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IN THE PRESENT.

The Here and the Now Life's Mainspring---Mediumship and Spirituality Component Parts of Evolution.

An Able Lecture Delivered by W. J. Colville at Lily Dale, N. Y.,
August 3d, 1904.

The most important idea which can possibly be incorporated into spiritual philosophy is the conception that everything centers in the here and the now. It may well be said that there are three ways of living and only one right way, which may be defined as follows: it is wrong to live in the past, wrong to live in the fugitive present, and wrong also to live in the distant future, but it is right to live in the consciousness that we abide in the eternal now.

We shall find in this philosophy the true meeting place between Spiritualism and secularism, for though the Spiritualists is always supposed to dwell upon the facts of another life in another world while the secularist avowedly concentrates all his attention upon the things of this world in the immediate present, the larger philosophy which we endeavor to expound includes spiritualistic regard for the things of the soul with all due attention paid to the material requirements of the body.

The famous statement of Ingersoll "one world at a time" can be interpreted to mean either very much or very little. For though the ordinary impression conveyed by the phrase is that one world means simply the material earth on which we are now existing. We should not forget that without removing ourselves from this planet we can catch glimpses of other worlds, and whatever knowledge of astronomy we can obtain while on earth may be fairly regarded as a legitimate portion of our earthly experience.

Not only is this the case, but reason compels us to admit that no world lives alone in the universe, planets being found in systems several at once revolving around the central sun, without whose radiation no life could be maintained upon their surfaces. We cannot therefore banish from our thought all acknowledgment of a larger and brighter orb to which we are indebted for the means of our subsistence. "One world at a time" is therefore unthinkable from the astronomer's standpoint, and what is true literally is even truer spiritually.

When speaking, therefore upon the here and the now, we may seek to endeavor to give to these words a larger than ordinary definition, and without doing any violence to language we can assuredly declare that we can live nowhere but here and that at no time except now.

Granting that there can be any communion with the spiritual state that communion must belong to the here and the now, seeing that it is now realized here. It therefore is quite reasonable to affirm that clairvoyance, clairaudience, telepathy, mental telegraphy and clairscience in general are phases of human experience possible to men and women now living in this immediate part of the world. You are not obliged to go anywhere to hold communion with a friend spiritually, but you have to rise in a certain state to do so. By growing more sensitive you become more conscious of what can only be apprehended psychically; your sensitiveness does not depend upon your age or place of abode, but only upon the quality of organism

you are developing and this in turn depends upon the quality of thought you are indulging.

We can live wherever we wish to live, and all experiences are possible unto us which we desire, but as nothing on any plane can be truly achieved without adequate efforts we do not gain spiritual insight by simply believing that there is a spiritual realm somewhere in the universe with which we may at some time hold communion.

All that is technically called mediumship may be rightly designated a result of unusual sensitiveness, and this sensitiveness can be increased or diminished at will.

There are no faculties or inherent endowments which we cannot express or repress at pleasure. But expression is not brought about by frantic effort, but by calm, continuous, persistent effort; repression is not accomplished by forcible means, but by the cultivation of an attribute directly opposed to the one we wish to repress.

Nothing can be more plain than the fact that a person who endeavors to open one's spiritual vision by artificial means generally prove futile therefore we often hear that people have been trying for many years to do something which they yet seem utterly unable to accomplish. The great mistake they have made being that they have tried altogether too much instead of quietly allowing latent ability to find expression.

When Froebel wrote his "Education of Man" he insisted that the Kindergarten system of education is as well adapted to adults as to infants because men and women need favorable conditions for growth as well as children, but growing is the very last thing thought about in those schools where cramming is the rule. To cram the intellect with all sorts of miscellaneous information crowded from without into a bewildered receptacle may give a pupil a smattering of information on a great variety of subjects at the expense of serious brain fatigue and ultimate nervous breakdown if the cramming process be continued long enough. But genuine education is a delightful evolutionary process, gradually and surely unfolding that which is involved in the constitution of the student.

Genuine Spiritualism which is calculated to be of some real value to humanity must take hold of the new thought every problem which needs solving in the life that now is, and unless it can be proved that some inspiration or enlightenment practically available for human use reaches society through its agency the spiritualistic movements may be brushed aside as an unimportant interest.

We are fully aware that in times of sudden bereavement Spiritualism reaches people successfully who cannot be consoled through no other channel than that of mediumship. Consequently, there is a distinct place in the world for that very restricted kind of Spiritualism which is exclusively concerned with providing that human personality survives physical dissolution. But there are multitudes of people who are looking for a larger philosophy of life, one individual who are at the present time in particular grief or sorrow, and who desire to live on the external plane

as harmoniously as possible. These people can receive enlightenment of such a nature that they can see the surface of common life, but also the sub-consciousness of sub-consciousness, and the greater interest in the self of humanity.

Modern psychology has wonderfully brought out our instincts, memories, tendencies and emotions, which are centered in the subconscious, a vast repository of all the things which we have already accomplished. But as we are here, we are to utilize past information, not to gain fresh knowledge, we shall soon discover in all the most important crises of our existence the super-conscious, the illumination of sub-consciousness will alone meet our needs.

We speak of being unconscious when asleep or when encephalitic, but we are correctly speaking of realizing on another plane of consciousness. Thus it is quite possible to obtain first-hand information from the spiritual state when we have entered a condition while we are entirely unconscious upon the mediumship of that people when we realize in an instant that the spiritual state is a more real and more vivid than that we all require alternating experiences, such as sleeping and waking, activity and repose. One of these states is no better than the other, for in a well ordered life they are perfectly balanced. When we sleep very soundly we can work very effectively, but when we sleep very slightly we soon become fatigued if we engage in much active exercise. To maintain a condition of perfect equilibrium it is essential that we practice perfect concentration upon any work we take in hand. The most truly healthy person enjoys working and equally enjoys resting.

While it is going too far to say that we should take no thought for the morrow, it is a wise counsel that we take no anxious thought, because anxiety and worry make the most efficient work impossible. Dwelling in the abiding consciousness that we live in an unlimited here and now leads us to realize that whatever comes to be done must be done thoroughly with the understanding that we are sowing seeds for future reaping. What we call time is only a succession of events, what we term space is only a succession of steps. Therefore the next step that we shall take or the next event which will follow must be influenced by the preceding one.

