

THE SUNFLOWER

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

Volume 15.

Published by
The Sunflower Publishing Company.

LILY DALE, N. Y., DECEMBER 23, 1905.

Issued Every Saturday at
One Dollar a Year.

Number 247

SPIRITUALISM

Editor Austin's Reply to Rev. Dr. Lyle's
Attack on it.

Editor Herald.—Dr. Lyle has seen fit to make a violent and public attack on Spiritualism in his pulpit recently, and I presume we may take the summary of the Globe and the Herald's extended report as embodying substantially what the reverend gentleman said. The opening sentence of the Herald's report reads: "The subject was witchcraft, and he made it clear that by witchcraft he meant Spiritualism." Your reporter summarizes Dr. Lyle's position as "down on mediums;" "puts them in the same class as the witch of Endor."

Now, since witchcraft is defined as "the black art," "intercourse with evil spirits," and is popularly supposed to be communion of some sort with the devil, these are somewhat ugly words for Dr. Lyle to apply to hundreds of his fellow-citizens in Hamilton and millions of intelligent people in America—most of whom claim, like Dr. Lyle, to be followers of the great Nazarine teacher and prophet.

One, like the writer, acquainted with the teachings of orthodoxy and the philosophy of Spiritualism, is compelled to wonder why clergymen—many of them illy prepared by study and investigation of the subject—go out of their way to make bitter and rancorous attacks on a philosophy which is based on the facts of personal experience and on simple inductions therefrom. The central truths—if truth it be—of Spiritualism is the central truth of Christianity, namely, intercourse between the spirit and the mortal realms, or communion with the arisen dead. This is the basal dogma, the foundation of all religion, since they all profess to be revelations from the spirit world.

Spiritualism, if true, confirms the miracles of the old and new testaments, explaining them by the operation of spiritual laws, imperfectly understood. In this age of materialistic spirit and scientific doubt, this age of higher criticism, clergymen should welcome as an ally any religion that can demonstrate today what the Bible declares occurred in days gone by. The phenomena of Modern Spiritualism and the Bible miracles are substantially one in character, as any one may see from reading about the significant dreams of the Bible, its trances, visions, spirit manifestation, spirit voices, trumpet speaking and the appearances of the so-called dead to the living. (Matthew 17-3; Rev. 22-9; John 20-19-30.)

Spiritualism, if true demonstrates the doctrine Dr. Lyle teaches but cannot demonstrate—the soul's survival of death. Dr. Lyle may have men listening to him Sunday after Sunday as he proclaims the immortality of the soul who would give their right hand to see this proved, but he has no demonstration to offer them. Spiritualism converts scientific skeptics like Alfred Russel Wallace to firm believers in immortality.

Spiritualism proclaims a very high standard of ethics, based on the universality and immutability of law; "Whatsoever a man soweth, that shall he also reap." Surely that is not a dangerous doctrine—not half so dangerous to true morality, in my opinion, as the dogma of the vicarious atonement.

Spiritualism is attested and supported today by a galaxy of names, among the greatest of the age, in science, art, literature, poetry, theology and statercraft. It is doubtful if history can produce another example of a new religion within its first half century, numbering among its witnesses to the truth of its basal facts, men of equal ability with Sir William Crookes, F. R. S.; Alfred Russel Wallace, F. R. S.; Sir Oliver Lodge,

the late Sir Frederick H. Myers, Camille Flammarion, Prof. Robert Hare, Dr. John Zoellner and other Spiritualists of like reputation.

Why should ministers array themselves against the highest scientific authority of the age in which they live, "kick against the pricks" of established facts, and thus bring their religion into ridicule with thoughtful and intelligent people?

Turning now to the sermon report, the best answer to Dr. Lyle is simply the Bible narrative itself, which he professes to expound, but really tries to explain away. A part of this argument squints towards the view that the spirit of Samuel was not present at the seance—since he thinks it very "suspicious" that only the "witch" saw Samuel.

Another part admits the possibility of Samuel being present and seen by the woman, so the good Dr. Lyle hardly knows which horn of the dilemma will prove the most comfortable seat and halts, uncertain, between two opinions.

