sown. After the services Edith again took up the thread of her unsettled arrangements. "Yes I must work and help father bear the poverty that is now nearing our threshold. If I should leave my hand to Elder Manning, all the embarrassment could be spared father." Edith was startled by a low whisper coming close to her ear. "Oh, my, am I becoming clairaudient? I surely heard a spirit voice. What is it dear spirit?" She listened a few moments and the whispering again came distinctly and said: "Marry Elder Manning and all will be well." With this voice came a power that changed Edith into another being. After a little yawning, she rose and submissively replied: "I will marry our pastor, for he has promised if I became his wife he would pay most of our obligations. It is my duty to help hold father's property. I know it will seem strange to be the wife of one so much older than myself, but I must not think of this. I will go to church this evening and show my willingness to help in the choir. I know I have been stubborn when my young friends wished me to assist them." As she was thus meditating, her father came into the room, asking if she would not lead him to the wonderful messiah who had given her such startling facts. "No, never," she firmly answered, "that mysterious man is nothing more nor less than a spiritual medium. You would not wish to associate with that class of people. They are fascinating but dangerous. His dark magnetic eyes are still haunting me." "Yes, but he told you the truth, child, therefore he can not be a bad man. I wish to ask him about my financial affairs." "That is settled, father. I have positively decided to marry Elder Manning. Nothing is a dread to me when I know I am doing right." "How do you know this is right?"

To me it looks very unreasonable. Why, Edith, what has come over you? You do not seem like yourself. You remind me of your mother when she became stubborn on certain matters." Edith turned strangely white and with shrill voice exclaimed: "George Harrison, how dare you discommode my plans? Edith must marry the Elder to save our property. I can not see our beautiful home pass into the hands of others. These rooms and our rich belongings are as much to me as ever. I can not leave this house, therefore I want it to remain just as it is. You may wish to marry Edith yourself and live the life of a pauper. Remember, I am not dead, and if you object to the marriage between Edith and Elder Manning, I will haunt you as long as you remain in this life. I shall live in Edith's body until my plans are executed. Her mocking smile killed my body and she must suffer for it. The hell that torments me now must also darken her days." At these last words, Edith fell back into her chair, heaving a deep moan. Mr. Harrison was so overcome by this strange manifestation that he could not move to assist in her swooning condition. After overcoming his perplexity, he dropped on his knees before Edith, who now was becoming conscious of her surroundings. "Had I fainted, father? All seems a blank to me." "No, child, but something very strange took possession of you. Your voice, actions, and desires were just like your mother's. Can it be possible that the dead speak through the living like this, or is it a delirious condition that has come to you from mental exertion." "Why, father, you are way behind the times. Has your extensive knowledge and education not given you a glimpse of what is transpiring today in the ranks of Spiritualism? Do you really not know of spirit control?" "I will admit my ignorance, Edith I have never given Spiritualism a thought. To me it has always been beneath noticing." "Why were you then so interested in the man you call Messiah?" "Why, he is not a Spiritualist if you did try to make me believe this when I asked you to lead me to him." "Yes, father, he is a thoroughbred Spiritualist and has been a medium from early childhood. His mother is one of my dearest friends—to her I have gone to investigate this little understood philosophy. She is a trance medium and can leave the body at any time to visit the spirit world. She has told me all about the locations of the unseen world which surrounds our material globe. She is a very spiritual woman or she could not arise to that ethereal plane of life. Disembodied spirits who have spent their time in wickedness can not arise to that higher sphere; they remain in the earth's atmosphere until they overcome their selfish greed and abnormal appetites. They gravitate around places where they can gratify their desires. I feel sure that mother is still in these rooms and partly hypnotizing me to marry Elder Manning. Just before you came into the room I looked upon that matter as she did before you died. You say I acted out her very life while I was unconscious. I must have been controlled by her spirit. Oh, may heaven help me to ward off her terrible influence." "Edith, your instructive talk has helped me to understand that you were acted upon by your mother. She stated that she could not leave this house. So you, poor receptive child, must leave this maternal hell. She can not influence me; I am too positive for her." Again Edith turned strangely pale and shrieked madly: "You taunting villain! How dare you talk thus when you know I am conscious of what you are saying! The silly love you have for Edith has turned you against me. Had I known of this trouble when that little brat was handed to me I would never have touched the little bundle of sin. Why must I suffer for an act of charity, and why am I barred away from my dear mother who left this life years ago? Here I am like one in prison, hearing and seeing those who mock my calamity. I am sick and hungry, and no one to cure my pains or feed my hungry spirit. Oh, George, please bring me a morsel of food or I shall faint for the want of nourishment." "Why, my poor Henrietta, how can I feed you when you are out of your body? Gladly would I grant