When you come to realize what your relations are in the spiritual state you will see that they are conditioned by your attitude of thought and feeling toward whatever comes your way. In spirit there is no higher or lower, brighter or darker, measured by any earthly standard, because all spiritual measurements have to do with the psychic plane, not with outward appearances. A blacksmith may exert a far greater spiritual influence in a community than a clergyman, though the blacksmith never attempts to preach a sermon nor to give religious advice. A grocer may do far more as a psychic healer than a physician does, though the grocer never administered medicine and has studied the formulae of mental treatment. We are all swayed by silent influences far more than by external speech and conduct; we feel vastly more than we know, and it is in the field

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emotional life that the greatest mutual service is often rendered.

It is a great error to suppose that any one kind of ministrations to human needs is in itself superior to any other kind, superiority and inferiority being entirely relative. This great lesson has been taught to the American people more persistently by Ralph Waldo Emerson than by any other one modern writer, and he does not exaggerate when he says "that the use of broom and mop in the hands of some people may be so dignified and attractive that those common household utensils may be surrounded with a halo of glory."

In the domain of what is commonly called Spiritual ministries there is as much scope for variety as in the secular realm. A great spiritual center of ministry may not inaptly be compared to a vast emporium under a single management divided into many departments, each department supplying to the community some distinct commodity. When you enter the emporium and make your purchases you find the particular department in which you are buying under its own representative head, who has no charge over the affairs of other departments, but when you learn the inner workings of the concern you know that the whole emporium is under the direction of a central guiding intelligence, and that all branches are like the many boughs of a single tree.

The spiritual life may be likened to the sap which circulates thru the entire tree, while the outward side of existence may be compared to the foliage. Whenever something is wrong with any outward appearance the only effective way to set it right is to strengthen the roots and furnish more vitality to the branches. So whenever we find things languishing in the material world we reasonably turn to the spiritual state for knowledge concerning the way to set matters straight. This spiritual life need not be thought of as outside, but rather as within us. Therefore to retire into silence and seek counsel with the soul is far wiser than to seek information extraneously, but when people are very much agitated and to not know how to gain access to their own higher planes of consciousness they do well to seek advice from others who are less befogged.

There is always a place for mediumship as well as a place for seership but the distinction between the two can be clearly made while insisting that one is quite as genuine as the other. When you act as a medium knowledge is conveyed through you, but when you act as a seer you are capable of employing individual perception.

We all do well to avail ourselves of every opportunity for enlightenment which is afforded us, but the most satisfactory of all ways of becoming enlightened is to acknowledge intuition and trust the guidance of the soul. Never be afraid of acknowledging as real your highest ideal, never fear to build the noblest castle in the air which you can possibly imagine, and you do well to remember that the very highest which you can now desire or spiritually behold belongs to the life which you are now living here because that vision has already come to you where you now find yourself.

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LILY DALE NEWS.

The City of Light Assembly opens Friday, July 14th, and closes Sunday, Sept. 3d, 1905.

What of the hour? To watch the movements of the hands on the face of things around and about Lily Dale one would think it was past high twelve and that everybody had been called from refreshments to labor. Apprentices, fellow-craft and master workmen are all energetically striving to carry out the designs as laid out on the tressil-board of the Master-Managers—all in preparation of the coming camp meeting. King Solomon in all his glory never had anything like our Summer festival—even with the aid of the King of Tyre and Hiram Abiff, who was Oslerized before he had finished his job. But there is no danger of such an occurrence as those noted three masonic vagabonds of history are now but earthbound spirits who couldn't harm a Cassadaga lake frog. However, they may be resurrected some day through a materializing medium and given an opportunity to apologize. Hiram has already appeared to some of the Fraternity, but he didn't mention the three J's, so it is believed they are still in the dark—their fore harmless. The City of Light tapers consequently are serenely following out the plans assigned to them—trimming trees and clearing the lawns and parks of fallen leaves whose immortal prototypes are already beginning to materialize where their decayed bodies left the parent stem. The first Summer sojourners in the "human form divine" are also showing up and reminds us to haul forth our tailor-made suits that we may elate our visitors by a pleasing eye-view—at least, so far as individuals are concerned. As for the weather—that still wears its changeable-colored wintry-spring suit—not exactly in harmony with our tastes, but a vast improvement on old Jack Frost's costume. Some Spring flowers are manifesting, the greenbackers have been giving a few sacred concerts according to thermometrical record, while the birds have been making us believe that Summer was approaching on eagle's wings. However, the ducks are flying northward, according to last weather report from lake boatmen, and that settles old J. F. Lily Dale summerers may now approach without fear of a relapse of the weather into a state of biliousness that needs a cyclonic physician to administer a soporific.

NOTES.

Archie Clark was among the visitors last week.
Mrs. E. H. Thomson has returned from Lake Helen.
Mr. Ross has gone to Rochester, N. Y. to visit his son.
Senor Green has arrived and is occupying his cottage.
Mr. and Mrs. Alger are spending a few days at Lily Dale.
Mrs. Emma Forbes has returned and resumed her usual duties at the Leelyn.
The winter barricade of the Auditorium has been removed, preparatory to renovation.
Harry Griswold has returned to recover ailing health. Has been troubled with an aggravating form of dyspepsia.
Mr. Dayton of Dayton & Hall has arrived with his grocery stock, accompanied by his assistant Mr. Will Card.
The porch has been taken down from Mrs. Brookin's cottage on Cottage Row and she will build a new one clear around the east part of the cottage and wing. N. C. Lutgen is doing the work.
Mr. and Mrs. White have been enjoying a visit from Mr. White's relatives. His father, D. J. White, and his brothers R. C. and J. C. White, and families. R. C. has returned to his home in Washington.
Geo. Van Slyke has also returned and is occupying his cottage on South street.

Mrs. Jones and grandson Freeman have arrived.

Mrs. Ida Pratt has rented Nellie Warren's cottage on First street.

Mrs. Marlatt has rented the Barnsdale cottage on Second street.

Mrs. C. C. Lawton, of McKeesport, Pa., has rented the Ransom cottage on Third street.

Mr. and Mrs. Turner and Essie have just returned from a visit to relatives in Hamlet.

Mrs. Dederick spent a day at home. She is at Jamestown attending Mrs. Gilbert Turner who has been indisposed for some time.

A. H. Jackson has tapped the water main at the corner of Third and Cleveland and run a pipe up to his cottage. This is a decided improvement.

Mrs. Kaplinger and sister, Miss Baldwin, of Erie, Pa., spent a day on the grounds and rented the Swift cottage for the summer. They are expected every day to take possession.

