

THE SUNFLOWER

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

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PRINCIPLES OF MENTAL MOLECULAR INDUCTION

Versus "Hypnotism," "Obsession," "Demonism," Etc., as Expressive
of Mental Processes.

WM. LOCKWOOD.

The innate desire of the modern political and religious zealots to control the thought, action, and life of those they come in contact with for selfish ends, is only equalled by the combative spirit which this element employs in coining words and terms expressive of censure and hatred of those who entertain opinions divergent to their own. The truth that such terms are used in a low spirit of personal dislike and revenge, is seen or implied in the term per se. Thus, the terms, Hypnotism, Hooduism, Demonism, Obsession, Demoniical possession, and the like are so constantly employed by writers on psychological subjects as to be common property—accessible to all—a sort of ready "hand-grenade," which can be thrown upon any person who has opinions and views of his own. The fact that these terms do not possess within themselves a meaning consonant with the mental states under criticism, is further evidence that they are used more to cast a stigma of public ostracism upon the individual thus criticised, than to point out any real irregular physiological action of his intellect.

These thoughts upon the continuous use of illogical, and mystifying terms so commonly applied to physiological, and psychological processes functioning mental action, were evoked by reading the various opinions of writers upon the subject of mental reflection, erroneously called "Hypnotism," "Obsession," "Demonism," etc., which for nearly two years have been widely discussed pro and con in our Spiritual and Free Thought papers.

We object to use of these terms in the discussion of physiological data, and psychological principles as applied to mental action, for the following reasons. First, None of these terms with their original meaning, are basic in physiological anatomy, or psychological science. Second, They do not express in any reasonable sense, the principles of mental co-relation. Third, As used by most writers these terms make Nature and her psychic operations criminal, and malign God, whom this same class of critics pretends to revere, with a species of infidelity and blasphemy that for real virulence has never been equalled by Mohammedan or pagan. Fourth, The continuation of these terms has cast an odium upon Spiritualists and mediums, that will take along time to overcome and their use continues to reflect upon Spiritualism as a system of philosophy, the Demonism of ancient superstitions, thereby making popular this diatribe of terms, for adverse decisions in courts of law, and matters of civil jurisprudence against those who had a clean and legal right to benefit, or endow the Spiritual movement. These are strong accusations, and criticism against prevailing methods of discussing physiological phenomena of mental character, yet we hold that like virulent diseases they require heroic diagnosis and treatment.

With these facts in view, we ask our readers to bear with us while we point out that all methods of human or spirit communication and impression, depend upon the principles and process of mental electro induction, and not upon hypnotism, hooduism, or any of its associate misnomers. As this analysis will take us directly into the realm of mental activities and their relations to objective nature, it will be necessary to locate those phys-

iological centers comprising the sensory system, and outline as distinctly as we can, the connection these centers hold to volition and voluntary action of the motor nerves, no less than to the automatic reaction of nerves upon motor ganglia, in which there is no action of volition, or the will.

In carrying out this analysis we shall be obliged to employ anatomical and physiological terms known only to cerebral process, but we sincerely trust that familiarity with these will enable our readers to realize the necessity of using a more comprehensive word than "hypnotism" in explaining the phenomenon of transference of thought from one intellect to another, or of "demonism" when we note some unusual and irregular mental action in what is called "abnormal" mental states. It will be seen that an understanding of the meaning and application of words is of first importance in this discussion, no less than a comprehensive idea that Nature in her various forms of evolution employs disintegration no less than integration and that irregular structures and what is popularly called "abnormal function" sequences the larger proportion of her developments. The term "abnormal" is a compound word from "ab"—"away or without," and "norma"—"rule or law." As disintegration in all cosmic processes is a principle or "norma," no less than integration, it follows that in a philosophical or scientific sense there can be nothing abnormal in nature's reactions, otherwise nature would be criminal; since it can be shown that fully two thirds of her organic structures are either deficient in some particular form, or irregular in general organization. This truth applies to all types of development—less noticeable in some forms of crystallization however, but is particularly seen in the structure of the nerve ganglia and association fibers found in cerebral and physiological anatomy of the human brain. Here we note the great divergency of structural organization along tracts of the general sensory system, giving opportunity for an endless variation of conception, speculation, idealism, opinion, fancy and a super sensitiveness of the imagination, called hallucination.

Amidst such great diversity of mental structure with its attending phenomena, it would seem desirable that some equation of the intellect could be established, qualifying a well balanced mental organization as a standard by which we could trace those physiological irregularities, and susceptible weaknesses that tend to make the units of our civilization a prey for political and religious buzzards, and religion itself an oriental salmagundian stew.

But in the absence of such precise standard we will be obliged to trace the actions and reactions of the sensory system along those lines discovered by the modern anatomist and physiologist, in order to know so far as possible how impressions are made on man's conscious ego, and what relation these impressions hold to voluntary or involuntary action of the sensory system of the person impressed; also, if diseased sensory structures arouse or develop irregular and insane mental action, and under what physiological stress these irregular and abnormal mental modes of motion may be induced through seemingly healthy sensory tracts

into the mental expression of another person.

As this inquiry covers a wide field of mental action and psychological co-relation, it may be well first to determine what sensory tracts may be aroused into action without any effort of the will, and to note carefully the difference between those automatic reactions on motor centers below conscious volition, and those modos of objective motion which incite conscious action.

Every sensory nerve in the central nervous structure connects by a fiber to a motor nerve, and it is the opinion of such physiologists as M. Kendrick, Snodgrass and Halleck, that fully two thirds of sensory reactions upon the motor fibers obtain below consciousness. Hence it will follow that only those special vibrations relating consciousness, can in any way arouse volitional action. Therefore there are found in physiological anatomy two classes of nerve fibers: "Afferent" and "Efferent."

Those which transmit a stimuli of any kind through the sensory tract are called "afferent," while those which transmit impulses of motor character to move the muscles are known as "efferent." Thus—according to Halleck—"a sensory nerve sends a stimulus to a nerve cell in the spinal cord, and this cell changes the direction of the impulse, sending it back along a motor nerve to the muscles concerned in a movement of any part of the body by causing contraction of the muscles."

This is called "reflex action," and it may take place without conscious intervention. Indeed, says this physiologist, "reflex action is the deputy of the brain and directs myriad movements of the muscles of the body without arousing conscious volition." With this understanding of the relation of the sensory system to motor nerves, let us trace conscious and automatic processes of the sensory system as noted in the daily life and action of men.

A. sees his boy place what seems to be a beautiful apple on a plate on a table in his sitting-room; and the lad says "Pa, here is a nice apple for you." As soon as the boy has placed the apple on the table he retires to a corner of the room where he can watch his father eat it. In seeing the apple placed on the table, a reflection-sometimes called vibration—of the apple was transmitted through the illuminated and highly tensioned atmosphere of the room to the eye and along the sensory optic tract to the sensorium of the occipital lobe of A's centers of vision, where it focussed as a mode of optical motion upon his consciousness, developing and inducing a sensation which we call vision of the apple. Now let us note carefully that this sensation which we call "seeing," was not evolved or induced until the vibrations of the apple through the highly electro atmosphere, and through the external eye and its associated optic tract were impacted upon consciousness, the sentient and knowing function and factor of the soul. We must also observe that the perfectness of this vision depends upon the electro state of the atmosphere through which these vibrations were transmitted, also upon the concise structure of the eye and its optic tract as a mechanism of physiological character, and particularly upon the psychic development of consciousness as the center of sensation and perception. It is a well attested fact in physiological anatomy and the phenomena of seeing that, a person may have sensorial blindness and yet retain psychic vision; and he also may have psychic blindness and possess sensorial vision.

"Sensorial blindness exists when there are no sensations of light; and psychic blindness exists from inability to recognize objects actually seen," or truths fully suggested.

This refers to a class of people "who having eyes see not, and ears hear not," and their name is "legion."

It must be noted that in seeing his boy place the apple on the plate, there was no action or effort of A's will per se—the operation of the nerves of sensation arousing vision upon the motor areas controlling vision were purely automatic. Fully ninety per cent of all that comes within the range of this sensation of our daily lives are automatic in their reactions upon states of consciousness. As though nature, in the completeness of her evolution of the soul, had automatically connected its conscious states to the operations of an objective world through the various avenues of the sensory system.

A. hears his boy place the plate on the table and this sensation is also of automatic character. The auditory centers developing sensations of sound are located midway, but below the fissure of Sylvius in the temporal lobe of the brain. Only a very small percent of the sensations of sound we hear during the day require volitional effort.

In association with the sensation of seeing the apple placed on the table, there was aroused another on A's consciousness, induced by the exquisite odor of the apple. This odor as "a mode of motion" (which term means in this connection the method of the action of certain molecular attributes of the apple upon the atmosphere) was transmitted through the atmosphere to the nasal nerves of sensory character in A's brain. These olfactory nerves center in the anterior temporal lobe known in physiological anatomy as the "Gyrus Hippocampus." This mode of motion like all others of sensory character arising in objective nature, is transmitted thru the sensory tract and impressed on consciousness, developing a sensation of smell. Here again we must note that nearly all of the sensations inducing smell or odor, are reflex actions upon automatic nerve centers, without evoking the effort of the will.

But a desire arising in A's mind to handle the apple now stimulates into action the will, and this stimulus acting upon certain motor nerves and muscles of the spine by contracting them, enables him to arise and walk to the table where he can touch the fruit. The sensory tract connecting reflex nerves to motor nerves is located in the brain both above and below the fissure of Rolando, while the nerves of touch are located below the fissure of Rolando, in what is called the "Gyrus Fornicatus." In the reactions of this sensory tract, as in the preceding, we are obliged to remind you that only a very few of the sensations of touch, either induce, or cause to be induced volitional action, but are automatic.

But a wish to taste the apple stimulates into action the will, and the centers of taste which are located in the anterior of the second temporal tract of the Gyrus Hippocampus, below the fissure of Sylvius. As A. bites into the apple, he seems to sense a real apple, but as his teeth stick in the waxen artifice, his consciousness is aroused to the trick his boy has played upon him, who from his seat in the corner fully enjoys his father's perplexity, and mistaken judgment regarding the identity of the triffling fruit.

Let us ask, was this an instant of Hypnotic Suggestion? If so, who was the author of it? Was it the boy?

To be continued.

As We Give.

A little fellow, who had noticed that his mother put only five cents into the contribution box on Sunday, said to her on the way home, as she was finding fault with the sermon: "Why, mamma, what could you expect for a nickel?" There was sound philosophy in the criticism.

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EXCLUSIVE CHURCH FEDERATION.