your wish if I knew how to reach you. "Give the food to Edith, for I am in her body. She will masticate the bread for me, I have the same control over her body as I have over my own." Hereupon Mr. Harrison hastened to the cook room, and with out explanation carried off a large slice of bread. Then he hurried back and handed the bread to Edith who eagerly devoured it. As this seemed to satisfy the decarnated one, Edith again was released from the obsessing spirit. "Oh, father, I feel a choking sensation in my throat, and my mouth is running over with saliva. I wonder why this is so." (To be continued.)

A Noble Worker For Woman. Colonel Thomas Wentworth Higginson has just passed his eightieth birthday. He has achieved fame in literature, in reform work and in war, although, perhaps, he would prefer that the last should be included under "reform," for it was as an abolitionist that he took part in the civil war as head of the first colored regiment. But the greatest distinction of his life, as history will look at it, is that he is one of the very few men that have thoroughly identified himself with the woman suffrage cause. He signed the call for the national woman's rights convention in Worcester, Mass., in 1850. In 1855 he officiated at the marriage of Lucy Stone and Henry B. Blackwell, making it thoroughly an equal rights affair. When the Woman's Journal was founded, in 1870, he was one of its editors and remained such for fifty years. It meant something to the movement that a writer who had the reputation of the world should give his paper devoted to woman's rights. To women struggling for their freedom should consider their position worthy of his sword and shield. And so we all greet and thank Colonel Higginson. Woman's Tribune.

Moral Cowardice. The antisuffrage movement is an exhibition of selfishness in the worst sense. It is a movement that is trying to prevent the good of others and of our race because they shrink from doing what they might feel to be a duty. The suffrage cause based on justice and right is strengthened by the contrast.

Tasmania Grants Women Suffrage. In Tasmania a bill has been passed both houses of parliament giving full suffrage to women upon the same terms as men. Tasmania is the third Australian state to take such action. South Australia granted full suffrage to women in 1895, West Australia in 1900 and New South Wales in 1902. In the same year full national suffrage was extended to all the women of Federated Australia. In Tasmania the bill just passed contains a clause declaring women ineligible as members of the parliament of Tasmania. Throughout Australia, however, women are eligible as members of the federal parliament, so that the present situation in Tasmania is as if the women of New York or California could legally be elected members of congress, but not of the state legislature. It is only a question of time when this little inconsistency will be removed, for the trend of things is clearly in the direction of equal rights for women all along the line.

Selected. TO "THE LILY" The Lily of the Valley and the violet while on earth Side by side exhale their perfume from the mold; But their forms of fragrant essence, coalescing at new birth, Becomes in spirit life one angel and one soul. W. F. S.

THE ANSWER Be cheerful, be hopeful, be happy, be pure, Unselfish and loving and kindly always; Be persistent and patient, persevering, endure. Light will shine through the golden gate, open some day. The Lily.

Faith of Love. Faith may be all right if not too strong. Like a mother's affection for a spankworthy boy it might become a weakness if not checked in its unreason against others' faith. Lack of reason always means lack of love, and vice versa. The selfish, the unjust, the prejudiced, the cruel, the vicious, the uncharitable, the envious or jealous, all lack reason to the extent of their weakness or shortcoming on the love principle; and lack of love means consciousness as a spirit.



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ASTROLOGY THE ONLY SCIENCE GIVING TO MEN—Orman's Simple System of the Planets and the Zodiac, cost only \$1.00. READ PROGNOSTICATING THE FUTURE. A guide in Business, Speculation, Health, Marriage, Weather, etc. 64 pp. Bound in cloth, 100 copies, 10c. A small edition has been printed on 16 page paper, which will be sent post-paid for 75 cts.