Mrs. Doty, of Peoria, Ill., has rented the parlor floor of THE SUNFLOWER Cottage on Melrose Park and Mrs. Pemberton, the trumpet medium will occupy one of the rooms.

Miss Florence Bartlett, a niece of "Auntie" Purple's, whose home was in Dunkirk, passed away last week. She has been ailing for some time and was taken to the hospital about a week ago. She was a regular visitor at Lily Dale. We have no details.

CONFERENCE

Reincarnation, as discussed Sunday, had but two real defenders against the rest—being in the hopeless minority, but believing that while there are always more witnesses to be had who did not see a crime committed than those who did, the minority thought itself right nevertheless. But while the one could not prove it true the other could not disprove it—tho the minority's big gun was that to understand and thus believe it, a special phase of mediumship was needed. Next subject is "Marriage." Meeting at Mrs. Sage, 3d street.

LILY DALE PUBLIC SCHOOL.

The following pupils have been present every day during the first month of school.
Ella Richardson,
Frances Carroll,
Sarah Coleman,
Edna Hudson,
Reva Smith,
George Smith.
The following had an average standing of 95% or over.
Hazel Smith,
Flossie Griswold,
Essie Turner,
Ella Richardson.

JOA M. PRATT, teacher.

OBITUARY.

Passed to the higher life on Thursday evening April 13th, Robert Moreland, of Lockport, N. Y.

Deceased was for many years a firm Spiritualist and a devoted worker in the cause, being himself a sensitive.

The transition occurred at the home of his sister, Mrs. Thomas Shepardson of Michigan Ave., Niagara Falls, N. Y., the death of the physical being the result of typhoid pneumonia.

He leaves his wife and one daughter, Mrs. Edward S. Bennell, and one granddaughter, Mina M., to mourn the loss of his physical presence, but they are comforted in the knowledge that he still lives in the better and higher life.

The funeral took place under the auspices of Cataract Lodge No. 24, I. O. O. F.

Deceased was also a member of Niagara Union Encampment No. 19, Canton Niagara No. 7, and Myrtle Lodge No. 84, D. of R., I. O. O. F. Interment was made at Cold Springs cemetery.

"Your late master," said the man with the notebook, "was a poet-vist, was he not?"

"I think so, sir," hesitatingly replied the old housekeeper, fully understanding the meaning of the question, "exceptin' when his wife was around. She was generally a good deal positiver than was."—Chicago Tribune.

Not only say the right thing in the right place, but leave unsaid the wrong thing at the tempting moment.—Sala.

Buffalo Notes

A. S. 2207, Correspondent.

Prof. Wm. Lockwood is giving very interesting lectures in his class on the subject of the occult sciences; a goodly number attend and they pay marked attention to the teachings of the professor.

On Tuesday morning, April 18th, Mr. Lockwood took for his subject the "Mystic Repent and its Baptized." He said he hoped, if not yet, shall be baptized. The evening subject was "The Origin of Easter." The subjects were discussed in a very able and scholarly manner, a very good audience was in attendance and listened with marked attention. Mr. Arthur Prince, of Watertown, aided much in musical selections of the evening.

Prof. H. J. Gage, of the Columbia College has lately paid Buffalo a visit, and during his stay paid Mr. Gage, of the Cornell House, 1200 Main St., a very pleasant visit.

Wednesday, April 19th, he seance at the Temple, Prospect and Jersey Sts. was conducted by Prof. Wm. Lockwood, who gave a short lecture on the "Magnetic forces of nature." This was followed by tests and spirit messages by the guide of Mrs. M. R. Lane, who served a message.

Mr. Clegg Wright, the widely known lecturer and demonstrator of the spiritual philosophy will serve the First Spiritual Society of Buffalo during the month of May. Patrons of SUNFLOWER in Buffalo will do well to come and hear him.

The grand prize drawing, musical and literary entertainment of Harmony Circle Society heretofore mentioned in Buffalo Notes, to take place April 19th, was successfully carried out, and much to the credit of those who took part, a large and appreciative audience was present to enjoy the program of the evening same being well rendered, music and dancing followed, a very enjoyable and interesting entertainment. Refreshments were served.

Thursday, April 20th, at the Temple the children of the Progressive Lyceum were entertained by the teachers in combination with the members of the Lyceum and a good time was anticipated by the little ones in various ways, with music, general play, candy and nice refreshments were served, some of the parents were present, all enjoying the pleasures of the occasion, the children were in high glee, and it was a pleasant occasion for all.

Thursday evening, Prof. Lockwood gave a most interesting lecture followed by demonstrations upon Radiant Matter and Atmosphere illustrated by a set of Crookes vacuum tubes, a good audience was present and Mr. Lockwood gave some very interesting facts relative to the subject. Mr. Lockwood is a most able expounder and demonstrator of the principle of Nature.

One of Our Masters.

Frau Rothe, the Flower medium, who was convicted, by a prejudiced court, of fraud about 18 years since, has since her liberation, been residing with her son-in-law, Professor Sellin, of Berlin. She gave several sittings to scientific friends of the professor's demonstrating the reality of the remarkable phenomena occurring in her presence, some of which are reported in "Light." Her health, however, had been delicate for some time past, and cancer in the gut developed terminating her earthly existence on December 16th last. Professor Sellin writes in reference to her:—"She has died a martyr for spiritual truth; for, though condemned by the court for fifty years of fraud, she never committed anything of the kind. She has fallen a victim to the ignorance of spiritists (not Spiritualists) who did not know enough of the unavoidable consequences of promiscuous sittings; and at the same time of a lot of Scientists who fancied themselves able to pose even as experts in the court. In what way the deceptive appearance of fraud has been brought about every experienced Spiritualist will easily understand."

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PSYCHICAL

THE EFFECTS OF RIGHT AND WRONG.

—By MRS. JENNIE MARTIN.—

[Continued.]

"Yes, dear Mrs. Lawson, I knew of this; but when I left home, I intended to walk around a few streets for exercise. In my sorrow and confusion, I scarcely knew where I was going or how far I was wandering away from home. Your awakening me out of my reverie was aimlessly hurrying down Broadway. Then he kindly urged me to make you a visit."

"I am very glad that he did; and I am sure that some kind angel guided him to you, for he has been restless all morning. At last he started out and said he would go where he was led."