BY KATE ALEXANDER.

Martin Luther furnished the weapon that slew mankind's deadliest foe when he translated the Bible into the language of the common people.

Searching thru the library of the university, Martin Luther found a Bible and for the first time read the book of Samuel. In those days even students were permitted to read only certain portions of the scripture. The story of how the boy Samuel had been taken to the temple by his mother and dedicated to the service of the Lord, impressed him very deeply and then and there took root in his own ardent nature a purpose that was steadfast—to know the way of life from God's sacred word itself. And was not this after all the great message he left the world—to know the way of life from God's sacred word itself and to interpret it according to one's individual needs?

The recent meeting of religious denominations in New York whose avowed purpose was to bring into better understanding and more helpful relationship the churches of the United States, began this "universal union of church activities" by excluding two denominations, the Unitarians and the Universalists. Why? Because the day has not yet arrived when the full significance of the teachings of Martin Luther has permeated men's minds and softened their hearts. The day has not yet arrived when the Christianity and the broad teachings of the man whose divinity these "Evangelical" denominations seek to protect, has cut its way thru the darkness of superstition and let in enough light to illumine the whole world. The day has not yet arrived when men have wholly eradicated the spirit which burned men at the stake and tore them limb from limb because they refused to believe in infant damnation, or some other equally horrible and brutal tenet of a so-called faith promulgated by men and ascribed to a just God. The day has not yet arrived when men realize that their particular church does not hold the only key that will unlock the secrets of the scriptures.

It seems strange that in this day of universal enlightenment men should find themselves saying to other men "we will scoop your brains out, you have no need of them—we will think for you, you need only obey." This attitude of the churches seems doubly strange when one thinks of the great and noble men and women who have refused to allow the self-styled "Evangelical" denominations to think for them. Science, philanthropy, religion, statesmanship and literature do not record names greater than these. What of Emerson, Longfellow, Bryant, Hawthorne, Holmes, Whittier, Bancroft, Motley, Prescott, Greely, Agassiz, Edward Everett Hale, President Eliott? What of Theodore Parker, Channing, Martineau, and Frothingham, that inspired soul who wrote the hymns "Nearer, My God, to Thee," and "In the Cross of Christ I Glory"? What of Peter Cooper and Henry Berg, William Lloyd Garrison, Frances Power Cobb, Florence Nighingale, Dorothy Dix and Julia Ward Howe? What of Thomas Jefferson, John Quincy Adams, James Madison, Daniel Webster and George W. Hoar? What of these and a host of others? How far behind where we are today would the world have been but for what these men and women have done. Not by their beliefs, but "By their works shall ye know them," saith the scriptures. And yet the federation decided that with none of these world-renowned would it be willing to work.

Do the Evangelical churches of America intend to sit, like the figure on our silver coins forever looking backward? Does it not seem as if

(Continued on Page 8.)



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W. H. BACH, Managing Editor.

THE BRAIN AND ITS FUNCTIONS.

Our readers are requested to take view of the present issue of THE SUNFLOWER, and note all the good things in it, especially a series of articles by Prof. W. M. Lockwood, covering the above topic.

Prof. Lockwood is authority on any subject he takes up. His articles are the result of much study and investigation, not thrown together on the spur of the moment as so many of the present-day writings are.

Our brain functions are very peculiar. We do not know how, when or where they are going to function. They appear to manifest here, there and everywhere, and sometimes we wonder if the entire body is not one conglomeration of nerve or brain cells, each one possessing intelligence.

In this series of articles Prof. Lockwood will trace the action and development of the brain, and before he closes he will apply it all to a scientific explanation of the higher principles of Spiritualism.

Don't fail to get THE SUNFLOWER and read these extremely interesting articles.

VEGETARIANISM AND FRUITARIANISM.

A very interesting letter (private) was received recently, asking us to open our columns to a discussion of the above subject. We replied that our columns had always been opened to that, as well as all other subjects that we thought were for the benefit of humanity. We were in hopes our good friend would respond to our invitation to write an article on the subject, but so far have failed to receive it, altho he is amply able to produce it, and we think, is willing. Perhaps lack of time is the cause and we may be favored at any time.

The position of the writer, and he does not want any one else to accept his views, has always been that as soon as a good Vegetarian diet, such as a strong, able bodied man requires to carry him thru his day's work, could be produced at a cost no greater than a meat diet, there would be a turning towards Vegetarianism that would surprise the multitude. We still think so.

Some two or three years ago we wrote an editorial to that effect, and soon received a response from a good old gentleman, one who practiced what he preached, that he had eaten many a meal at a cost of one-third cent. He wanted to know where a meat meal would come in at such a price. We have since learned that he ate common wheat, the whole grain, or ground in a sort of coffee-mill, not cooked. Worked on the same basis, a meat-eater could have gone into a butcher-shop and got a bone, gnawing it raw.

But neither of these examples are fair comparisons. The majority of us would not be satisfied with a handful of wheat or a bone to make a meal of. To speak personally, if I had to live that way, I would as soon quit breathing altogether. Most of us want a good, palatable, square meal, and that is where the cost of Vegetarian diet comes in.

Every substitute for meat or other animal products is very expensive.

Attempt to use peanut or other nut butters as you would cow's butter, and you would want a national bank behind you. Attempt to use nuts, dates, figs and other fruits, and the ordinary laboring man does not get salary enough to buy them in sufficient quantity to keep the wolf away from the door. Go into an ordinary Vegetarian restaurant with a normal appetite such as the worker possesses and it will cost you from two to three times as much for a satisfying meal as in a meat restaurant. At least, that is our experience.

Vegetarians, we agree with you that it is an abominable custom that permits raising and slaughtering animals for food. How many would eat meat if they had to kill the animals from which it is taken? The larger porportion of people would not, but necessity compels them to do as they do. If you want to change that plan, appeal to their pocket-books and not to their sympathies. Get up a line of meat substitutes and show them that they can live cheaper on them and you will do more to spread the idea of Vegetarianism than in any other way. It is said that "the way to a man's heart is thru his stomach" but you can reach it just as quickly and possibly quicker thru his pocket-book.

This is not idle talk. We have talked with many and the majority agree that the financial question is the principal one in the way of them trying the Vegetarian diet. Then for a working man to assimilate the Vegetarian foods of today, and get sufficient to carry him thru his labors, he would soon ruin his stomach. Try to eat enough nuts to take the place of meat, see where you would be, outside of the financial question. Take enough olive oil to supply the absence of animal fats, what would be the results?

Remember you have not to deal with a few who can get along without much laborious work, but with the great array of people who are under a physical or mental strain from nine to sixteen hours a day. We know that people who do only an hour or two of work a day can do this; but these people are few and far between as are also the people who are willing to live on a cent's worth of dried wheat a day.

The trouble with reformers is that they illustrate from the extremists and not from the average people. We must appeal to the masses. We are willing to try a Vegetarian diet as soon as can be shown where we can obtain the necessary amount of nutriment to uphold this body and make it fit to do the work it has to do every day, at a cost that is within the reach of our purse.

In accordance with our friend's request, we have started the ball. NEXT.

THE POSTOFFICE AND MEDIUMSHIP.

Helen Wilms Post was denied the use of the mails, some two years ago, under a "fraud order" from Washington, and since that time she has not been able to get a letter, no matter how important or how personal, from the office unless it was addressed to some other person, so that the officials did not know it was for her.

The matter was taken before the courts, and we learn thru the Banner of Light that a decision was recently rendered in her favor, restoring to her all her rights. In the decision the judge stated that the U. S. Government and postoffice officials did not possess the power of determining how people might be healed of their diseases. They might be cured by Allopathy, Homeopathy, Osteopathy, or Mental Processes, and that it was not the province of the postoffice officials to determine whether any or none of these methods was effective.

If this is the substance of the decision, it is one of the most far-reaching decisions yet rendered. While it does not restore to Mrs. Post the loss to her in reputation and finances, it gives to the Mental Healers, as well as to all other healers, a standing never before equalled in the history of the ism. Such a decision would be eminently justified by the facts. If we do not wish to take an Allopathic dose and believe the Homeopathic will do us more good, we certainly have the right to use it. If we want the Mental, it is equally our own business.

We believe in giving the postoffice every safeguard we possibly can, but we do not think the postoffice

officials should have unlimited power. If everyone could throw off personal prejudice, it might do; but under present conditions when personal prejudices are likely to rule, we do not want any Czars to sit in our postal department. This "Comstock" business can be carried so far that it will jeopardise our rights under the Constitution, and we may not have money enough to fight a United States official, and he may not be willing to agree to a suit, as has already been the case where complaints have been made regarding a

ruling. Congress has granted us certain rights in the postoffice service. Hundreds of people claimed they were cured by Mrs. Wilms' treatment. We may not want that treatment, but no postoffice official is warranted in saying they were not so cured, and denying the use of the mails under fraud orders.

The measure of a blessed hymn
 To which our hearts could move;
 The breathing of an inward psalm;
 A canticle of love.

J. G. Whittier.

The one and only law of life that sets a man free from all the forces that blight and destroy is the will of God. Show me a man who lives for one day wholly in word and thought and deed in the will of God and I will show you a man who is antedating heaven, and who for that day reaches the plane of life which is at once broadest, freest and gladdest.—Campbell Morgan.

Whoso ruleth the passions has earned the title to royalty.—F. S. Weaver.

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The Sunflower one Year
 and The Puff Self-Filling Fountain Pen **\$1.60**

This is the unparalleled offer that we will make
 our patrons during December.



A 14 KARAT SOLID GOLD, SELF-FILLING FOUNTAIN PEN,
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 ONE YEAR FOR **\$1.60**

We have made a deal with the Puff Self-Filling Fountain Pen Company so that we can assist our patrons materially with their Christmas presents. This Fountain Pen is of the latest pattern, self-filling. You do not have to use a dropper to fill it. When the holder is empty, all you have to do is to place the pen in a bottle of ink, blow in the hole at the end of the holder, one good strong blow, then let it remain in the ink for two or three seconds and your pen is ready for use. It is plain to see that by this plan you can not drop ink all over yourself, the floor, and soil a whole lot of things.

It is not a cheap pen, and we guarantee every one of them to be exactly as represented, or money refunded. We can furnish you with fine, coarse or stub point, as you prefer, and remember that it will cost you only \$1.60 for the pen and "THE SUNFLOWER" a year.

DON'T WAIT UNTIL THE DAY BEFORE CHRISTMAS TO SEND YOUR ORDER. SEND IT NOW AND YOU WILL BE SURE TO GET IT ON TIME.