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Encyclopedia of Biblical Spiritualism, With Portrait of the Author. This is one of the most entertaining books that ever came from the pen of Moses Hull. It contains references to several hundred places in the Bible where Spiritualism is proved or implied, and exhibits the Bible in a new light. Besides this it contains a brief sketch of what is known of the origin of the books of the Bible. Ministers, doctors, lawyers, judges, congressmen and senators read and grow enthusiastic over this book. This Encyclopedia will work a revolution in Bible interpretation. Price, post-paid, \$1.00.

Two in One. A volume of nearly 500 pages, with excellent portrait of the author. There is more Spiritual, Scientific and Historic argument for Spiritualism in this book than any other Moses Hull ever wrote. It contains stores of argument which cannot be gained. Price, post paid, \$1.00.

The Hull-Jamieson Debate. The Greatest Debate ever held on Spiritualism. Between Moses Hull, President Morris Pratt Institute, Whitewater, Wis., and W. F. Jamieson, Secretary of the National Liberal Party, Cincinnati, O. Portraits and brief auto-biographies of the disputants, 412 pages. This debate, held at Lily Dale, N. Y., July 10-20, 1901, contains 32 speeches of from 30 to 40 minutes each, in length. It contains the greatest store of facts and arguments on every side of the great question of Spiritualism that can be found in any one volume in the world. It is a high-toned Polemic discussion, and in no sense of the word, a fight or quarrel. Price, post paid, \$1.00.

The Christ of the Past and Present; or, A Comparison of the Christ Work or Mediumship or Biblical Messiahs, and the Conditions they required, with similar Manifestations in Modern Spiritualism. A revision and enlargement of "Jesus and the Mediums." A careful comparison of the Spiritualism and Mediumship of the Bible with that of today. By Moses Hull. An invincible argument, proving that Jesus was only a medium, subject to all the conditions of modern mediumship. It also shows that all the manifestations throughout the Old and New Testaments were under the same conditions that mediums require today, and that the coming of Christ is the return of mediumship to the world. Price 15 cents. A few bound in cloth, 25 cents.

Joan, The Medium; or, The Inspired Heroine of Orleans. By Moses Hull. This is at once the most truthful history of Joan of Arc and one of the most convincing arguments on Spiritualism ever written. Victor Hugo said: "Joan of Arc was the only person who ever had control of an army at the age of 18 years, and the only general who never made a mistake. No general has ever been so successful; no history more true than this pamphlet. Price, cloth covers, 25 cents, paper 15 cents.

The Spiritual Alps and How We Ascend Them; or, A few thoughts on how to reach that altitude where the spirit is supreme and all things are a subject to it. With portrait. By Moses Hull. Just the work to teach you that you are a spirit being, and to show you how to educate your spiritual faculties. Second edition just published. Price, bound in cloth, 25 cts; in paper covers, 15 cents.

The Spiritual Birth; or, Death and its Tomorrow. The Spiritual Idea of Death, Heaven and Hell. By Moses Hull. This pamphlet besides giving the spiritualistic interpretations of many things in the Bible never before given, explains the heathen and the beliefs believed in by Spiritualists. Price, 10 cents.

The Old and the New; or, The World's Progress in Religious Thought. In this pamphlet Moses Hull shows the advancement of the world from its infancy to the present maturity. Price, 10 cents.

Swept Away. A sermon by Moses Hull on some of the sins of our day, in which the "Refuge of Lies" heaped up as reasons for sinful legislation has been "Swept Away." This pamphlet should be read by every one interested in the condition of our country and how to improve it. 36 pages. Only a few left and not to be repeated. Price reduced to 6 cents.

All About Devils; or, An Inquiry as to whether Modern Spiritualism and other Great Reforms came from His Satanic Majesty and His Subordinates in the Kingdom of Darkness. By Moses Hull. 60 pages. Price 15 cents.

Talmagean Inanities, Incongruities, Inconsistencies and Blasphemies. A review of Rev. T. DeWitt and Rev. Frank DeWitt Talmage's oft repeated attacks on Spiritualism. This is not dry argument; it is learned, logical and witty. It is filled with just such arguments as are needed to meet the stock arguments that are used every day to kill Spiritualism. Moses Hull shows that every one of the Talmagean arguments has a sharper edge to be used against themselves than the one they use against Spiritualism. 44 well printed pages. Price, 10 cents.

Spiritual Songster. By Mattie E. Hull. Fifty-eight of Mrs. Hull's sweet songs, adapted to popular music, for the use of congregations, circles and families. Price, 10 cents, or \$2.00 per hundred.