"Oh, mother, I am so glad that my young friend is with us," said Edith, coming into the door with a bundle of wood. "I think you had better prepare some of your hot tea for her. I see she is still shivering with cold."

"I was thinking of this myself," said the mother hurrying to the kitchen, where she had previously prepared a tempting meal for Edith and son.

"Now this baked chicken and pudding will be so nice for Edith's dinner," mused Mrs. Lawson as she was searching about for her salt and pepper.

"After the hot teas and hearty meal, Edith again seemed herself and was eagerly watching for spiritual manifestations which she felt sure were coming; for her young friend was beginning to show signs of spirit control."

"Miss Edith, I see your mother is right," said Frank rubbing his eyes. "She has something important to say. Mother, please bring my slates for examination."

"Following the mother's firm tie together and place them on the stand before him. Soon after a soft scratching sound was heard between them, and after waiting a short time he untied the strings and read a message as follows:

"My dear Edith, I wish to give you a few things about your life and my own. Seventeen years ago last Christmas you were born in Zurich, Switzerland; and while still a bright nine months' old baby you were carried to a ship bound for America. I, too, was born at the same place. That city is an educational centre, and I had advantages in that line. As I wished to go to the United States I studied English. I was a prima donna and was expecting to interest the American people with my well-trained voice; but in the midst of this great hope I was drowned. My dear child, grieve no more over poverty, for my large inheritance is still in the home of Frederick Bregenz who is my father. He is still living in Zurich. Write to him about yourself and locket. Through his influence the picture was taken and your name engraved. I must go; the forces are scattering. Your devoted mother—Matilda Laufenburg."

"After the message was read Edith arose from her chair and dropped on her knees before Frank Lawson, gratefully saying, 'Surely, you are the Gods, for nothing seems impossible for you to accomplish. To say that I am thankful for this message is only a feeble expression of my great appreciation.'"

"Like the Nazarene, I must say 'Worship not me, but the Father in heaven,'" replied Frank smilingly. "I know much good is accomplished through my mediumship, but I am only one of Nature's struggling creatures, liable to mistakes. Like all others, I have a lower nature to overcome. I often see myself as a selfish person. I was selfish today when I urged you to walk way down through the cold wind. I knew the distance was greater than your homeward way, and still, because I wished your company, I insisted on your coming. Here I, as a selfish man, am drifting from the good things that this slate contains for me. I must congratulate you on the good fortune that is yours. When you are known as an heiress, the world will bow before you, and when thus honored, mother and I will be forgotten."

"Frank, your words are not pleasing to Edith," spoke in his mother.

"I know that riches would not turn her against us. She is too sensible for that."

"Oh, Mrs. Lawson, I am so glad that you know me," said Edith arising to her feet. "Neither wealth nor fame can turn me from those who opened the way for my success. How strange it seems that I was born in Switzerland and that I have a grandfather there who would be overjoyed to see me! Yes, I will write to him this very night. What a great surprise it will be to hear of his baby, Edith, whom he idolized! So my true name is Laufenburg instead of Harrison."

"Yes, now, I must address you with the former instead of the latter," laughingly replied Frank, trying to be cheerful. "I wonder why we don't hear from your father. This seems a little mysterious to me."

"I too, have wondered about this," responded Edith with a worried expression. "He surely was drowned at the same time and perhaps is still not ready to make himself known."

"At the close of this remark, she turned pale and with a few jerks began speaking in a low heavy voice."

"I have been waiting to control my daughter. This is why I have remained in the background. My little blue-eyed baby has grown to be a woman, and is the very image of her beautiful mother who is still my bride in spirit life. After leaving our bodies in their watery graves we arose to the surface and there walked about for some time, eagerly watching for our baby to arise. Many of those who had gone down with us too, had arisen and were moving about in a bewildered manner. As I was a great reasoner, I began to wonder how we could walk on the water without sinking. My wife was so prostrated with grief that she did not realize our strange position. As she was trying to dive into the water to find little Edith, a bright dazzling light fell all about her and out of it a beautiful woman glided, musically saying: 'My child, your baby is not in the bosom of the deep waters, but resting in the arms of mortal man.'—Come Matilda, you must go with me," she imploringly cried.

"This gave me to understand that spiritual proceedings were about me. Soon my perplexed faculties began to comprehend that we had passed through the change called death and that we were now as spirits. While thus deeply meditating, the moving throng disappeared in different directions, and my wife too, had vanished. In deep despair I looked about for some moving object. After a little waiting I was raised a few feet above the water and carried in a westerly direction. Soon I saw some life-boats making their way the shore that we had hoped to reach only few hours before. In a few moments I was hurled into one of those boats, and to my great astonishment I saw little Edith in the arms of a sturdy young sailor who seemed very proud of his treasure. How I longed to clasp my baby to my breast, but my spirit hands had no effect. Weeping women and children were by my side lamenting over those who had met the same sad fate as my own. When we reached the shore a throng of people were there ready to sympathize with those in sorrow. How I watched every movement of the one who held my child! At last she was placed in care of a lady with the words: 'Be good to the baby.' I tried to follow, but the darkness prevented. As this grieved me I dropped to the ground and wept. Soon I was disturbed by a young woman who said: 'Come, brother Rudolph, I will lead you to where hearts do not ache.'"

(To be continued.)

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What has once been conquered by the law of love becomes a part of the conqueror, for love is absolute and can never be reversed. Like conscience, it may be temporarily subdued, but it will ever come to the surface again. The deceiver will never be able to throw off the effects of a deception in which love has been employed as the medium and confidence gained through it. Reverses of misfortune will be his until the injury done has been repaired—either by justice or individual suffering to neutralize the discord in himself.

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As man has an exterior or physical perception of things, so he has an interior or soul perception—the former being through sight, feeling, hearing, etc., the latter through intuition or divine inspiration—nature's language. All are possessed of this qualification though not all are conscious of the fact or admit it. When not conscious it is because intuition has been shut out by some unspiritual emotion as conceit, vanity, prejudice, envy, jealousy, or hatred. When not admitted it is because they are worldly wise or conventional, and imagine that skepticism on soul matters lends them greatness among men. Pity on the poor deluded creatures who solicit such approval; for none but their own human countenances can give them consolation, and that is debilitating if it have a y effect at all. But such is law; each one attracting to himself the kind of influences he throws out—the influence of the worldly-wise being anything but exhilarating.