Then he discovers what "probably" took place, and it was: that "God brought back Samuel to confound this wicked woman." But even this "probability" Dr. Lyle is uncertain, for he follows with this most astounding statement: "If this was not the case, the whole thing was a fabrication." What! And a Presbyterian clergyman, too!—Oh, degenerate times! Oh faithless age!

To what expedient will a good man sometimes be driven to avoid a passage of the Bible ("God's word," according to Dr. Lyle's view) which does not fit into his theology! Or to blacken some Bible character whose testimony or whose deeds are opposed to his "shibboleth." Or to explain away the plain and obvious meaning of simple history.

The Bible affirms over and over again in the narrative the fact of Samuel's presence at the seance; records his words of rebuke and prophecy; affirms Saul's recognition of Samuel and gives his words to Samuel; and asserts the woman's recognition of Samuel. Moreover a writer of the Apocrypha affirms Samuel's appearance after his death to Saul, and the Jews as a people accept this plain and self-evident fact; yet, Dr. Lyle, with his sectarian glasses on, is in doubt and has a "probability" on one side or a wholesale fabrication of a record in the "infallible book," on the other side.

As to the Woman of Endor, whom Dr. Lyle gratuitously slanders, discarding Bible language "Woman of Endor" and dubbing her, without provocation, a "witch," she was, if we receive the Bible narrative as true and not a "fabrication," by far the best of the three characters concerned in this seance. Samuel was a bloodthirsty zealot, who hewed Agag to pieces in sacrifice to his warlike deity. Saul was a coward, a deceiver, coming to this inoffensive woman in disguise and with a lie in his throat. And of what was the woman guilty?

Here are her crimes, proven by the Bible narrative: First, she received Saul, was frightened by his requests, sought to be excused from exercising her mediumship, but yielded to his importunities, put her life in his hands and used the gift God had given her. Second, she had pity on Saul in his distress and grief, and in her poverty killed for him the fatted calf and gave to the disconsolate king and his attendant unstinted hospitality. Third, she did this without any proffered reward—no fifty cent or one dollar fee to which Dr. Lyle refers as though mediumship was never exercised without it. (Doubtless Dr. Lyle considers the medium's fee sure proof of a sordid love of money—even where the dead are raised up. But he must also think the acceptance by an orthodox minister of \$3000 or \$5000 salary for ex-

pounding or "explaining away" the scriptures, or telling what he does not know about some opposing doctrine, is of course, in line with apostolic succession.) These are the historic facts upon which Dr. Lyle must have based his charge of intercourse with evil spirits, or the devil. These are the facts, and the only facts, the narrative gives for Dr. Lyle's charge that this woman was depraved.

How jaundiced a man's mental and moral vision must have become who can see in the kindness, the sympathy, the Christ-like self-sacrifice of this womanly woman and in her hospitality to the distressed and the stranger, only evidence of depravity and of intercourse with the devil and his imps! We can imagine a clergyman charged to teach the gospel of Jesus, the central principle of which is love and the charity which thinketh no evil, taking quite a different view.

Dr. Lyle quotes some German scholars who did not find evidence of the truth of Spiritualism, but neglects to quote (if he knows of the work) that remarkable volume, Transcendental Physics, by Prof. J. Zoellner, of Leipsic university, and his associate professors, giving astounding scientific proofs of the truth of Spiritualism.

In conclusion, as Dr. Lyle has thrown down the gauntlet to Spiritualists and made very offensive and insulting remarks about its mediums (if he does not feel called upon to apologize,) I will take the affirmative of the following propositions if he will venture to deny them, and we will discuss them publicly through any Journal he may select: First, the phenomena of Spiritualism and the miracles of the Bible are substantially the same in character. Second, the genuineness of the phenomena of modern Spiritualism is attested by the highest scientific authority; and of this phenomena there is no rational explanation except that of communion between the living and the so-called dead. Third, Spiritualism offers the highest ethical standard for human conduct and the strongest possible motives to right living.

If Dr. Lyle wishes space in "reason" to refute my reply to his attack, which appears in extenso in the December number, he is welcome to any reasonable amount of space. Thanking you, Mr Editor, for this great courtesy, I am sincerely,

B. F. AUSTIN, Editor Reason.
in Hamilton, Ont. Herald.

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Do you want a Fountain Pen?
See page 2.