Send today and be in the swim. If you want it sent by registered mail, add 8 cents for registry fee.

The Sunflower Publishing Co.,

Lily Dale, N. Y.

The Sunflower's Winter Campaign.



OLD weather will be with us soon and then you will want reading matter. Then THE SUNFLOWER will come in handy when the wind is blowing and the snow is on the ground.

WE HAVE SOME RARE TREATS

in store for our readers this winter.

PROF. W. M. LOCKWOOD

will give us a series of articles on the Brain. You know the Professor takes the practical side of everything, and ends by proving Spritualism by what he has forced all the best thinkers to accept.

J. N. LARSON

is a well known Astrologer. We will have a series of forecasts from him. Mr. Larson has correctly forecasted the seasons at Lily Dale for a number of years, and his forecasts of the stock market have been called for very widely.

MYRTLE HYDE DARLING

will also continue the series of articles that have been running in THE SUNFLOWER for the past two years. They are short, practical and to the point.

CHARLES DAWBARN,

whose articles have caused such widespread comment and interest, will continue to favor us.

"QUAKER"

will continue his good thoughts. Short, pithy and palatable.

J. P. COOKE

has been one of us so long that we would be lost without him. But we will not be lost. He will be heard from every little while.

Among the occasional contributors we can mention Lida Briggs Browne, than whom there is no better, George B. Ferris, Lewis R. Hillier, Rose B. Helm, Eva A. Cassell, Samuel Blodgett, W. D. Reichner, Dr. J. C. Barnes, H. V. Sweringen, Lyman C. Howe, D. W. Hull, and many others, while our good friends

MOSES AND MATTIE HULL

will favor us more than semi-occasionally.

Can You Afford to be without **THE SUNFLOWER** This Winter?

Send your dollar for it at once, and get in with the procession.

LILY DALE NEWS.

Mrs. Seymour has gone to Buffalo.

Mr. and Mrs. White of the Lehigh, entertained a party of friends from Cassadaga Saturday evening.

Our agent, G. E. Ramsdell was ordered to Irvineton, Pa., a few days ago, and Chester Swanson is left in charge.

Mr. and Mrs. Hutchinson have returned home and report having left their sick folks in good condition.

Edith Green made a short visit here, but was called back to Mayville on account of sickness in her sister's family.

A letter received from Mr. Melcher states that he has gained fifteen pounds in weight since his return to Charleston, and expects to entirely recover his health by January 1.

One of our residents of a few years ago, who is a trifle bashful about having his name appear, remembered Ye Editor with a nice barrel of Baldwin apples, which are fully appreciated.

Mrs. Greenmyer has gone to Rochester, N. Y. to fill an engagement with the Spiritualist society there. She is stopping at Mrs. R. H. Josslyn's, 55 Comfort street.

Mrs. Gilbert Turner, who has been at Mrs. Dedrick's since last spring, returned to her home at Falconer, Friday last. Mrs. Dedrick has gone with her and will remain and care for her.

Things are very quiet here now. Little is going on, and probably will continue so until after the holidays, when some social gatherings will again be inaugurated and dances will be held in Library hall.

Winter weather has only been with us for a few days so far, and now there is not even sleighing. One day the snow plow was out, but warm weather since then has taken the snow away. It is seldom that the roofs of the houses are clear this season of the year.

At a meeting held in the School House last Tuesday evening it was decided to have a Christmas Tree and entertainment Christmas eve in Library Hall. The committees were appointed to attend to details and money is now being solicited to buy presents. We will doubtless have a complete program next week.

Word was received here last Wednesday that Mrs. J. C. Scheu had gone to the General Hospital in Buffalo for an operation for tumor and had been under so serious a strain that the chances were against her recovery. Later reports indicate the removal of an exceedingly large ovarian cyst, and that she was resting easily, but not yet out of danger. The operation was performed by Dr. Mann of Buffalo.

The prospects for ice harvest are not very good, and so far there has been no preparations made by the Cassadaga Lake Ice Company for any work. Previous seasons two or three men have been here before this time, preparing for the harvest, but thus far none have appeared. The burning of one ice-house and tearing down the other, has deprived the people of a line of employment winters that they have always counted on as a sure thing to help them thru the winter.

CONFERENCE.
The meeting at Mrs. Binney's Sunday evening was very pleasant as well as instructive. The subject, "What constitutes True Christianity?" drew waves of inspiration—that shed a benign influence over all hearts assembled. Next conference will meet as Mr. Hutchinson's, subject "The potency of thought."

Reduced Rates for the Holidays.

Agents of the D., A. V. & P. will sell tickets at low rates on December 23, 24, 25, 30 and 31, 1905, good returning until January 3, inclusive. Tickets also sold to points on some intermediate lines. 246-2t

Joy does not happen. It is the inevitable result of certain lines followed and laws obeyed; and so a matter of character—Malthie D. Babcock.

"Don't be for getting the good things of this world, and forgetting those of the next world."

Buffalo Notes

N. R. EDDY, Correspondent.

In order to avoid needless repetition of addresses, as well as to let visitors to Buffalo know where and when meetings are held, we will place them at the head of the Buffalo items beginning next week.

Officers of societies in Buffalo are requested to send us the name of society, place and time of meeting, and speaker, if you have a permanent one, by return mail so we can get it into shape for the next issue of THE SUNFLOWER. (Ed.)

Sunday morning, December 3rd, at Spiritual Temple, Prospect and Jersey St., Mrs. Amanda Coffman, of Grand Rapids, Michigan, commenced a two months engagement with the First Spiritual Society. She spoke of the good cheer and kindly greeting, extended from the Watertown society to the First Society of Buffalo. We thank them for their kindly remembrance, and as they have been benefitted and buoyed up by and through the ministrations of Mrs. Coffman and her co-workers in spirit, during her stay in Watertown, so may they be stimulated to further interest and success, in the future labors of those who may serve them in the cause of Spiritualism and welfare to humanity, is our kind wish.

The trend of thought expressed in the evening service, was the message of Spiritualism to humanity, and its advice was that all should seek to live a life in accord with the teachings of Spiritualism, and that each one must remember that the future home of the soul, would be in accord with the life that each one lives while on this mundane sphere and that if they lived here for greed and gain, and did no charitable deeds to help others, while in this life, that the spirit would be like a beggar in the spirit world. The lecture was elevating and of an instructive nature.

At the close of the discourse, Mrs. Coffman and her guides gave quite a number of messages, and character descriptions, also gave some advice and encouragement to different ones in the audience, messages and descriptions mostly being recognized as correct.

Mrs. Coffman is a willing worker and we are glad to have her and her guides to minister unto our society and those who are seeking after the truths of Spiritualism. Her address while in Buffalo is 204 York St., and all mail directed there will reach her.

Wednesday evening seance at First Spiritual Church was conducted by Mrs. Coffman and Miss Juergensen. Mrs. Coffman gave a short talk, following with messages to those in the audience, through the answering of questions that were laid on the table, she giving the answer through her clairvoyant or clairaudient powers, and gave good satisfaction. Miss Juergensen followed with some readings of articles handed up from the audience, same being acknowledged correct. Much interest was manifested by those present.

The Golden Rule Spiritual Circle gave a literary, musical and Indian masquerade ball, Tuesday evening December 5th, in Columbia Knights Hall, Mohawk street, corner Main. Most of those who took part on the stage were dressed in Indian costumes, being very nicely and appropriately arranged, in accord with the customs of those being represented. Each one taking part in the program did well their particular share of the program, the Indian guide speaking through their mediums, the expression of their part. There was speaking and recitations also some excellent vocal solos rendered, as well as the piano and violin. The flash-light added much to the beauty of scene in the tableaux. Mrs. M. E. Lane was the chief manager, and much credit is due her for the very able and successful management of the entertainment, a good audience was present. The entertainment was much appreciated by those present, as denoted by the encores.

After the program was finished, the floor was cleared and dancing was indulged in by those who desired pleasure in that line. The music by piano and violin was excellent for the dancers as well as to listen to by those who did not dance, and all seemed to enjoy the occasion very much.

A bountiful supply of refresh-

ments were furnished, and those catering to the needs of the inner man, were kept busy serving those who sat down to the refreshment table. Much social interest was manifest and an enjoyable evening was the result.

ADDITIONAL BUFFALO NOTES.

At the business meeting of Harmony Circle, held at the home of Mrs. S. Hulbert, 54 Morgan St., December 5th. The following officers were elected for the ensuing year. C. S. Hulbert, president, W. R. Gilbert, first vice, Mrs. Travis, second vice, Wm. Griffith, treasurer, Mrs. Kitty Olmstead, secretary, James Olmstead, A. E. Treager, and Mrs. Carrie Montgomery, trustees.

Harmony and peace reigned supreme in our meeting. Many marks of approval and pleasure were tendered our faithful and indefatigable secretary, Mrs. Kitty Olmstead, on her re-election also to Mr. Griffith, on his acceptance of the re-election, also to Mr. Griffith on his acceptance of the re-election to the office of treasurer. Several new members were taken into the fold. Our society will start in the new year better equipped than at any time since their organization, both financially and in numbers. We have passed through troubled waters, like all societies, but with the help of our unseen members, we now find the way calm and serene. And we will try and make 1906 the banner year for the cause of Spiritualism in this city. Not alone at our public home, but by our daily bearing as members, and the honesty and integrity of our mediums.

We hold a charter from the N. Y. S. S. A., and through them affiliate with the N. S. A. Many of our members subscribe to the spiritual press, especially the state organ, the ever-welcome SUNFLOWER.

Mrs. Travis, who has just closed an engagement with the Hamilton, Can., Society, was with us on the rostrum Sunday, and gave a beautiful invocation, at the close of the business meeting her guide Italo, gave us a splendid address of cordial greeting and encouragement. Mrs. Travis is taking a brief rest at the home of sister Gilbert, 31 Gull St., and goes from here to East Aurora, then to Dunkirk. We prophesy for this genial lady one of the brightest futures on the spiritual rostrum as an inspirational speaker and message bearer.

C. S. HULBERT.

LIFE IS A JOY.

Life is a joy, not wearisome to me,
It's breath perfumes the seasons all along;
And blossoms but to grow the fruit we see
E'er it doth list the cadence of its song.

A lyric rare—writ in the Poet's mind,
That volumes make when summer roses bloom;
And then old Artist Autumn's gold doth bind
With spectral hand that dips beyond the tomb.

With warp of time and destiny Life renews
And rolls around hope's beam, the somber gray;
With green and red alike, the yellow leaves
That harmonize when life unrolls—Some day.