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Spiritualist Badge The Sunflower Jewelry. READING OF THE EMBLEM. The center of the design represents a human face, the highest type of intelligence; the face is encircled by the band of darkness symbolizing the ignorance and superstition of humanity; this is broken by the rays of light from the center of intelligence which pierce the darkness and join the light of the golden leaves beyond. Each leaf symbolizes one of the principles of nature on which progression is based. This design is set in the center of a pure white field, symbolizing purity, while its position in the center of the square is a symbol of justice. The whole is encircled by the solid band representing the unity of humanity, while the ornamentation of the band symbolizes the kindnesses extended to others. As the Sunflower turns its face towards the sun, so Spiritualism turns the faces of humanity from darkness and superstition towards the Sunlight of Truth and Progression.

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LIGHT FROM EVERYWHERE



The department is conducted to enable spiritualists to keep in touch with each other... We will adjust our meetings written on a postal card...

Louisville, Ky., has Frank Ripley for April. D. A. Herrick is engaged at Elkhart, Ind. for May. Oscar A. Edgerly's address is 42 South St., Lynn, Mass. Dr. B. F. Austin address in St. Louis is 2922 Pine st. W. Hull has gone to Vineland to establish a sanitarium. F. Perkins is in Oakland, address 1961 Myrtle St. Mrs. Price of 423 First St., Washington, D. C. will answer to lecture. Mrs. R. W. Barton of 360 W. 31 St., Elmira, N. Y. will accept calls for week day engagements. Forest Home Camp, Snowflake, opens July 30 and closes Aug. Ruth Eastman, Secy., Manassas, Mich. W. Hull has moved from Anna Wash., to Vineland, Cal. that place he will establish a sanitarium for the cure of all "so-called" curable diseases, including drink habit. Mrs. J. Erhard of 149 Ave. A, N. Y. City, writes that Mrs. Elise Campbell holds meetings in Paterson, N. J. every Sunday with good attendance. Lecture and messages. Transitions—Mrs. H. M. Brown, Aurora, Ill.—Mrs. F. Hammond, Boston, Mass.—Oliver A. Gould, Milham, Me.—Mrs. S. Houghton, Chester, Mass.—Capt K. M. Burnham, Lowell, Ind.—M. Y. Thompson, N. Y.—Mrs. C. Knapp, Oxford, N. Y.—F. W. Faulkes, Cedar Rapids, Iowa. W. D. News, writes from Union, N. Y. May 1, we will move to Union, N. Y. for a year or so, we will conduct our spiritual work in public and private, in that order. M. Reason. W. Fitch Ruffe writes from Louisville, Ky.: I am gratified to see that continued success is mine to much appreciated that volunteers last Sunday offered to defray expenses. Subjects for address and devotional poems are suggested by audience. My Wednesday circle 735 7th St. is also well attended. and a competing engagements, sets to all. Address as above. W. E. Hammond writes from Indianapolis: We are still at the beautiful city and apparently success attends our ministrations with the Progressive Spiritualists Church. Our numbers are large and appreciative. This is an old society and when on the incline for some time, what seemed to be the "old element" sloughed out, when the Progressive Spiritualists is arisen like a cork released from the water. Now they have a better number of members and adherents of over a hundred. I will begin with this society through Indiana and would like to make arrangements with Spiritualist Camp meetings for the coming season, all make terms easy. "If Mrs. Wilcox, a materializing medium, does not have her address in your paper will you kindly send me her address, if you can?" This is a sample of letters that reach us every week. If mediums knew how many times they are the losers by not having their address in the papers, they would remedy it. We have a column devoted to that special line. We put mediums' names and addresses in it for \$1 per year. Look up that column and send your name and address with

phase of mediumship and \$1.00 and you will find it the best investment you have ever made.