True anarchism cannot be defined; it must be exemplified. Anarchy is the opposite of monarchy—a government without a head and ruled by the people direct. The United States and Switzerland are the nearest to this ideal government; and if we had no president, but offices of trust, like the various secretariats, instead—appointed by congress with power of removal—we would have an anarchy. The so-called anarchists which infect the world by their lawlessness are the fanatics of a cause they do not understand.

Intuitive perception is an effect of physical purity; inspiration the effect of education in conjunction with it.



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Jottings From the Pacific Coast.

MATTIE E. HULL.

If memory serves me right, the last mention in my former communication, was in connection with our brief visit to Baker City, Oregon, enroute from Boise, Idaho, to Seattle.

We held two meetings in Baker City: the first one was held in the parlors of the beautiful McLellan home, on the night of our arrival. The rooms were all filled with intelligent people, the conditions made for us were truly all we could ask. When we learned that regular Sunday night meetings had been held in the home every since the occupants moved into it, we understood why it was that audience and speakers seemed to blend in sympathy, everything in the rooms seemed attuned to those vibrations.

Our second meeting at this point was in Elk's Hall, a beautiful lodge room. We were surprised to meet so large an audience as the time for announcing the meeting had been so limited. However, after learning the methods of our good friends, it was not so much of a surprise. He is an earnest stirring man with practical business methods, and has the confidence of the people in the community where he lives. The meeting was surely complimentary to him and his estimable wife, who ministers weekly to the public as the spirit directs, in their home meetings.

We were compelled to take leave of Baker city, in the wee small hours of the morning; as we took up our journey to Seattle, via Portland, we felt we had tarried for a short season with angels in the flesh.

We reached Portland in the early evening, and as we stepped from the train, we were surprised to meet our friend, Mr. DeYongs, who had come to meet us to talk over the matter of meetings in Portland. Would it be possible for us to stop on our return from Seattle, or later, and conduct a series of meetings in the city. We were unable to arrange anything definitely at that time, but promised to hold a few dates if we had them to spare, after our work in southern Oregon. Our friend informed us that we could not proceed on our journey until nearly midnight and that he had secured a resting place for us in a pleasant room in a house presided over by a good Spiritualist. Of course this was an agreeable surprise, and greater indeed was the surprise, when we met the lady and learned that she attended the camp when we were engaged years ago, at New Era, this state.

We appreciated the rest enjoyed while waiting for the time of the departure of the train, and when we set out on our journey, we felt almost as good as new.

Our meetings in Seattle had been arranged by R. F. Little, the president of the Washington State Association, and we were not a little disappointed when we failed to find him at the station on our arrival in Seattle. There had been some misunderstanding relative to the arrival of our train, consequently for a while we were at sea as to where we were to deposit our grips and find our temporary home. Fortunately Mr. Hull in his peripatations around the city, found in some way a gentleman who said he knew all about the arrangements; that Mr. Little was looking for us, and he kindly aided us in reaching our quarters. Late in the forenoon we were found by Mr. Little in our rooms that he had secured for us at Hotel Vendome. All is well that ends well, so the little delay, in getting settled amounted to nothing serious and we were ready for work at the appointed time, 2:30 p. m. This was March 17; meetings were continued afternoon and evening for nearly a week. The week-day sessions were held in the Unitarian church. I would say in passing, we met the Rev. Simonds, the pastor of the church, he attended some of our meetings; we found him to be a broad, grand, intelligent man. The few moment's conversation we had with him, gave us to know that is well read on Higher Criticism, and is no stranger to our views.

The program for Sunday, March 19, was a varied one. We went per invitation on the electric to the home of one of the local workers, Mrs. Esther Thomas Bosley, and broke bread with her and her delightful household, composed of the daughter and husband. It is a

pleasant trio I assure you. The breakfast would have done honor to a salaried chef, but as fine as it was, it was no more enjoyable than "the feast of reason and flow of soul" that followed. Mrs. Bosley is better known among the Spiritualists on this coast, as Mrs. Thomas; she is at present active pastor of the First Spiritualist Society of Seattle, the meetings are held every Sunday in Pythian Hall.

On the afternoon of March 19, we conducted meetings in the Grand Opera house. This was somewhat of an experiment, but proved to be a success. Mr. Little presided; Mr. Hull and I heartily enjoyed this session; the large attentive audience was inspiring, and the music furnished a quartette of young E. brothers, unaccompanied by instrument, was an inspiration to speakers and audience. They were enched again and again as the last notes of the last song died away, it seemed as though the ones had caught up the refrain and was bearing it heavenward. I regret that I have mislaid the card containing the names of this quartette. Suffice it to say they are called the Champion Male Quartette.

The Sunday night meeting was held in Pythian Hall. This meeting was presided over by Mr. Hall the genial president of the local society where Mrs. Bosley is engaged as pastor. As the sister had been recently elected to the position, it was deemed fitting that a short installation services should be held on this occasion. Mr. Hull conducted this part of the exercise. This meeting had been announced as one in which the interest of Morris Pratt School would be considered. We presented the history of the school, on what conditions the property was given to the Spiritualists etc. Its claims as a school were discussed, and some of the opposition on the part of Spiritualists was reviewed. The society co-operated most generously with the spirit of our work and turned over the entire receipts of the meeting to the M. P. I.

Meetings were continued the following week afternoons and evenings, with the exception of two days. During our work in Seattle, we made the acquaintance of many friends to whom we became much attached during our short stay of work. We met several local mediums who co-operated with the spirit of the meetings from first to last. Mrs. Lapworth is one of the prominent mediums, she has her regular dates for meetings, attends to sittings daily, but she was one of the earnest helpers in the series of meetings in the way of contributing her time and strength as a singer. Several cards were handed me with addresses of mediums who are doing a good work in Seattle, but they have been left somewhere in my travels. I would thank them all in one sentence in this article, for the good will extended us while in their city.

SOCIALISM.

J. C. F. GRUMBINE.

"Back to the land" was Henry George's cry, so is it ours, Socialism is a step toward it. "Back to the land" means that every man, woman and child has an inalienable right to the use of such land as he has a right to a place for his home and garden. It means that he should be his own land-lord and therefore a freeman. It means that the people on the earth shall use but not own any land and so never be subject to land-lordism or to Czarism; that is, to disinheritance. Socialism is governmental control and regulation of the means of production by collectivism—that is by the majority rule, and as such is synthesizing and simplifying the complex problems of the industrial life. It is a focusing power which like the lighthouse will enable mankind to see facts as they are, that is the object or end of development and civilization. "Politics exists to obscure social and industrial facts under legislative enactments. Socialism means to go away with subterfuge compromise, diplomacy, jugglery, chicanery and crime. Socialism does not mean that every man, woman and child will be compelled to work but that they will find the work best adapted to each one's love of life and work. Let us clear the way through the jungles for the sovereignty of the people, that there shall be as Victor Hugo wrote, equality at the base and liberty at the top of the pyramidal life.