Nor yesterday do call their seasons back,
Tomorrow's but the game of chance untrue;
The present only doth belong to act,
I feel it's all I'll ever know, or knew.

—Mary J. Scott.

"Don't hurry is quite as important as 'Don't worry.' It should be placed at the head of the list of 'Don'ts.' Perpetual hurry induces perpetual waste of the raw nerve material. It is criminal to prodigally waste the vitality; it shortens life and destroys the finer forces of the body. Nature works deliberately. There is no real accomplishment in hurry. Lida Hood Talbot.

"The kindly word, how far it goes along life's way!
The kindly smile, how it lights up a sad gray day!
The kindly deed, how it repays the doer, and how
It sweeps the lines of care from off the troubled brow!"

Do you want a Fountain Pen? See page 2.

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GOOD WORDS.

When you meet a man that's blue
There's one thing that you should
do—

Slap him on the back and say:
"Better luck another day!"
Cheer him up and make him smile,
Don't keep "knocking" all the while
Good words come amazing cheap;
Use them—for they help a heap.

When you see a man in woe
Slap his back and say "Hello!"
If he's down upon his luck,
Cheer him up and give him pluck.
Laugh, and grab him by the hand
And then boost to beat the band.
Good words won't cost you a dime,
And they'll help him every time.

When you see a man knocked out,
Stop and ask him what it's about;
Help him on his feet, and then
Urge the man to try again.
Fill his heart with "plucky dope"—
Equal parts of cheer and hope.
Good words help a man along
When he's up again he's strong.

If you can't find one good word
Then don't let your voice be heard.
Better live in silence than
"Knock" against your fellow-man.
Speak good words or none at all;
Help your fellows if they fall.
Good words help along the way—
Therefore say a few each day.

A LESSON IN VITAL ENERGY.

Wherever you direct your attention,
there you send your force.

In vitalizing the body, then, the
first great essential is to learn to
direct and hold the attention within.
As it is difficult at first to concen-
trate upon the body unless the thot
is expressed in action, it is well to
begin in the following manner:

Exercise I.—Lying flat on the
back, endeavor to express strength
and power thruout the body by
making tense each muscle. First,
make rigid the toes, then the feet,
ankles, lower limbs, upper limbs,
muscles of the abdomen, waist,
chest and neck. Now raising the
arms slowly over the head, stiffen
the muscles of the lower arm, fore-
arm wrist and fingers. Stretch
evenly from toe-tips to finger-tips.
Then slowly relax, beginning with
the fingers. Repeat not less than
five times, putting a little more
force into it each time.

After relaxing yield to the incli-
nation to breathe deeply a few time,
then become quiet; so quiet that
not a muscle moves, and note the
effect upon the body.

This exercise equalizes the circula-
tion, helps to gain control over
the muscles, and trains the mind
and body to obey the will.

Exercise II.—With the muscles
still relaxed keep the attention with-
in, and take the thot restfully and
quickly thru the entire body, begin-
ning at the toes as in exercise I,
slowly move up into the feet, ankles,
lower and upper limbs, holding a
moment at the abdominal organs
(always keeping a picture of perfect
health), then in the stomach, solar
plexus, lungs and throat. Now
take the thot over the head, holding
a moment at nerve centres at back
of head, then move slowly down the
spine, back of limbs down again to
toes. Repeat until every nerve is
relaxed and quiet.

This exercise, if practiced faith-
fully each day, will give you the
mental control which will enable
you to turn your attention promptly
from the useless things that waste
your energy and center it upon that
only which you wish realized.

While the mind is in this quiet
condition, ask yourself whether or
not you are in the habit of breath-
ing deeply. If not begin right now
and practice diligently.

Exercise III.—Place the hands
on the sides just above the waist;
expel all the air from the lungs,
allowing the sides to collapse. Now
inhale deeply, pushing out firmly
against the hands. Watch the
breath carefully, keeping it steady
and regular. This form of breath-
ing (usually neglected) is of the
utmost importance in increasing
vitality and should become habitual.

These few introductory exercises
in the "Vital Energy System of
Health Culture," if practiced care-

fully and with a quiet, steady deter-
mination to take control of your
own instrument, will be helpful in
bringing you into a fuller realiza-
tion of your own power to express a
healthy mind thru a healthy body.
—Mae Marie Wilson, in Medical
Talk.

DILIGENCE IN LITTLE THINGS.

BY LEORA JACQUES.

It is the little things that make
our lives.

The small trials, the small anxie-
ties, the small acts of selfishness
that make up the sum total of hu-
man misery.

The small pleasures, the small
efforts, the small triumphs, the
acts of kindness that constitute true
happiness.

These combined form true charac-
ter.

If you are faithful in the small
duties and responsibilities of life,
you will have larger ones given to
you.

You may not like to do them.
They may appear too insignificant
to suit your ambition.

You long to do something grand
and showy that will win applause
from your friends and the world.

You have a lesson to learn, may-
be many lessons, before you are
able to do the things your ambition
longs to do.

Keep your aspiration firmly fixed
in your mind.

Never let go of it for a single
instant.

The fact that you have that
ambition and longing to do great
and noble things is an unfailling sign
that you will be fitted to do those
things when the time comes.

What you will be you will be.

Keep up your courage. Keep
clinging to your ideals. Keep on
doing the little things that come to
you.

The great thing, the good thing
that your very soul craves is coming
to you.

You may not know when it is
near you, and, on the other hand,
you may feel its presence before it
comes.

That depends upon yourself.

Do not expect you will get it just
by wishing for it.

It will not come to you that way.
You will have to work for it.

Nothing worth having is ever won
in this world without working for it
in some way.

You must earn whatever you get,
and you always get whatever you
earn.

That is one of the laws of life that
is fixed and unchangable.

No matter what you get, good or
bad, you have earned it consciously
or unconsciously.

If you want all good in your life,
work for it.

Learn to do the little things that
you find in your way and do them
the best that you can.

Do them hopefully and cheerfully.
Learn to do them punctual.

There is nothing that will help
you in this grander, greater life that
is coming to you more than this
little thing that often makes or
mars a great thing—punctuality.

It will win confidence for you.

It will make you self-reliant.

It will win respect for you.

People will trust you instinctively
and it will bring out that faith in
yourself, and your ability to do that
will make make their trust well
placed.

Cultivate thotfulness.

"Whatever your hands find to do,
do it with your might."

If it is even the smallest task or
kindness that comes in your way, if
it looks like the meanest drudgery
to you, just look at it and say to
yourself "That looks mean and
insignificant, but it is not; for what-
ever is worth doing at all is worth
doing well. There is a lesson in it
for me, and it is just what I need to
fit me for my ideals. So I will just
do the best that I can and better
than any one else ever did it before."

If you go at it in that spirit, that
which looked like drudgery will soon
become a pleasure.

It is all these small things combin-
ed in one that makes the world
beautiful.—Magazine of Mysteries,

AN ALPINE TRAGEDY.

Thrilling Story of a Fall Down the
Matterhorn.

"One of the most thrilling stories in
Alpine history is that of Mr. Sloggett's
fall on the Matterhorn," writes Aubrey
Le Blond. "With two Zermatt guides
—Alphons Furrer and Augustin Gentin-
etta—this young Englishman had
made a quick ascent of the mountain
and was a long way down on the re-
turn journey. At one spot it is neces-
sary to cross a couloir, or gully of
snow and ice, and down this channel
fall most of the stones that detach
themselves from the shattered face of
the peak. The leading guide, Furrer,
was making his way over when a
stone, dropping from a considerable
height, struck him full on the head
and instantly killed him. The two
others, attached by their rope to his
dead body, were unable in their pre-
carious foothold to resist the shock and
were immediately swept away down
the couloir at terrific speed. Their
axes were torn from their grasp, and
Gentinetta, who never lost conscious-
ness, was convinced that death must
await them at the end of that awful
journey, but this man of iron nerve
kept his presence of mind and showed
what a stout heart and a keen intel-
ligence can do even in the most des-
perate situation.

"About 800 feet below the spot where
the party were carried off a small
bergschund or crevasse ran across the
ice slope which forms the base of the
Matterhorn on its eastern side. This
crevasse is not always open—in fact,
in October, 1903, when I went on to
the mountain to photograph the scene
of this accident, it did not exist at all.
Beneath it are ice cliffs, and any one
shooting the crevasse and falling over
these would have a sheer drop which
must immediately be fatal, but in Mr.
Sloggett's case the crack was several
feet wide and into it the two still liv-
ing men and their dead companion
were precipitated. The chasm was
partly filled with stones and sand, and
Mr. Sloggett fell face down. Gentin-
etta, though terribly bruised, without
an instant's delay seized the helpless
form of his employer, pulled him out
of the position in which he lay, almost
suffocating, and cleared the sand out
of his throat and eyes.

"His jaw was broken, and his bruises
were even worse than those of Gentin-
etta, but no other bones were broken.
The disaster was already bad enough,
but at any moment an even more ter-
rible catastrophe threatened the two
poor wounded men in the crevasse.
The couloir was, as I have said, a nat-
ural channel for falling stones, and it
was just the hottest hour of the day,
when the snow was thawing fast and
loosening from its fetters the missiles
it had earlier held fast frozen to the
mountain. It was imperative to lose
no time in waiting for assistance from
the other parties who were on the Mat-
terhorn. So the guide and the English-
man, without axes, bruised, shaken
and weak, started on the desperate
task of climbing back up that glassy,
blood stained wall, a task hard enough
even for an uninjured and fully equip-
ped party.

"How it was accomplished Gentinetta
declares he does not know, but by an
extraordinary display of pluck and
skill the two at length reached their
old tracks and gained a place of safety.
Assistance was now at hand, and
with the help of the other parties the
wounded men eventually arrived at
the Schwarze hotel. Though laid up
for many weeks after, both in the end
made an excellent recovery. Poor Fur-
rer's body was with much difficulty
brought down next day from the cre-
vasse."

A RUSE OF WAR.

It is not always policy to acknowl-
edge a defeat. A little coolness at the
critical moment sometimes saves the
day, as in the case described in Mr.
Ripley's "Story of Company F." In a
close encounter during the civil war
two soldiers, one from each army,
came face to face within short range.

Each put up his gun and fired, as it
subsequently appeared, his last car-
tridge. Both missed. The bullet of one
man buried itself in a tree, and the
shot of the other passed through the
coat of his enemy. Each man, know-
ing his ammunition was gone, supposed
himself to be at a disadvantage.

One of them made a great show of
reloading his gun, and, stepping for-
ward, demanded a surrender. The
other threw down his arms with a
groan.

"If I had another cartridge, I would
never surrender!" he exclaimed.