Tillie U. Reynolds writes from East Aurora: The society here celebrated the anniversary of Modern Spiritualism Friday evening, March 24th. Song by Miss Anna and Mr. Harris, "Pain, Far Away" at the opening; followed by a short address by the writer giving a brief history of the origin or beginning of Modern Spiritualism. After that the meeting was turned over to myself. Mr. and Mrs. Olding, living 5 miles out of E. Aurora, drove in to enjoy the evening. Both are many years on the journey, and by request sang some of Prof. Longley's songs in an expressive way. It was beautiful to see them going toward the west of life, their souls and voices are attuned to the grand harmonies of song. Mrs. Roland of Buffalo one of the guests, gave a very fine talk under inspiration. Miss Maggie Pollock of Canada a brief speech, and Mrs. Little of East Aurora read a poem, written for the occasion by her guides. Last, but by no means least, Mr. H. N. Richardson, Pres. of the society, was called upon and gave some very fitting remarks. According to a previous promise made, one of the guides of the writer had written a humorous as well as pertinent rhyme, which was read and well received by all, messages followed. More singing, then cake and cream served by the ladies, and a general good time was had. All expressed themselves as having enjoyed the evening immensely.

Frances E. Bonney of Conneaut, O., writes: Professor W. M. Lockwood has just closed a month's engagement with the Conneaut Spiritualist society during which he has demonstrated anew his marvelous ability as a teacher of scientific and spiritual truths. His hearers have been again impressed with his power of thought, wonderful perception of the soul of things, and his inestimable value to the cause of Spiritualism. Spiritualism is in process of unfoldment, and those who can best contribute to the revelation of its basic truths, and demonstrate their value as factors in the future progress of humanity, should be welcomed to the spiritual realm everywhere, and to this class Dr. Lockwood unquestionably belongs. The lofty plane upon which Dr. Lockwood stands is occupied with the world's greatest thinkers, and sooner or later, his pupils will follow where he leads, remembering that, to be able, in any degree, to appreciate the work of such a man is something for which to be thankful. Prof. Lockwood leaves here for Buffalo to fill a month's engagement and his many friends here say good bye, hoping soon to meet again at dear old Lily Dale, where his work has proven so helpful, and where its inspiring character always promotes the mental and spiritual advancement of all who are not afraid to use their brains in the investigation of the beautiful spiritual philosophy.

Mrs. C. H. Montgomery of Buffalo, writes: Sunday, March 26, services were conducted at Harmony Circle hall by our pastor, Charles S. Hulbert. After a beautiful invocation given by one of his spiritual guides, the audience was highly entertained by a song by Prof. Bonnell. Prof. Vanswartz, a German guide of Mr. Hulbert's gave us a fine lecture on the subject "Who are we." The conductor said: "We are standing today upon a platform that must hold the world together—the platform of great brotherhood. The trouble of the day is that we have not studied our selves—that we have not studied our religion for religion's sake. Ask how fast we try to live—the steam cars, the electric cars, the automobiles, the wireless telegraph—these show us the progress of the times. My friends, we each have our own individuality and when we progress or retrograde, lies with ourselves. Then look and listen—try to learn for yourselves—live as honorable men and women, travel onward, hand in hand. Begin to know and understand yourself for you are as much spiritual beings as you will be after your death. Therefore seek truth and give it the prayer of Prof. Bonnell then favored us with another very touching address, which Mr. Hulbert's new contraption, Gray Light gave some very good tests. Harmony circle extends to her a cordial welcome.

A correspondent at Toledo, O., writes on her return from Sandusky of a pleasing event that occurred at the soldier's home at Sandusky some weeks ago. When some of the soldiers who had attended the meeting requested M. J. G. to go to the soldier's home and give a spiritual service as there were some of the boys who were spiritualists and had been in the army. M. J. G. cheerfully accepted the request and on the 14th, he went to the soldier's home and gave a spiritual service to the boys who were spiritualists and had been in the army. The service was opened by singing "The Spirit of the World's History," "Rational History would be more apt to teach that Buddha, Zoroaster, and Confucius were myths and had no real personal existence." Jesus, of course, was simply a man. Christ is the name of universal spirit of truth and love, there have been, not only one Christ, but thousands of them. The spirit of Christ is impersonal. That such a man as Jesus lived on the earth I cannot doubt and never doubted. I fully believe that Renan, in his "Life of Jesus," gives the highest, truest, most impartial views of the case ever given to the world. If anybody, living or dead, could give rational history, it would be Renan. I never heard a profoundly educated man deny the personal existence of Jesus. It cannot be disproved by rational history. It would be irrational; and if it could be proved, that could not nullify the beautiful truths he taught and the heroic life he lived, and the wonderful works he performed.