Thoughts About Crime.

SAMUEL BLOTT.

Statistics show there are nearly seven times as many murders committed in Chicago in proportion to the population as in London. I presume the showing could be about as bad against this country, if as a whole it were compared with Great Britain. It is a terrible showing, and it ought not to be so. It is not the pressure of destitution for the United States is the richest country in the world for one to make a comfortable living. It is not lack of schooling, for in this matter our people are not behind. There is a cause or causes for this which should be learned and removed. We should not be satisfied until the moral showing is better here than in any other country on earth. Good tendencies and bad tendencies are encouraged by suggestion. Reading the life of successful criminals can very easily incite the susceptible to crime.

I believe the history of the James Brothers has started many on the criminal road. The pardoning of notorious criminals as become very common, and is decidedly demoralizing. They are object lessons, showing that the people we honor look upon crime with a large degree of toleration. I do not believe in cruelty to those who are criminally constituted, or in the death penalty. Sympathy should be cultivated for all, but sympathy for criminal actions breeds crime. The deeper our detestation for crime the greater our influence for correct living.

To pardon notorious criminals without any reason to believe they have reformed comes very near to saying we do not regard crime as such an awful thing, and the admiration some silly women show for them certainly encourages it. It should be distinctly understood that when one becomes a confirmed public menace, even in small criminal matters, his liberty ceases forever. There is too much of this kind of talk, that when one is particularly successful no matter if his methods are perfectly legitimate and proper, that he is necessarily a robber that the unsuccessful have a perfect right to rob in turn.

We should all teach without any regard to how much property one acquires. What is recognized as legitimate ways, belongs to him fully; but this does not mean that we should not put legal bars up against methods that experience has shown to be adverse to the public good. But we must ever keep in mind that laws should be general in their nature; should apply alike to all.

If a method is wrong for Rockefeller it is wrong for all. What is inadmissible for the Standard Oil Co. should be regarded as inadmissible for Labor Unions. If it is wrong to corner the oil market by combinations, it is wrong to corner the labor market by combinations. When they dictate to non-union employers as to whom they shall hire, boycott, use violence to other employees who do not wear the union label they are carrying their tyranny further than the oil and steel magnates have ever attempted.

These crimes are condoned by those calling themselves philanthropists to such a degree, that Labor Unions have really become schools of crime. I am sorry this is true, but the facts justify the statement. Parties bid for the criminal voters, and many whose moral sentiments rebel vote their party ticket, hoping the votes of this class will help them win. The new bow of promise is the rapidly increasing independent voters. We have a president who has a level head, and a true heart, and we are confident that in the end moral sentiment will triumph. In the mean time those who have clear heads should teach exact justice, no matter whom it may hit. I am something of a socialist. I would like to have government issue all the money, and the paper used as money direct; to own and operate coal mines, railroads, telegraph and telephone lines, distribute all drugs and poisons, including alcoholic beverages, and other necessities of life, as the needs of community seem to require.

How far it should go in this way I am not prepared to say; but it should begin, and feel its way along as far as experience indicates is for the public good. I do not think this will be far enough to destroy individual enterprise. As competi-

tion is an inherent human instinct, and is really the key to all our civilization, I believe it will and ought to continue to have considerable scope. Spiritualists, while never forgetting that it is their proper mission to lead in all reforms, must remember that real reform will ever grow out of the increasing spirit of fairness and good will to all. They are human beings, having human frailties, and it is not strange that some of them have become fanatically unbalanced, becoming somewhat disqualified for sober, sound judgment. I have no doubt that fanatical ranting concerning property matters has incited many to crime. We know one honored President lost his life from a bullet directed by one of these misguided people.

The condition of working people has not been growing worse for the last thirty years but better, and we can work more efficiently for better times still by admitting this fact. It will not harm us to cultivate admiration for superior talent in every department of human life; to be glad there are many people who are excellent managers, and can make labor count, even if they contrive to get the lion's share of the profits. In so benefitting themselves they benefit others, and cannot help it; but the betting gamblers in bonds, stocks and provisions are parasites; they are unmitigated curses. I say this being fully aware that in doing so I am condemning the actions of some Spiritualists, and that some mediums sell their psychic gifts to encourage this traffic. While viewing the question of crime we have to view another very black picture.

The safety which criminals can proceed makes crime almost respectable. The law does not appear to be executed on more than one in seventy murderers. Think of the object lesson the viciously inclined can study. One in seventy is not a very ominous outlook. Of course, they are not all detected, but we do not look for the execution of the law when they are. The courts and juries let them get away.

We let the lawyers frame the laws, and they frame them with an eye to their own business, to make their profession profitable. This is done by making trials as tedious, uncertain and expensive as possible. The masses of the people rely on the profession. They look to the doctors to put in earnest work to secure public health. It is looking to have them ignore their financial prosperity. They look to the lawyers to lead in framing the laws

properly, and in formulating the best and most efficient method for their execution. They forget that selfishness impels them first to think of promoting their own prosperity.

There are noble exceptions, but this is the rule with the average way of looking at things by all the professions, and all classes of people. The time will come when the average person will rely more upon himself, and realize that he must protect himself against the greed of the professions. They will then devise reforms in the laws and in their method of execution.

If some only knew what was going on in their spiritual environments while in the act of deceiving a trusting heart, or with intentions unspiritual in the cause, they would tremble with fear at the results to follow. Spirits on the earth plane are still very human, and people living by deception are themselves of this class—thus readily acted upon for like deception or misfortune as brought upon others.

As a spirit in the higher realms has to lower his vibrations to a material basis to come in contact with mortal conditions—if he desires to know what is being enacted there—so a mortal must raise his vibrations to a spiritual basis if he desires to know what is to be felt, seen or understood in the higher realms.