"That's all right," calmly remarked
the captor, marching off his prisoner.
"If I had another, you may be sure
I shouldn't have asked you to sur-
render."

The Nemesis of Chautauqua Lake.

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Is Self-Preservation a Law?

ARTHUR F. MILTON.

Somebody asks the meaning of self-preservation, adding, that life being sweet to all creatures, yet men and animals make war on each other—largely from necessity—and how can this be harmonized with love and justice.

That "self-preservation is a law of nature" is disproved by the fact that there is no death. Where there is no death there can be no law in nature for its preservation. Where there are no murders there would be no law for hanging. What men and animals instinctively revolt against is the pain or suffering attending arbitrary physical dissolution of spirit and body, but never against a natural dissolution; for this is sweet in itself.

That man senses no wrong in taking the physical life of animals is because nature senses no wrong in so doing through earthquakes, cyclones, and floods. Being a part of nature its creatures follow suit. As the parent so the child.

The fear of death, so-called, in man, is an educational qualification inculcated by religious teachings.

His brutal nature is an inheritance from the animal kingdom from which he evolved. But his inborn spiritual nature overcomes this as it unfolds itself in conformity with an actual law of parental nature, which is a higher or more active condition of the same indestructible life-principle that all earth creatures possess.

In ratio as this develops man becomes more considerate to his animal brethren, and finally becomes spiritualized enough in his physical nature to reject animal food.

It is therefore not a question of justice in taking the physical life of animals by men, but a question of hunger, also a qualification given to them by nature. If God or nature deemed it wrong to take life for food it would have supplied other means. The majority of mankind are still on the animal plane and need animal food. Man reasons according to his development. Those who have outgrown this state, reason in conformity with their spiritual attainment or growth.

To take human life is wrong because it retards spiritual growth of the one in question especially now that the human family is afflicted with hereditary evils—something the lower order of creatures are not troubled with. Animals having no discords are as happy in spirit as in earth-life. But men are not, except they pass over freed from their hereditary troubles and other discords developed in addition while intuitively striving to overcome the first. It may be asked why God or nature did not decree that man should die before he developed these so-called evils. Such a law would imply limit to progression, for it would affect the spirit as well as the body.

A law of nature that affects matter has the same effect on its spiritual counterpart. Nature dares not frame such a law, we may say—supposing it possible—because it would interfere with its own plans, as it were. It would be on a par with man making a law to prohibit progress in education, mechanics, agriculture, architecture, or anything that may add to his own comfort, health, or happiness. Nature is progressive in itself; therefore it can not stop evolution. Man is a part of this progressive nature, and thus seeks to rise above his primitive condition. How he fell into selfishness, pride, and lust, in his material progress, may be reasoned out individually by those who know anything at all about human nature. But it may be argued that the taking of life interferes with the laws of propagation—that is, it violates that law to the extent of the life taken.

We must again refer you to the natural instinct of one animal feeding on the other to sustain its own life. If it is natural instinct that prompts this it can be no violation on the part of the animal so acting. By not following out its instinctive nature (supposing it could exercise its will or reason as man can) it would be violating a law as much as man would by committing suicide.

Self-preservation is the first law of physical existence, it may be declared, if a temporary impulse of independent life can be termed a law. But it is not an absolute law, for it is reversed in the higher life. The first impulse of the spirit who has risen out of his earthly conditions is for someone else always. This is the moving principle in man which in-

duces the happiness all are intuitively striving to attain, and constitutes a law in fact, because it is not only found in animal life as well as human life, but it is eternal. It can not die or change. Its reverse motion in earth life is simply a perversion of the love principle—due to circumstances in animal life and selfishness in human life; and often to circumstances in human life as well. But those of a primitive state are overcome by a mutual desire to progress, while those of the present day are due to imperfect social conditions and monopoly, which also have to be overcome by co-operation and mutual harmony.

The Sex of Angels.

The discussion of the sex of angels has brought out the fact of the lamentable ignorance of the people concerning things spiritual, even among the most close Christian advocates.

It may be well to note what the ancient wisdom, that arcana of practical and proved occult truths of the mysteries of being has to say.

It teaches that angels have no sex, properly, but are a combination of both sexes as regards qualities, not physical organs. (Angels are not physical beings.)

Humanity, in its material separation, both of qualities and organs, is but a step farther in the diversion of the first truth, or life, or manifestation of absolute being; and as the spiritual man (you and I) continues to unfold and return consciously into the Omniscience of Being, this physical body will gradually partake more of the qualities of both sexes until finally, in the attainment, there will be no separate sexes at all; but each individuality will have within itself the power of reproduction through his, or rather its spiritual will-power, by a process similar to that of some animals, tape worm or jelly fish, or the mollusks. There will be many curious stages relative to this end.

Occasionally a fore-runner of what is to be developed naturally now, e. g. the case of the person in New York City who lived the life of a woman for thirty-five years, but who was meanwhile growing into the qualities and form of a man, and who was just recently pronounced to be such by a council of physicians.

There is only one creation, that of the eternal God, the father-mother who was, is and will be, when he (?) himself into his manifested form, the universe and his creatures. Animals, men, or angels, can only re-produce, not create.

Poor humanity, in its sensual lust, has lost sight of that grandest ideal of its spiritual powers, the God-like and God-given knowledge of reproduction, and has perverted it to the satiation of personal passions.

When viewed in the light of the spirit, the propagation of species is not the immortal, obscene idea which has caused the more refined to shun it in conversation and writings, but is a subject worthy of all due reverence and the intelligent pursuit of knowledge of the many mysteries connected with generation, both physically and mentally.

Thus it may truthfully be stated that there are no women nor men either, in heaven (as no marriage there) only an individualized humanity, who have, by the exercise of their willpower, sacrificed their personal desires and sensations of the flesh, the mortal, and changing for the immortal and everlasting spiritual qualities (and conditions) who will use their power of reproduction on the mental plane alone, for the good of all; a truly fraternal brother-sisterhood, where peace, goodwill and everlasting divine love is their portion.

LILLIAN.

Leaving the past behind, asking no praise, pay or reward, submitting ourselves to the grand law of the world, turning the way of faith and hope, giving ourselves to the nearest present duty, asking ourselves only what does right or truth or love bid, we thus enter into the joyful life of the children of God.—Charles F. Dole.

A thankful heart is not only the greatest virtue, but the parent of all the other virtues.—Cicero.

Do you want a Fountain Pen? See page 2.

SELECTIONS

THE VANISHING GIANT.

A Relic of Ancient England That Is Gradually Disappearing.

An interesting revival of prehistoric England is threatened with destruction owing to neglect, says the London Mail. This is the "Cerne giant," a colossal human figure cut on the side of a lofty hill that overlooks the picturesque village of Cerne Abbas, eight miles north of Dorchester.

It is several years since the furrows which outline the giant's figure were scoured and relined with chalk. Gradually the latter has been washed away by the winter rains, and it is now barely visible. Grass has so encroached on the channels that, seen from a distance, the details of the gigantic figure are hard to trace, though the uncouth human form is still recognizable. The cost of renovating the giant is estimated at about £12, but no one in the locality knows where the money is to come from.

The "Old Man," as he is styled by the natives of Cerne Abbas (the "Abbot's Cernel" of Hardy's Wessex novels), is built on truly heroic lines. He stands 180 feet high, and his right hand grasps a knotted club 120 feet long. The unknown artist had his own notions of the just proportions of the human frame, as will be seen from the following further measurements: Length of body, 77 feet; legs, 80 feet; head, 22 feet; right arm, 109 feet; nose, 6 feet; diameter of eyes, 2½ feet.

The antiquity of the figure is accepted by all archaeologists. Most authorities ascribe it to the Celtic period, while some have held that it represents an idol once worshiped by the pagan west Saxons. Another view is that it was the work of the monks of the then newly founded Benedictine abbey of Cerne. Some color is given to this theory by the existence of a similar figure at Wilmington, in Sussex, where once stood a Benedictine priory.

Pigeon Torture.

The friends of dumb animals have reason for rejoicing in the statement that one of the oldest and most famous sporting clubs of England has voted by an overwhelming majority to abolish live pigeon shooting.

It appears to have been the common practice among pigeon shooters in England to break the birds' legs in order to cause them to flutter slowly and painfully from the traps. If, on the contrary, it was desired to make the birds rise quickly, the large tail feathers were twisted in their sockets and then thrust deeper into the flesh. To make them fly low gashes were cut in their necks, and to induce an erratic course in flying their feet were burned with vitriol or their wing joints were bruised with pinchers. It seems almost incredible that human beings could inflict such hideous tortures upon innocent and helpless creatures in the name of sport, and it is not surprising that the agitation against such cruelties should have had a positive result.—Leslie's Weekly.

Municipal "Wisdom."

There have been a good many cases of mushroom poisoning in Switzerland during the last few weeks, and the following curious piece of administrative wisdom has been one of the results. It is an official notification published in the Geneva newspapers and is as follows: "The administrative council has decided to close the mushroom market every day at 12:30 p. m. precisely. After that hour the sale of mushrooms is strictly prohibited in the town market of Geneva. This step has been rendered necessary by numerous cases of poisoning from mushrooms that have taken place in Geneva recently." It would have been interesting if the city fathers had explained the process by which mushrooms, harmless at noon, become injurious exactly thirty minutes later.—London Globe.

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7.10	5.10	Fredonia	Ar.	8.40
7.14	5.14	Laona	Ar.	8.44
7.33	5.33	Lily Dale	Ar.	8.51
7.37	5.37	Cassadaga	Ar.	8.55
7.44	5.44	Moons	Ar.	8.59
7.53	5.53	Stuckardville	Ar.	9.08
8.03	6.03	Gerry	Ar.	9.14
8.14	6.14 Lv.	Falconer	Lv.	9.25
8.45	6.45 Ar.	Jamestown	Lv.	9.40
7.45	5.45 Lv.	Jamestown	Ar.	8.50
8.19	6.19 Lv.	Falconer	Lv.	9.29
8.02	7.04	Warren	Ar.	9.44
10.25	8.20 Ar.	Titusville	Lv.	9.30
a. m. p. m.			a. m. p. m.	

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Mrs. Dr. Dobson-Barker,
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661 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 flesh most rapidly, and I look fine. I have never felt better. I am so thankful to you and band, and only wish the suffering women all over the land could receive these rich blessings which you can give. Yours Most Sincerely, Addie Johnson.

WOULD HAVE BEEN DEAD.