REVIEW OF PASSING EVENTS.

DEVILISM.

By Hudson Tuttle, Editor-at-Large, N. S. A.

Troy, N. Y., has in Rev. Bane, a survivor of the old-time belief in demonic obsession. He has strong Bible grounds therefore, and largely quotes the example of Jesus, whom he takes as a model for his exercises. Rev. Bane is one of the positive, overbearing kind, who runs a mission in that city, receiving liberal donations because he labors for the poor. Lately he has received extensive advertising by the press, because he preached against ungodly ornaments and costly raiments. His audience, drawn from the lower classes, were not conspicuous for this "sin," but many were struck with conviction and showed their sincerity by throwing on the altar—that is giving to the preacher—what they had, rings, brooches, etc., of gold and silver were given, that when melted down, gave a value of twenty dollars, and hat ornaments, of feathers, ribbons and fancy pins were freely bestowed. One woman gave her sixteen-dollar mourning bonnet, for her husband, as too costly for one in her condition. This giving has become a part of the conversion program. It is a revival of the ancient oriental belief in the intrinsic virtue of poverty and innate simpleness of beauty of adornment.

But this is not the main theme of revivalist Bane. He is a believer in demons, and in his own power to cast them out.

To a reporter he said: "No one who believes the Scripture can deny the fact that a person can be possessed by demons. I believe demons are all about us. I believe that there are almost as many demons as there are people in the world, and any observing person can see these possessed persons almost every day. I do not know as there is any literature on the subject, but I know that there are many who are suffering from the humble possession or obsession, and I have had some remarkable experiences along this line."

Rev Bane has not read some of the recently published books, supposed to be endorsed by Spiritualists, or he would have found himself discounted. What a refreshing book "Demonism of the Ages," would be to him! What nuts "The Great Psychological Crime!"

He substantiates his belief by personal experience. The pastor of a Baptist church became ill, the doctors gave him up to die, for they could not diagnose his case. As a last resort a conference of ministers were called. In Rev. Bane's own words:

"Among those ministers was Father Raymond, a venerable Baptist clergyman. The conference over, the dying pastor was prepared for anointing, which was to be done by Father Raymond. As soon as the aged minister laid his hands on the minister's brow, the sick man's body began to contort. Father Raymond gazed on him for a moment, and in a loud voice cried: 'I command you in the name of the Lord Jesus to come out of this man.' A fearful struggle ensued, and the sick man lay quiet and soon after went about his work thoroughly healed. The man was possessed by a demon without doubt."

His crowning experience was with seven devils. Seven is a mystical number. It is Biblical:

"Last spring I was with a band of religious workers, suddenly there seemed to come a frightful change over our meetings. Hardly one would occur where the services would go on smoothly without excitement. Women would faint, men bark like dogs, some hiss like snakes

and others scream like mad-men. One of the workers was a girl of finest religious character, a woman of strong principles and consecrated life; but one evening this girl began to contort her body, to groan and cry and finally to froth at the mouth. I became convinced that she was possessed by demons, and I began to labor with her. Seven different times I commanded the evil spirit to come out from the girl, and seven times her body was convulsed by the egress of a demon. The fifth time when the struggle was over, the demon entered another of my Christian workers, a great strong fellow of the highest religious character. For two hours this man lay like a corpse with face of ashen hue, and if the demon had not been exorcised he would have lived but a short time. After the seventh struggle the girl was herself once more."

These demons, Rev. Bane says, are, "supernatural spirits, who finding persons susceptible to their influence enter such persons and possess them."

It is a singular fact that in his examples, it is the good church people who are "obsessed." The dear old Baptist minister, and the girl of "finest religious character," are victims. Not an instance of any one outside the Church! It becomes an interesting subject of inquiry what there is in revivals that brings hordes of demons, to make those who seek salvation "bark like dogs," "hiss like snakes" and "scream like madmen." On the other hand, what keeps these demons away from gatherings of scientists and liberal thinkers? Never do they obtrude on spiritual conventions or Paine celebrations where it would be inferred, they ought to be as plentiful as autumn leaves!