W. Lafayette, Ind. Occult Tapestry. German Spiritualism is being employed by a firm of plush and velvet manufacturers. A certain medium, a lady, who has shown remarkable powers in drawing singularly beautiful designs while in a state of trance, has been engaged by this firm as one of their designers. Several of her designs have already been stamped on furniture velvets for covering sofas, etc. The firm in question advertises the lady's work as "velvets with occult designs."

After a Theosophical tea little Nine-year-old (looking at her porky bank) asked: "Papa, are pigs reincarnated?" "Yes, my dear, in sausages!"—H. P.

Students of Spiritualism and Psychic Phenomena usually desire to make experiments for themselves. To such we recommend PSYCHE as a neat and convenient device for that purpose. It is constructed on the cabinet principle, entirely of wood, and is intended to produce the maximum result with a minimum power, and to develop anything from table-tipping and raps to independent slate-writing and materialization. Hundreds of people have successfully developed their latent mediumship by its aid, and there is every reason for believing it will do as much for you. It will cost you but a little time and \$1.20 to make the experiment, and if successful you will have demonstrated the grandest philosophy ever given to the world—a positive demonstration of life beyond death, which enables you to receive communications from your friends who have gone before.

Price, \$1.20 prepaid to your nearest Express Office. Complete directions accompany each one, but a copy of "Mediumship and Its Development," which we can furnish you for 25 cents postpaid, would be a great aid in starting right. MANUFACTURED AND FOR SALE BY The Sunflower Pub. Co., - - Lily Dale, N. Y.

Barb's Willin'

You say in your comments on Bishop Fallows sermon on Spiritualism that: "Rational history disproves the existence of Christ." Give us a little rational history will you?

I have heard that assertion made before, but never heard anyone prove it. I have read a good deal of ancient and modern history and never saw anything yet, that could possibly prove his non-existence.

If Jesus Christ did not exist as a real personage, the man who invented the sublime life and teachings must have been the greatest man who ever lived, because Jesus Christ is the greatest character in the world's history. "Rational" history would be more apt to teach that Buddha, Zoroaster, and Confucius were myths and had no real personal existence.

Jesus, of course, was simply a man. Christ is the name of universal spirit of truth and love, there have been, not only one Christ, but thousands of them. The spirit of Christ is impersonal. That such a man as Jesus lived on the earth I cannot doubt and never doubted. I fully believe that Renan, in his "Life of Jesus," gives the highest, truest, most impartial views of the case ever given to the world.

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O. L. HARVEY.

W. Lafayette, Ind.

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Abou Ben Adhem

JOHN METCALF.

Refreshing sleep made Abou rise with joy, His name was first, and glad some as a boy

He went his way, each duty well discharged, And evening found his mental store enlarged. But e'er the god of sleep his eye had sealed

That wondrous light the angels form revealed. A third time he had come, and Abou cried

What wouldst thou now? the angel, calm, replied Correct my faults, I put thy name down when

Thou told me that thou loved thy fellow men: But when the record of thy deeds I saw

I knew to write thy name was 'gaints the law For tho' the love of God is clearest shown

By loving man, the word itself, alone is no avail' nor is it get to give Organs to churches, while around you live

Thousands who starve for need of daily bread Who loves his fellow-man would surely spread

Before the poor the food that gives them life, Libraries they cannot eat, but as a knife

Piercing the heart, it gives the hungry pain. The motive can't be hid, and all in vain

To boast a love of fellow men, content To squander millions on thy monument.

Know this, oh Abou, lives of greatest worth Have never made their millions here on earth.

For no man can alone such wealth create. Nor, can he rob his brothers and be great

With God, who judges man by their own thought. And by the golden shekels is not bought.

So if thou wouldst be wrote as one of them Who loves the Lord by loving fellow men,

I would advise thee Abou, try again Education and self-study quicken mental perception and engenders inspiration in the process.

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THE PHILOSOPHY.