Portland, Iowa Co., Michigan, Aug. 14, 1902
Dear Friend and Doctor—Mrs. Howard wanted me to write and tell you how thankful she is for what you did for her. She said she had tried nine or ten doctors and none of them helped her. She said she would have been dead if it hadn't been for Mrs. Dr. Dobson-Barker. She gave up and thought there was no help for her, and was a sight to see. We didn't think there was any help for her, as she tried everything she could hear of, but nothing or no one did her any good but you. May God bless you and your band is her prayer. Gratefully yours, MRS. A. C. BARNARD.

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If we had lost our chief good, other people's good would yet remain, and that is worth trying for.—George Eliot.

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Mrs. Pettengill at Monte-Carlo—The Return Trip.

Dear Readers of THE SUNFLOWER:

Once again I greet you but this time my message comes from the South of France in this most beautiful part called Monte-Carlo.

Mrs. Pettengill, son George and I arrived here about a week ago and you cannot imagine how lovely the scenery looked to us after having been in London and Paris where we of course enjoyed all the historic places and architecture and gardens but to get away entirely with nature's charms, was indeed an inspiration to us after an all-day trip on a very fast train from Paris.

We arrived here at half-past eleven at night, but were met at the station by the buss of this lovely hotel Windsor and when we entered the door and were met by its kind, genial proprietor, Mr. Gallardi, who talks English as well as French, I assure you we appreciated the welcome to his hotel. It is the finest and cleanest hotel we have visited while abroad. All the trimmings are very light and exquisitely decorated. The reading and reception rooms are all glass windows instead of walls, which render all the sunshine and light possible, and the outlook on to a beautiful court consisting of palms, rubber, eucalyptus and orange trees, also a large variety of flowers make a most charming abode. Best of all the kindly spirit of the proprietor, who always greets his guests in the dining saloon, by approaching each table with kind words and a gentle smile which seems to impart peace and harmony.

The walls of the dining saloon are handsomely decorated by hand paintings of delicate flowers which require no other ornaments to adorn the walls and singularly enough at our table, Mrs. Pettengill was situated in the corner with bright tall sunflowers at her back and the thot struck me of the spiritual significance to us. The view from our room windows is grand, overlooking the Mediterranean Sea and all the projecting points around here.

Monte Carlo is situated on the side of a high hill and back of the the hotel towers a mountain with huge rocks which make a distinct outline against the sky.

Of course, outside of the very healthful climate, the greatest attraction is the great gambling Casino. We all visited the great dens and our hearts were grieved to find as many women as men, both young and old, strenuously exhausting their nerves to haul in the gold. The very sound of the jingle of coin made my blood run cold when I thot of the millions of human beings who do not have enough money to live on, yet here they come laden with money, living in luxury and eagerly playing either to gain or lose.

The spacious halls are almost beyond description in architecture. The large walls are one immense hand painting of either beautiful scenery or figures of spirits in music and flowers. The floors are all mosaic inlaid work.

The Casino contains one of the finest opera halls I have ever visited. Statuary, paintings and mirrors as high as a two-story house, all framed in exquisite bronze and gold. There are held concerts, free, several days a week to the guests of the hotels. The orchestra consists of sixty pieces of stringed instruments with a few mouth instruments and a harp. We have been several times of an afternoon and the strains of music lift one far above the vibrations of this sphere. It makes the soul realize the sublime chord of harmony. The entire building is one of the finest to be seen.

As we come out of the spacious doors we face the beautiful gardens, all laid out in handsome flower beds, very unique in design, characteristic of the French. I never saw such huge rubber trees before, a human being looks like a fly looks to us in comparison.

The Prince's castle is just across in Monaco of which we have a perfect view and the second night after our arrival the people were celebrating his birthday. It was a sight never to be forgotten. His castle was one solid illumination of small lights all over it and the castle is very large covering quite an area of ground. Every hotel and villa was illuminated in the same manner and it was a most brilliant spectacle. Beautiful fireworks were displayed and to add to all the charm it was a most lovely night with full moon, and the stars all

twinkling in perfect order made the scene one never to be lost to memory. Altogether with the glorious scenery and the courtesy of our hotel proprietor, we have had a most delightful two weeks here.

My heart rejoices to mention that Mrs. Pettengill now begins to feel like a new being, receiving much-needed rest, and is looking forward to returning and greeting all her friends in America.

We leave here November 27th and go into Italy, then to Switzerland and Germany, where we finally arrive at Hamburg to take the same ship for our return on December 9th to New York.

Mrs. Pettengill feels that she does not want to be away from her country for a very long stay and three months is long enough, so she and her son George will spend Christmas in Cleveland where all the family will greet them, and I will go to my home to unite with my parents for a few weeks then I expect to join Mrs. Pettengill and we go to California for the winter, so this will be my last letter from abroad.

Mrs. Pettengill sends her hearty wishes to all for a Merry Christmas and a happy year for 1906. And may love and peace abide with all is the wish of the writer.

ELIZA RHODES DOUGLASS.

A Seance With Dr. Rothearmel.

EDITOR SUNFLOWER:—

Feeling that the readers of your valuable paper would be pleased to hear of the mediumship of our esteemed worker of years gone by, we gladly write up a seance given at our home by the well known and highly recommended medium Dr. A. W. S. Rothearmel of New York.

Dr. Rothearmel has not been holding seances for some eleven years; he having given his time and attention strictly to mining. His mediumship has been used by his second band of Workers who are mineralogists and geologists in spirit life, having passed over hundreds of years ago. Mr. Rothearmel has achieved for himself a world-wide reputation as a mineral locator and mining expert, throughout the mining industry of the U. S. No man is better known than he. His successes are so numerous that it has become second nature with him to locate a mine daily. The only trouble, he says, is to find men and capital enough to work them all.

The Doctor is taking a rest from the material life for a year, and thus the higher forces have again entered the field of spiritual unfoldment. The Doctor attended for the first time in 12 years, the camp at Clinton, Iowa, after which he visited his old friends of this city. He is our guest at present, and during his stay he is holding a few private seances. Each seem so wonderful, that we feel it a duty to give the same to your readers, provided you desire to publish the same. We see so little of the old faithful medium's work now-a-days, we felt it would please many of the old friend of the Doctor to hear of his return to the field of action in the cause of truth. Thus we here give a brief account of one of his seances held at our home November 21st, 1905.

The rooms in the lower part of the house in which the seance was held, are situated as follows: The front entrance is from the north; the reception room is between the parlor and the kitchen; the dining room is east from the reception room, a small hall, 5x8 divides the kitchen from the dining room.

THE SEANCE.

As the friends entered the house, the ladies of the family took care of the wraps and the friends were taken into the center. At eight o'clock sharp the Doctor took one after another and placed them in their respective places in a horse-shoe circle in the reception room. There were 29 people in all. The dining room was used for the cabinet. An opening of five feet divided these two rooms. A curtain was hung in front of this opening. An opening leading to the kitchen has two doors. The dining room has but one window, which was fastened and covered with a cloth and tacked down. These two doors were fastened and a dog protected the kitchen. After all had been seated, four of the sitters were requested to examine for themselves, every vestige of the dining room, which, however, contained nothing except table and chairs and dishes. Everything was satisfactory.

Then Dr. Rothearmel delivered a beautiful lecture which was instructive

to every sitter. This lecture was delivered in such an elegant manner that the youngest of the sitters could understand it. The same referred entirely to the laws governing phenomena; then the Doctor was tied and sewed down while he sat in full view of all. The most convincing and beautiful demonstrations were presented, in a good light. At several intervals the sitters were asked to enter and remain in the cabinet while the manifestations went on.

After the light seance, which consisted of showing of hands, playing of instruments and writing of messages, etc., the guide requested that two of the sitters seat themselves in the cabinet and two more seat themselves in the small hallway between the kitchen and the dining room, which is the only way in or out of this room. Every room was lighted before the control took possession of the full form seance; then the lights were turned down and the guides etherialized several forms, while these four people had fully blocked the way, after which six full formed materialized spirits presented themselves, all of whom were recognized. A little girl presented herself and spoke in an audible voice, and gave many pennies away which had been handed her to keep for herself. All this was done in a good light.

After several materializations took place and all were convinced that these forms which presented themselves in pairs and with the medium in full sight, proved that there were several spirits materialized independent of the medium.

Never has there been more convincing proofs offered than were given at this seance that we live after the transition called death, and that under the right conditions, we are permitted and able to return in form the same as did the Christ of long ago.

Yours Truly,

DR. FRID. L. MEHRTENS.

189 Lloyd St., Milwaukee, Wis.

"THE EVERY DAY BOOK."

Reviewed by Lida Briggs Browne.

A beautiful souvenir book has just been issued by Elizabeth Towne of Holyoke, Mass., written by Suzanne Wardlaw. It is a "birth-day book" a "year book" and an "every-day book" combined giving an appropriate sentiment for each and every day of the year selected from optimistic writers. It also gives the zodiacal sign for each month, and the precious stones, colors, flowers, etc., which are appropriate and helpful to those born in that month.

The book is bound in red silk cloth, four and one-half inches wide by eight inches long, about 150 pages, printed on heavy finished paper with blank pages at the back for entering records or new ideas.

It is a beautiful Christmas gift and will be sent postpaid for \$1.10.

Here are a few of the sentiments: "Always have a sunny nature, Even in cloudy weather."

"It is a blessed feeling that we can be friends and sisters to unknown people."

"If we send out wrong or bitter thots to others, they must return to us."

"Difficulties are things that show what men are."

"The coal is carbon. So is the diamond. But the diamond has suffered."

You can help your fellow-men. You must help your fellow-men. But the only way you can help them is by being the noblest and best man that it is possible for you to be. Phillips Brooks.

\$11.00 New York and Return.

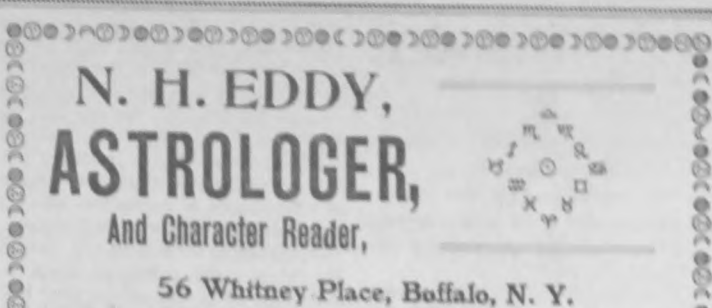
On Dec. 8th excursion tickets will be sold to New York and return at above low rates by agents of the D. A. V. & P. R. R. at Jamestown, Falconer, and stations north. Tickets good returning to leave New York until Dec. 17th, inclusive. Through Pullman sleeping car will be attached to train No. 4 at Falconer. For tickets, sleeping car space, and further particulars apply to agents.