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True pride is dignity (not presumption), grace (not affection), ease of carriage (not ostentation), high-mindedness (not self-sufficiency), humility (not self-righteousness), gentility (not harshness), firmness (not arrogance or boastfulness), meekness or amiability (not coarseness or unnatural vigor and disturbance generally.) Such pride is an effect of moral training, self-study or inheritance. It is a soul qualification and does not manifest thru material agencies, as by ostentation, display or seeking praise. It simply lives as a law, holding the balance of spiritual power within—a guide retaining the equilibrium of force over matter, and never rises above a whisper when censuring, or only sorrowing when being censured—often pitying the censurer when exerting himself beyond the ordinary. True pride is

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CHARLESTON, S. C., June 21, 1900.

A. F. MELCHERS:
I herewith return your English Grammar, with thanks for privilege of examining it. I am proud of my former pupil, and commend him for his labor of love. Hoping it may appear in book form and receive a large patronage, I am very truly,
HENRY P. ARCHER,
Supt. City Public schools.

ADDRESS

A. F. MELCHERS, Lily Dale, N. Y.

INSPIRATION FOR ALL.

"Failure to control the appetites is one of the first steps in the direction of sensuality. The appetite must be trained to be subject and not the master."

"Many people think they will be extricated from their undesirable conditions by a change of environment. Few are bold enough to make the start at this day to unravel the tangled ends of life."

These are two excerpts from the World's Advance Thought (1901.)

They contain truths not appreciated by the majority of people.

But as health progenitors, they would be worth cultivating; but they do even more. Controlling the appetite or any physical desire, is a curative per se, of any organic derangement—if continued long enough—for in the exercise, the will is put into motion, which fills the body for the time being with pure magnetism as it emanates from the spirit (our magnetic storehouse). This is healthful in itself, and the self-denial changes the vibration of the appetite or desire from a negative to a positive tendency without destroying the same for practical use or needs—only that it brings the life force of it in harmony with reason, and enables this to control it. That is the first step in the direction of spirituality, the antithesis of sensuality, ultimating in inspiration, because spirit is positive and needs a like vibration from the mortal to contact with it. Under positive inspiration the appetites become the subjects, and remain so, as long as the possessor wills it to be the case.

Change of environment is not, therefore, subject to conditions. It must be self-induced, or self-earned.

"Few are bold (or willing) enough to make the start to unravel the tangled ends of life."

They may be bold or willing enough, but too many surrender again after the first attempt. Because they cannot see good effects immediately, they imagine the endeavor is vain. But a twenty-year habit cannot be neutralized over night, or on a mere pledge. The vibration is consistent with its creation—its indulgence—and a counter-vibration or influence must be set up against it. Consistency in the latter will show up good results in time.

In abnegation vitality is stored up and strength comes first; then health. And as the positive influence or vibration gains in potency or force, the first signs of inspiration will be sensed. After that, development is more rapid, for new light is added to the impetus and encouragement along the way, to unravel the tangled ends of life."

Nature the Safest Guide.

Religion is science personified. Few realize the truth underlying "Vengeance is mine saith the Lord." If people could but feel the consciousness of nature there would be no need of a personified science, i. e., of religion, in the world. All would know that thought is but conscious motion, a vibration, which is either in harmony or in discord with nature—universal conscious motion—and which blesses or punishes according to the nature of the vibration. Few realize that the so-called bad luck that follows many is but the effect of a cause—a discordant vibration with nature—often but due to an unconscious form of selfishness. But whether innocent or not, nature does not excuse. Fire always burns; so nature always acts. Selfishness is animalistic. The soul, a poet says, "sleeps in the rock, dreams in the animal, and awakes in man." In its mortal state it is awakened from its animalistic tendencies. Some need a more forcible awakening than others. This manifests in accordance with the discord of the dreamer.

Some are prompted by an unconscious envy to injure another, either by fault-finding, which may be entirely uncalled for, or by preventing another from doing him a service. It is an effect of the same dreaminess in which the animal dwells. Nature will act without the aid of mortals. "Vengeance is mine." The only sufferer in the end is he who did the damage to his fellow mortal. The lost to the injured one will only be temporary—postponed, as it were. But the "bad luck" of the unconscious slanderer will amount in value to the loss which his victim suffers, or will suffer from the act.

So, every act which is unspiritual (animalistic) is punishable if it injures another; i. e., prompted by selfishness. The injury we do to ourselves only, is physical.

It manifests as pain. All such penalties are traceable to intemperance in some form—if but in eating by card instead of being guided by natural hunger.

But experience teaches. Nature instructs through the process of trials and disappointments, penury, poverty, disease and suffering. A man may adopt the artificial course to rise out of his dream state, but it is by education—moral or ethical as well as mental. This condition makes him sensitive to the conscious or higher vibrations of nature, and his spiritual guidance is an assured fact by what he feels. Such is true Spiritualism.

DON'T DESPAIR.

Not active but un-neutralized. Such may be the status of a discord, a vice or an inherited evil in the best of mortals.

"Whom the Lord loveth He chasteneth"—chasteneth by trials that seem out of place for one "so good," as the world regards the individual, and of which he himself is often puzzled.

The man who does his best, and never allows a passion, an unworthy act or even an impure thought to control him, wonders why he is so often put through the fiery ordeal of resisting temptation, either indulging his senses, his pride or his ill-feeling, even when he has the best intentions to resist or has no desire to indulge in any of them.

He cannot conceive that he needs punishment, and it often makes him bitter against those not subjected to these trials; persons whom he knows to be unworthy and beneath him on all lines of spiritual development.

We know A to be sensual, yet that individual is permitted affluence, while we remain poor amidst moderation. B is proud, yet allowed power to exercise, while we are kept in an humble position, though modest. C is hateful and selfish, yet accumulates while we are not permitted to exercise our benevolence on account of impecuniousness.

Does this not seem like an inconsistency in the nature of things? The reward promised the virtuous?

But who knows himself sufficiently to judge? May we not have some undeveloped good that needs such trials to unfold it? Or possess some inherited evil that needs temptation to curb it?

Perhaps "all is for the best," and being our last run for perfection, a higher power is putting the last screws on us, as individuals among the possibilities to be "saved" or freed from earth-bound conditions.

If that be the case, there is comfort in the trials, and our efforts may be a knocking at the heavenly door for admittance. Let us have patience.—W. A. T.

Love Songs of the Poets.

"Thou alone art my soul's pure sun, whose rays, enchantingly tender, fill with rapture my waking hours, and gild my dreams with splendour."

Come to my heart once more, every pulse with emotion thrilling."

—Tosti's song, "L'Amore."