(Continued from Page 1.)

the Lynch Laws abolished; and save not alone the black man, but the white man. Anybody can kill a man, but it takes a big man to save another fellow. Let us understand that Spiritualism is pointing a way out of this and we must give these things thought. We are interested in these matters because Spiritualism is founded on the very absolute idea that our friends over there are interested in our friends down here. So let us recognize these things and take hold of these broad questions, and make our name known so that with justice and freedom abroad there shall be justice and freedom for Spiritualism. When we say justice we mean charity, help the helpless to a place in the future. We want a society where men and women are not pitched against each other because they are rich or poor, but a civilization that shall be born, not out of the wealth of the few, but out of the uplifting of the whole. If everyone knew how hard a struggle every other soul had trying to conquer the physical and to be better, there would no longer be any enemies in the world. Spiritualism is pledged to these things and we are just coming to a knowledge of Spiritualism. Some say such and such a person are not true Spiritualists; who has the measure of the true Spiritualist, who knows whether you are a true Spiritualist or not, who has the right to judge?

According to the signs of the times from our view point there will be many kinds of Spiritualists—the phenomenal Spiritualist, the Christian and the Bible Spiritualist; then there will be the Spiritualists who base their belief on philosophy—on absolute conclusions thru natural laws. Thru learning the laws of nature we shall be able to receive communications and to sense them. These shall make us sacred. Then we shall have individual responsibility and we shall not forever be begging for a test because we shall have the test medium in the homes.

But Spiritualism is in its babyhood today. We believe that it will move into everything that permeates the world for higher, truer and nobler laws. We can expect that of the future. You and I are particularly responsible for what Spiritualism should be. What Spiritualism needs now is quality instead of quantity; our ranks are full and we want better men and women now. So we are all spirits and individually responsible for what the world should be. Let us hope that listening to the soul of things here, by the sacred memory of those gone before, let us at least hallow their lives and make sacred their thoughts. Let us feel that when company comes in we need not be ashamed, even if its our sweetheart or our friends wherever they are, and then rest assured that the world will be better and Spiritualism's outlook is a grand future, because it is the power behind the throne, the power in all things, with all things, and we do accept the sacredness and beauty of the individual. So thru the knowledge of immortality, and thru light and love let us claim each other here and now, and Spiritualism, in its outlook, shall only carve the word of victory, the word of triumph on the archway of glory, thru which we shall pass to the undying record of life, liberty and the pursuit of happiness and undying knowledge forever.

Psycho Satyrisms.

Who owns nothing need not fear robbers.

A mystic is one who teaches by mystifying both his readers and himself.

Some writers spin out their dissertation because they enjoy their own reading. Some are brief that others may read them.

Money seldom takes a back seat in religion.

Between sinner and saint the former gets the most press notices.

It is better to be born lucky than wise under circumstances.

Arguing against a truth is the shortest method of exposing one's ignorance.

A proof of that which we don't know may be offered without references.—Hokey-Pokey.

He who is firm in will molds the world to him-self.—Goethe.

MISSIONARIES REPORT.

We visited Corvallis, Oregon, where we held one meeting in the little temple built and dedicated to the good work by Dr. Flint and his good wife, Mrs. Flint has been the minister of this society for several years. The temple was packed, many remained standing at the entrance and some went away. This society is not chartered and has been working under the disadvantages that all societies do that are not chartered. Several of their members assured us they would work to the end that their society would take out a charter with the State Association.

We next held forth at Cottage Grove, Ore. where we held two meetings in the Opera House and organized a fine society chartering them with the state Ass'n. The Opera House was full to the doors each evening.

The President of this society, Mrs. Stouffer, and her husband (now deceased) have been workers in our cause for many years. This society is sure of success.

Our next stop was at Medford, Oregon where we held two public meetings and organized a nice little society. The Spiritualists saw the need of organization and have taken hold of the work with energy. We will hear more from these good people, for they have been waiting for this opportunity to get to work in the proper way.

At Ashland, Oregon we found a fine society doing splendid work. One of the Brothers (whose name we cannot recall) gave about \$5000.00 to the society to be used in building a temple. He has since passed to the better life. The society has just completed a building costing \$8000. The Hall is up one flight of stairs and is a splendid place to hold meetings. The society has rented the store on the first floor, the offices on the second floor and the hall for the use of lodges reserving it for Sunday for their own meetings. The rent amounts to nearly \$1,200.00 per year which will soon pay the three thousand dollars indebtedness after which the society will have all of the rent to support their meetings.

It is one of the most business like moves that we have come in contact with for some time. It will help to make this society permanent. Moses Hull dedicated this temple March 31st. We had the honor of holding the first Spiritualist meeting in this lovely hall, and our prayer is that every society in the land may have such a place of meeting.