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Write reports with typewriter or plainly with pen and ink. Never use a pencil or write on both sides of the paper.

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

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

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

Suggestions for the improvement of the paper are invited.

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CHRISTMAS.

THE SUNFLOWER for a year and a solid gold, 14 karat, self-filling Fountain Pen would make the finest kind of a Christmas Present, and will cost you only \$1.60. See page 2 for particulars.

Mrs. O. W. Grant has moved to 135 Prospect avenue, Buffalo, N. Y.

Harry Dalton has removed from Troy to New York City. His address is 342 W 148 street. He writes that he will conduct permanent meetings in New York City in the future.

E. H. Vandenburg writes: "THE SUNFLOWER in my opinion, the very best Spiritualist paper published, and I would not miss a paper for anything. I wish you the very best of success in your good work." Thanks. Your kind words are appreciated.

Moses and Mattie Hull are at present in Fort Worth, Texas. They have held meetings in Farmer City, Ill., Wichita, Winfield and Arkansas City, Kan. They report pleasant journeyings and successful meetings. Mrs. Hull will resume her "Way-side Jottings" in THE SUNFLOWER in January if not earlier.

In reply to J. H. B. we will say that it makes no difference whether you are a new subscriber or an old subscriber renewing your subscription. \$1.60 gives you THE SUNFLOWER a year and one of the Fountain Pens. It is a 14 karat solid gold pen and hard rubber holder just as advertised.

E. R. says, "That Fountain Pen is a dandy. I don't see how you can afford to give it for the price. Our dealers charge from \$2 to \$2.50 for no better pens than the ones you are furnishing, including THE SUNFLOWER, for \$1.60." You are right there, brother, and it will probably be many a day before there is another opportunity afforded people to get a Self-filling Fountain Pen for any such price.

A letter from Mrs. J. Clegg Wright informs us that Mr. Wright has an engagement at Cincinnati for December after which, some time in January they will go to Lake Helen. We hope soon to have some more of Mrs. Wright's articles, a series of anecdotes of animals, showing instinct, reason, intelligence, proving that animals, as well as human beings, may possess a soul. This meets our approval fully. Can you afford to be without THE SUNFLOWER when such an array of talent is presented as this week's paper presents? Better get the paper and one or those Fountain Pens right away.

Mrs. J. A. Binns of Toronto, Ont., sends a few words in regard to the work of Miss Victoria C. Moore of Dryden, N. Y., who has been with us some time. Her eloquence as a speaker is beautiful and her ability as an elocutionist is unsurpassed. We had a crowded hall each night and are very sorry we cannot have her with us longer. The little seeds she dropped are beneficial to all. Most heartily do I endorse her work and recommend her to any society that will appreciate a good and beautiful woman as a speaker. She has endeared herself to us all.

Mrs. A. M. writes: "Will you kindly inform me when my subscription expires? I have forgotten, but am ready to renew for another year when it is time, for I like the paper very much." Such letters please the editor as they show his efforts are appreciated. You can always tell exactly when your subscription

Topic For the Progressive Lyceum.

Sunday, December 17, "The Law of Right."

GEM OF THOT.

To read the meaning of it all,
To know the reason why,
Then we can shed the tears that fall,
Can bear the heaving sigh.

So learn Life's lessons one by one,
And grasp the Law of Right;
Just Trust and Toil, till day is done,
And faith has grown to sight.

J. W. R.

expires by looking at the green address slip. If it is marked \$1.06 it indicates that your subscription is paid for until January 1, 1906, and the same whatever the date may be. If it is marked \$1.05 or any date that has passed, it indicates that your subscription is overdue in which case we would greatly appreciate a renewal. Remember that while one dollar is a small item, where we have hundreds of subscriptions expiring continually, prompt renewals are greatly appreciated.

Dr. Doty writes: Mrs. Elise Stumpf has been giving lectures and readings for us at the First Church of Spiritualism of Rochester, N. Y., during the past three weeks, and has been a drawing card, gaining many friends who will be glad to extend to her dates later on. Mrs. C. D. Greenmyer of Lily Dale, occupied the rostrum last night, Dec. 3d. Her lecture and messages were enjoyed by a large and appreciative audience. She will remain with us for an indefinite time.

W. D. and Mrs. C. B. Noyes write as missionaries of the W. S. S. A.: We have visited Grand Rapids, Steven's Point, Almond, Green Bay and Appleton, Wis., and held 18 public meetings with large attendance. At Stevens Point it was impossible to seat them. Green Bay has a French Spiritual society. President Will J. Erwood has us engaged to speak for December at Oshkosh, Fond Du-Lac, Oakfield, Wyocena, Portage, Baraboo, Paoli, and Belleville, from three to six public meetings in each city. Individuals or societies can secure our services at small expense by addressing Will J. Erwood, Black River Falls, Wis., Box 92, or Wm. D. Noyes, Portage, Wis., Care of Rev. Nellie K. Baker.

Mrs. N. W. Flint writes: "As a subscriber of THE SUNFLOWER I thought I would write you a little regarding our work and what is being done in the First Spiritual Church of Akron, N. Y. Our church is still progressing under the leadership of our pastor, Mrs. A. G. Atcheson, 274 N. Division street, Buffalo, N. Y. and by her faithful work with us for the past two years she has endeared herself to each and every one. Our last meeting which took place December 6th was pronounced one of the best ever held in Akron. The subject was 'The Power of Thot,' and it was handled in such a manner that even the skeptic had nothing but words of praise. After the lecture messages were given that proved to the most skeptical that their loved ones were near. We feel greatly encouraged with our work and trust we may have our sister with us for time to come."

S. S. King writes from Hamilton, Ont.: "I am not a correspondent and have had no instructions to correspond with you, but do so for the good of Spiritualism. I send you a Hamilton Herald with B. P. Austin's reply to Rev. Dr. Lyli's denouncement of Spiritualism which you will see he handled in his usual able manner. Last October the First Spiritual Society of Hamilton elected S. S. King president and treasurer, B. Ford Vice-president, P. J. Culhane permanent secretary, Mrs. Goodwin corresponding secretary. Messrs Goodwin, Upperman, Slocum, Scott and Freehan as board of management, and we have reason to feel proud of the success of the society. It could not be otherwise, with such talent as Mrs. Ripley of Toronto, till the end of September, Mrs. Travis of Hornellsville for October and November and Mrs. Clark of Syracuse with us at present. Our aim is to get only honest mediums, let the phenomena be much or little we want it genuine. I think, Mr. Editor, it would be a good act on your part if you would strongly advise societies to come under the protecting wing of the N. S. A. and instruct them how to do so. If that was done and a list of honest mediums supplied there would be no reasonable excuse for young, innocent societies to be defrauded by unprincipled mediums."

D. Feast writes from Baltimore: Rev. A. Scott Bledsoe of Kansas, preached Sunday, Nov. 20th, 8 p.

m. in First Spiritual church, taking for his text, "Study to show thyself approved of God." Second Timothy, 2d chapter, 15th verse. The sermon was preceded by a poem entitled, "There is no death." In part the speaker said that Paul, in writing to his young friend and convert, Timothy, cautioned him to show himself approved of God. Now Paul was an educated man, in fact, one of the educated men of the time. The disciples of the Nazarene were generally ignorant, mostly fishermen. Paul sat at the feet of Gamabal to learn wisdom, to discuss Christianity. Paul was much concerned about the spread of Christianity. He was cautioned to let them alone if the work was of God, who can hinder it? If of man, will go to naught. Now Timothy wanted to be an evangelist—so Paul wrote him a letter to show himself approved of God, to study. If anyone needs sympathy, it is the young preacher, particularly if he is an unmarried one. Twelve old women with twelve marriagable daughters are after him. They continually ring in his ears, "That it is not good for man to live alone." The Lord pity the young man in his difficulties. Study to show thyself approved of God. I particularly emphasize the word study. Spiritualism has made a mistake in placing before the public undeveloped speakers and mediums. Of all public speakers, Spiritualist mediums and speakers should be thoroughly prepared for their work. Study is the only condition that will fit the case. So attune your souls to the universe around you, that you will have something to say that is worth saying and repeating. A cultured life, a good and pure life will bring with it good influences from the realms of light and wisdom. You know that good people do not like to keep company with bad people, nor do bad people care to associate with good people. Some say that you must descend down to the common level—not so; raise the standard of right living—reach down and raise up, but do not get down yourself. Do something, be something. Study, study and think. It was conceived in the brain of man that a suspension bridge could connect New York with Brooklyn. The idea was laughed at. The feat was accomplished. Think of a bridge 3,400 feet long, 135 feet high, 13 years to build, and at a cost of \$15,000,000. Between the hours of 6 in the morning and 6 at night, millions of people pass and repass across that bridge. A wonderful achievement, developed in the brain of one man. What accomplished such an undertaking? why study and thought. We see the same result in the Eiffel Tower of Paris, the Ferris wheel and other wonders produced by the mind of man. In Lexington, Ky., there is a marble statue of charity, a magnificent piece of work—almost human. That existed in the mind of one man—a noble work. Study did it.

I might go on and enumerate others, but those will suffice to show that in order to accomplish any good in the world, we must work, and work intelligently and systematically along the way of life. Life must accomplish something for each mortal. Let the result be the best—a drunk man fell in front of a saloon, a lad quickly went into the saloon and told the proprietor that his sign had fell down—what an object lesson that—what was that man doing for the benefit of humanity? What you do, do it with all your might. A young man went to Henry Ward Beecher at one time, and asked his assistance in getting work. "What kind of work do you want to do?" "Something easy," said the young man. Then, said Beecher, "go to a grave-yard and be buried." The world is looking for "something easy." Get in the right sort of work, and fill the position to the best of your ability. Do your work intelligently, and be a workman that need not be ashamed of his work—preparation is the only thought of life. Brother Jones is dead, everybody says "how did he die." Nobody asks how he lived. Nothing said about living—only dying. A building is not built in a day, it must go up brick by brick, so must character and reputation. Day by day we form our characters and our reputations. They are not built in a day, a week, or a month. Each act of our life is a brick in the construction of our life. People said that Stephen Girard was a miser and an infidel, yet see what he has done

for the 1600 boys who are students in that college. Everything is provided free of cost—education, food, and clothing. As you are aware, no minister or priest may enter that place. Why? Simply because the founder did not wish the boys minds to be hampered with any religious belief. Once away from the college they were free to embrace any religion or none just as they chose. Stephen Girard has done something for the betterment of humanity. He studied to show himself approved of God. Thomas Paine was denounced as an infidel, and his body filled a pauper's grave, and yet, Paine did a noble work for the people of his time. The day will come when a statue of the hero will adorn our halls of congress. He could not have been a very bad man who took for his creed "The world is my parish and to do good, my religion. He was building all the time. He did something for his countrymen. We must be something. Down with the doctrine that we are poor worms of the dust. I stand or fall on my merits or demerits. Right-about and begin over again if we fall by the wayside. There is no grander truth than this, "Ye shall know the truth and the truth shall make you free." The great question is: whence and whither—whence came thy life and where am I going? Man that is born of woman has but a short time to live and in that short time here it behooves us to study to show ourselves approved of God. Be at peace with yourself and with everybody else, then you are indeed a free man, you will not be afraid of anybody or anything, do your duty as it comes to you each day. Fill the niche perfectly, live true spiritual lives. Dwell more in the spiritual than in the material. Use your thinking powers God gave you and use them intelligently and honestly and when the time comes for you to part with your mortal body, you can say that I did the best I could. Let us study to show ourselves approved of God, and when our earthly life is over we can depart with peace for we know that we have builded well.