"Too long, too long the parting years; too dark, too dark the distant past;

Too bright for earth the dawning day when you and I shall meet at last."

Waiting, darling, only waiting, till the breaking of the day."

—Ciro Pisanti.

"As the flight of a river that flows to the sea My soul rushes ever in tumult to thee;

A two-fold existence—I am where thou art— My heart in the distance beats close to thy heart."

—Lord Lytton.

"Never alone, love, never alone Thy angel hand to guide my own, Until we meet, all parting o'er— Never alone for evermore."

—Elizabeth.

Hold firm thy will for strife, Lest a quick blow break thee; Even now from far on heavenless wing

Hither speaks the nameless thing Shall put the spirit to the test, Haply or o'er yon sinking sun Shall drop behind the purple west All shall be lost or won.

—R. W. Gilder.

The 'Fourth Dimension' Theory.

Professor Zollner is the first chapter of his standard work, "Transcendental Physics," published at Leipzig in 1879, says: "These experiments" (i. e. with S. de) "were only the practical application of Gauss's and Kant's theory of space, which these two eminent men imagined might contain more than three dimensions."

Zollner was obviously under the impression that this theory of a fourth dimension emanated from these two scientists but I contend that that honor belongs to an Englishman of very much earlier date, viz. the Rev. Joseph Glanville, F. R. S., Chaplain in Ordinary to Charles II., who, 1681 published a book called "Sadicismus Triumphatus" (British Museum press-mark 719 h 4), containing the following remarkable passage: section XXII.

"That besides those three dimensions which belong to all, a fourth also is to be admitted which belongs properly to spirits, and that I may not dissemble, altho all material things considered in themselves have three dimensions only, yet there must be a fourth which pertains to those spirits which contract their extension into a less Ubi, yet by an easy analogy it may be referred also to the matter as well the matter as another: so that where there are more essences than the same Ubi than is adequate thereof, there this fourth dimension is to be acknowledged."

Which assuredly involves no greater repugnance than what may seem at first view to him that considers the thing less attentively to be in the other three dimensions. Namely unless one would conceive that a piece of wax, stretched out, says to the length of an Eln, and afterwards rolled together into the form of a globe, loses something of its former extension by this its conglomeration, he must confess that a spirit, neither by the contraction of itself into a less space, nor by the extension of its extension, loses anything of its extension, but as in the above said wax, the diminution of its length is compensated with the augmentation of its latitude and profundity."

These are rather long extracts, so I will content myself with just calling attention to the fact that Kant published nothing until the eighth decade of the eighteenth century, and Gauss died in 1855, whereas his book was published in 1681.

E. R. S. RUCOLD SKEELS, in London Light.

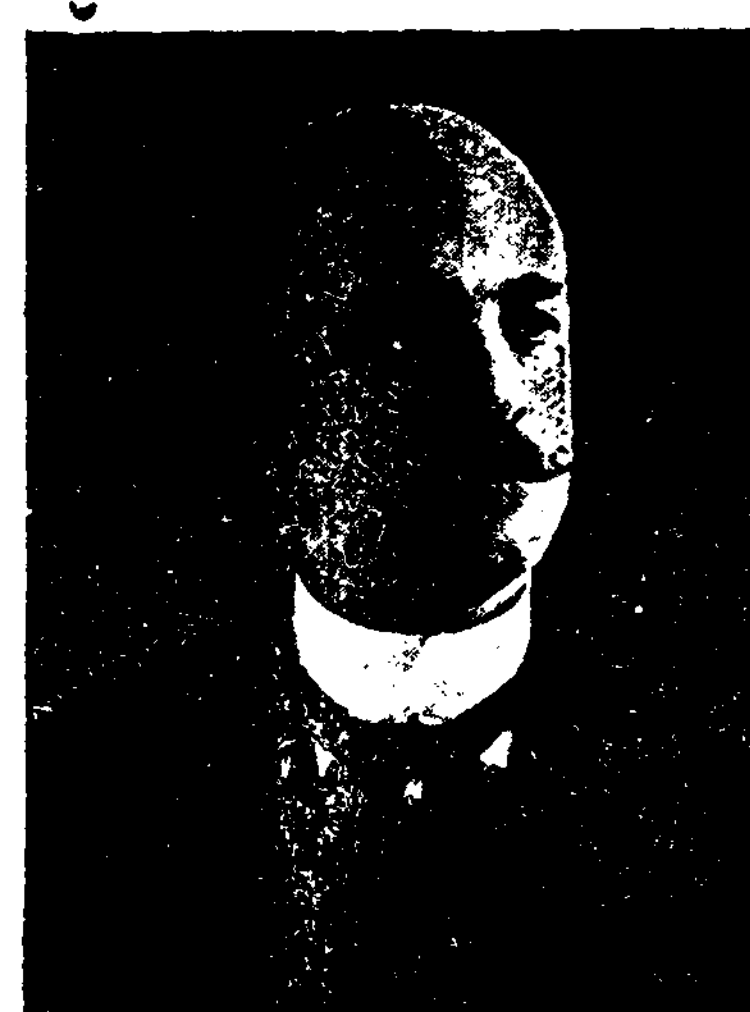
Reform of Spirits.

A subscriber wishes to know how he can get rid of a spirit who, while under the influence of liquor, committed suicide as a mortal. Furthermore that this spirit declares that he loves the writer's company because he was befriended by the same in advising him to keep away from saloons while in his downward career, this spirit being his brother-in-law.

We doubt whether any body can get rid of any spirit who has the power to stay, and determined to do so. It may not be a case of like attracting like, or the writer says he never indulged, but it may be a case of love—a leading to get out of suffering. The spirit has found a foothold to go out of darkness or suffering, it appears, and desperately hangs on to the only man who can give him relief.

We see no reason why the writer should object, especially if he is a temperate man, for no harm can befall him under these circumstances. It takes such a drunkard, or quicken his will-power to overcome the old desire. If he still loved liquor, he would seek a drinking man; but his determination to reform has led him to climb up to his present position—nature or sympathetic spirits being always ready to lift a fallen soul. We only rise in spirit as we lift others.

Let our correspondent be content that he has a harder task imposed upon him—say, to care for one in the mortal and under like circumstances. Fate is very kind when it only sends spirits to care for. But it serves the same purpose. It is self-sacrifice as it robs us of a little selfish pleasure or magnetism; but nature stores that in other ways when our task is finished—love begetting love.



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