Spiritualists! ponder over this thing, and build your own halls. You can do as these people have done and make your cause self supporting in many places. We left these people just about ready to charter their society with the State Association. We feel sure that when the society next meets their application for a charter will be ordered.

Our work in Ashland was well appreciated, we enjoyed the two meetings we held there. We closed the month of February at Ashland, Oregon and are now working in California.

We would love to mention each one of the good souls who have welcomed us gladly, entertained us royally, and given us the assistance that has helped to make the work the success it has proved to be, but we fear we have nearly reached the limit of the good editors patience. Let each one feel assured that we appreciate the great assistance they have so freely given us.

Let all Spiritualists rejoice, for everything is working for the ultimate success of our organization and the cause of true Spiritualism. E. W. SPRAGUE AND WIFE. N. S. A. Missionaries.

Life's Trinity.

There are three general inharmonies which man has to guard against to become a freed or contented spirit—intemperance, selfishness or injustice toward others, and prejudice or hate. A temperate life makes the spirit conscious of its surroundings. Justice lends locomotive power. Charity, sympathy and forgiveness make it happy—one being the right use of reason, the second of the will, and the third of love. In other words, he must think right, do right and love right.

By patience and perseverance the mulberry leaf becomes silk.—Chinese Proverb.

Spirit Messages Through Mrs. E. M. Sweringen.

EBENEZER TUTTS

Attracts my attention by touching my elbow, and says, "I wish you would let me say word or two. In the first place I want to reach Seth, and Maria, too. I know I was a lot of trouble to them and complained a great deal, I was not at all backward about telling them when things went wrong. I am sorry I made the trouble, especially when I had no way of repaying them. I want to say too, that I am receiving better treatment over here than I deserve, or expected. Father and Ned are here also, and hope to send you a message before a great while. Good Bye"

HAL WOODRUFF.

"Would I could write the story of my life, as a warning to others. I lived entirely for self. I was wretched whenever I heard others well spoken, and a kind or generous action was the last thing I ever thought of, I had money, but I never did any good with it, and died as I had lived, loved and uncared for; and now I find that "Death does not end all" for I am more alive than when on the earth plane, because I am conscious how wrongly I lived. I hope an earnest desire to progress will help me to overcome my evil propensities, and reach those who might like to know how I fared in the beyond."

This one seems to have gone out of life in thick darkness, mentally and physically. He is trying to right the wrong he did here and says, "If I had only known what I do now, how different the result would be. He thanks aunt Sara for her kindly interest, and good advice, although it seemingly fell on barren ground."

LARRIMORE MCLAN, SIDNEY, AUSTRALIA.

"I was reared in England, but in early manhood went to Australia and began life on a sheep ranch.

Would dearly love to have my friends know that I never drink now. I awoke in the beyond to find how sadly I have been wasting my life and to sorrow for it. If I could only reach home and warn him before it is too late."

This spirit was a heavy drinker in life, and went out suddenly and alone, with only the stars for witness.

He would like his mother to know that he is tending to providing for her in her old age, but was called away before he had an opportunity to do what he wished.

Secret of Obsession.

As only the strongest force, principle or habit indulged or in motion for the time being is open to attracting spirits (outside of ones guide) it is easy to avoid those not wanted. Every spirit that momentarily controls is an obsession, if some prefer that term for the unwelcome controls. But if no invitation to the latter is extended—no reasons created for their admission—they cannot make any living mortal do what he does not wish to do—all metaphysical arguments or self-apologies to the contrary. If one is satisfied that he has an evil obsession, he may rely on it with absolute certainty that he has a kink, passion or unknown discord that makes way to get at it by the attracting or obsessing spirit. Let the "obsession" tell its own history and then compare it with ones own in the past. Remember, that a simple cessation of such a kink, etc., does not neutralize the force that was thereby created. It often requires as many years to spiritualize such force as it took to generate it; and until it has been spiritualized it is going to have its compatible attractions.

People argue so much to their own satisfaction that they do not in discord with Nature. A little more honesty with self and less belief in ones own perfection would unravel to all the secret of obsession.

Dinner and Beacon.

He who lives in the material exclusively lives in a spiritual desert. He may have the mind of a god, but all his knowledge will not make him happy if he have not love to qualify his mental nature. Brain without heart or mind without soul constitutes but half a spirit. The light of inspiration without the light of love is like a beacon hidden in the forest glom.



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