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THE SUNFLOWER

REPORT OF THE EDITOR-AT-LARGE

For the Quarter Commencing September 1st and Ending December 1st, 1905.

To the Executive Board of the N. S. A.:

Respected Sirs—

I have the pleasure to report to you the work I have done in the field assigned me for the past three months by way of contributions to the secular and spiritual press.

Review of Passing Events:—Thomas Olman Todd's, "History of the Rochester Knockings;" George Allen Bacon, "Ways of the Evangelist;" "An Object Lesson," in Banner of Light and Progressive Thinker. Reply to Saylor's sermon; Question of Immortality Discussed furnished by request of Mr. Clark Whitmore for Chattanooga paper. "The Death of Henry A. Slade," Banner of Light and Progressive Thinker.

Review of passing events:—"Thots on Mediumship" by E. W. Wallis; "About Angels," THE SUNFLOWER. Reply to "Chronicle" in Rochester, (N. Y.) Democrat and Chronicle. (This article was refused by the Editor who had written the abusive and wholly unjust editorial. A copy was furnished the SUNFLOWER and copies of that paper circulated as an antidote by interested Spiritualists.)

"An Excommunicated Medium," Reply to an editorial in the Watchman, THE SUNFLOWER.

An answer to Henry Frank in Banner of Light. (In a lecture before the Psychical Society of Los Angeles, Cal. Mr. Frank went out of his way to assail Spiritualism. My reply was based on a report of the lecture furnished me by the Hon. R. A. Dague. Mr. Frank responded in the Banner of Light, denying the truthfulness of the report. The matter became of more moment because Mr. Frank has been called to the platforms of leading camp-meetings and was supposed—erroneously to appear—to be favorably inclined to the Cause. It then became necessary for Mr. Dague to be called in evidence. "Second Reply to Henry Frank.—Testimony of Hon. R. A. Dague," Banner of Light.

The new year opens full of promise. The success of the last Convention; the high stand taken regarding frauds; and the work planned for missionaries, speakers, mediums and the lyceum, indicate that Spiritualism is entering on the practical duty of the work before it.

The assignment to me of the duties of this office for another year was an unexpected honor. I had hoped another might be appointed better qualified and able to lead in the old lines, but stake out new fields. The choice made by the delegates, as indicating acceptance of what I have done, is indeed a flattering compliment which I acknowledge with most grateful feeling. I earnestly call their attention, and of all Spiritualist to the fact that the success of my work rests with them in a great measure.

They must supply the material and promote the occasion. Whenever they find it possible to publish articles in their local papers, on this subject, or attacks are made, they should make their wants known and give such information as they think will be of service in preparing the desired articles and replies.

I am respectfully yours,

HUDSON TUTTLE.

Editor-at-Large N. S. A.

PHENOMENA MONGERS.

BY SAMUEL BLODGETT.

I hardly expect the mass of Spiritualists will like to have this title applied to all who make a business of producing or invoking spiritual appearances, yet I do not know where to make the dividing line. True mediums and fakers are alike in this; they are seeking phenomena; they are seeking something that appears wonderful to the lookers on. There are so many who want an easy and genteel method of making a living and acquiring property that counterfeit mediums are very abundant, and some of them become so very efficient that they are able to deceive the very elect. And magic and spiritism are so nearly akin that it is sometimes hard to tell where one leaves off and the other begins. In fact, the best of magic, tricksters are mediums and have

spirit help. If the only object is to make people wonder, there is as much evil connected with it as good; there is no utility.

The spirits who are worth listening to manifest for a higher purpose. I do not doubt that at some times friendly spirits may warn of danger, and that good and true spirits may aid in legitimate enterprises; that they may assist people in their honest efforts to make a living and acquire a comfortable competence, and be better able to do good in the world; but they will not waste their time in telling people how to speculate at the expense of others.

A high grade of spirits, whether in the form or out, will not encourage any kind of gambling, but will try to have all prosperity rest on a basis that returns an equivalent for all good received. The less we have to do with such spirits as assume to teach how to get from others in a speculative way the better it will be for us spiritually, and no amount of temporal gain can compensate for spiritual loss. And then it not infrequently happens that such degraded mammon hunters are led to financial ruin, in which case they miss the poor substitute for loss of true manly nobility.

The class of mediums that sell themselves to this kind of business are numerous, and it is a pity that all Spiritualist churches do not brand such work as it deserves. For this I suppose we must wait until the great majority of Spiritualists are above desiring to profit at another's loss. There is far too much that given to phenomena and too little to character exaltation. We had better have a noble and harmonious development and neither know nor care anything about Spiritualism than to be the most devout believer in the phenomena and spirit communication, with no use for it except to take advantage of our fellows.

It is right for Spiritualists to organize into a religious body and to ordain their lecturers and preachers, and to encourage private mediumship for spiritual satisfaction and spiritual gain; but to encourage mediums who use their gifts for coining money is another thing. If they are ever so good mediums they sometimes have strong temptations to use fraud. We should abandon public and platform tests, the conditions being generally such that more harm than good comes from them. We shall profit by letting tricksters have the whole field of public show to themselves.

It is all right to have individuals endorse mediums as seems to them fit; but when organizations endorse them it is very often done by a few speaking for the many, and the many having no knowledge of the persons endorsed or their works. This is not right.

Then an endorsement means a mark of approval on the character as well as the mediumistic qualifications of the person endorsed. It is easy for me to believe one a real medium, and also a fraud. The conditions are not always favorable, and they must be favorable or an honest result will not prove satisfactory. If a medium is taking money for service and satisfaction is not secured, reputation suffers and there is a loss of patronage. The temptation is great in many cases to try and produce by supplementary tricks phenomena that does not come without. I believe some mediums will be honest thru such temptations, but many will not, and they are surrounded by spirit controls who have a lower moral standing than themselves.

If societies do not endorse any Spiritualism does not suffer from fakirs nor semi-fakirs, and those who are doing good, moral work will come to their merited recognition. I do not like society denunciations and exposure of those who are proved unworthy much better than I do society endorsements of those who seem all right. I do not like it because it is a negative endorsement of those they say nothing about, and some are good and some are not.

I believe in letting all find their just place in social esteem without such help or hindrance.

Always say a kind word if you can, if only that it may come in, perhaps, with singular opportuneness, entering some mournful man's darkened room like a beautiful firefly, whose happy convolutions he cannot but watch, forgetting his many troubles.—Arthur Helps.

EXCLUSIVE CHURCH FEDERATION.

(Continued from Page 1.)

these men, who imagine themselves as factors in the march of progress, are all the time swaddling in the grave-clothes of creed and custom as closely as the Egyptian's mummies were bound in their linen?

The pulpit has ever flung the Bible at its religious adversaries. This doctrinal battle of religious giants has certainly been going on long enough, and it is time that even the church should cease its quibbling over this or that theory and endeavor to produce the type of Christian who will represent the demands of the age regardless of whether he call himself Baptist or Methodist, Unitarian or Universalist. It is time the church demonstrate whether it can produce the man of open mind and yet reverent faith; the man of intellectual hospitality and spiritual insight; the man of large heart with room for all that is human; the man of solid conscience who rings true wherever you strike him; the man who is willing to subordinate creed to civic righteousness.

God lent the torch of his wisdom to men, not that they might search out and condemn their brother's weakness, not that they might kindle an altar of fine spun theories, doctrinal tenets and man-made creeds, but that love of brotherhood might illumine the world.

It was Chief Joseph, the great Nez Perce warrior and leader, who refused to permit priests or ministers to preach to his people, because he said they would teach them to quarrel about God, and judging from this latest evidence of creed devotion, the old chief's precaution was well taken.

Christ made common honesty, justice, truthfulness and integrity the foundation of his teaching. He implanted in the Christian conscience the primary and germinal principles of social justice and of civic and secular righteousness and left them to do their work. If we will only let it have free course today and not shut it up in narrow ecclesiastical compartments the world will know a religion that will be broad enough and virile enough for this age.

One of the greatest modern sages wrote as follows: "Would that all narrowminded men and women could grasp the beautiful philosophy contained in these words:

"A little more patience a little more charity for all, a little more devotion, a little more love; with less bowing down to the past and a silent ignoring of pretended authority; a brave looking forward to the future with more faith in our fellows, and the race will be ripe for a great burst of light and life."

Animals Also Have Souls That Share The Life Eternal.

Prof. Howison, Department of Philosophy, University of California, startled his class in ethics by declaring that animals have reflective capacity, which qualifies them to be classed as reasoning beings, with intelligence corresponding to man's intelligence, the latter being assumed to be immortal. The religion of Buddha was cited by Prof. Howison as an example of recognition given by a great religious teacher to the lower animals, a recognition nowhere granted by Jesus Christ. Although Buddha had no such conception of the immortality of the soul and the dignity of the individual and the individual life, as did Jesus, Christ in this respect grandly transcended the religious teacher of India.

Regarding the intelligence of animals, Prof. Howison said:

"Animals have intellect, as do men. The difference in intellect consists in the difference in the hindrance to the intellectual faculty. Increased intelligence means increased control, perfected control. Do animals reflect as men do? Undoubtedly they do. If they reflect, then they have intelligence. Once it is admitted that they have intelligence, then you must admit that they are to exist eternally just as much as you exist eternally. Are animals capable of overcoming the hindrance to their intellectual faculty? I answered yes."

Are you willing to do a kindness for the person who has wronged you? Then you have begun to understand how to overcome evil with good.



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