Jesus cast out devils and allowed them the delectable privilege of entering a herd of swine. With Bane, they enter one of his Christian workers. Would Rev. Bane thought out this story had he not read of this much? How much the Bible is responsible for! Rev. Bane before going into the business of casting out devils should have a herd of swine ready and not allow the devils to steal a march on him, and make choice of a "Christian worker."

He is influenced by one evangelist who makes the number seven, and hence contents himself with seven. Had he read the three evangelists he would have found that they were "legions" an indefinite number equal to the number of swine in the herd. Rev. Bane will have to revise his story before it equals his model.

(To be continued.)

N. S. A. NOTICE.

Official announcement of the transition of Brother S. D. Dye, of Los Angeles, Cal., has but recently been received at this office. The passage to spirit life of this esteemed friend and co-worker, leaves a vacancy on the Board of Trustees of the N. S. A. Already many Spiritualists of the West have been named as candidates for this office. The N. S. A. Constitution, Art. V. Sec. 9, declares that a vacancy upon the board must be filled by the remaining trustees by ballot. As there will be no regular meeting of the board till May next there can be no balloting for the successor to Brother Dye till that occasion.

MARY T. LONGLEY, SECV.
Washington, D. C.

Love is a perpetual proof that something good, earnest and eternal is meant for us, such a bribe and foretaste of bliss being given us to keep in the lists of time and progressions, and when the world realizes what love urges it to obtain, perhaps death will cease, and all the souls which love has created crowd back at its summons to inhabit their perfected world.—Leigh Hunt.

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

LILY DALE NEWS.

Someone seems to be having lots of fun at the expense of the daily press and Lily Dale. Several reports, purporting to come from here as "special correspondence" or "special telegram" tell us of events that make us smile.

Some three weeks ago a report that a man had been here, got a communication that caused him to go home and engage a lawyer to look up some property matters and a few days after an attorney came along from the west hunting him up.

Another report in the Buffalo Sunday News of a visit here of a Hindoo medium, who was on his way to Lake Helen, and of the message he had to give. As there has not been a Hindoo here since August 1904, a year and a half ago, it makes us smile.

The latest is the worryment of the mediums at Lily Dale over the acts of the "National Convention of the Medium's Protective Association that met in Milwaukee recently." If there is a "Phenomenal Medium's Protective Association" that "held a National Convention in Milwaukee" recently, we do not know of it. We did have a report where about a dozen of the local mediums of Milwaukee formed an organization to further their own interests, and to guarantee each others mediumship to be genuine, but nothing of a national character. As there was not a public medium at Lily Dale, at the time the report was published, and there is but one here now, there could have been but very little excitement over the matter, even though there was a National organization that proposed to exercise a censorship over mediums.

If these reports originated at Lily Dale, they were made up out of whole cloth. If they were faked in the newspaper offices they called attention to Lily Dale, even though there was not a word of truth in them.

Harry Griswold spent Saturday and Sunday with his parents.

Mrs. Maggie Wildrick and daughter, Flossie, have gone to Buffalo for a visit.

Mrs. Maggie Turner has returned after visiting several places, in the practice of her mediumship.

A party of young folks enjoyed a pleasant evening at Dr. Hyde's, Friday, Dec. 15th, in honor of Mr. Reitz of Rochester, who is being successfully treated for a spinal difficulty by the Doctor.

N. C. Lutgen, A. H. Jackson and D. Pierce have nearly completed their labors on Hilltop cottage. When completed this will be one of the nicest cottages on the grounds. It is located near the Forest Temple and will be quite an addition to the view in that location.

Mrs. J. C. Scheu continues to improve as rapidly as is possible after so serious an operation. But it appears that Mrs. M. L. Scheu was more seriously injured in the elevator accident than was supposed at first, and she is not yet ready to return to her home. Misfortunes never come singly.

The odor of the festive skunk wafted to our nostrils almost daily keeps us informed that digging out skunks is one of the pastimes of a number of our citizens. The fur masquerades under a number of different titles and possibly some New York Swell's ermine is made from Lily Dale skunk.

We are informed that Mrs. E. D. Carver, a former resident, now of Buffalo, is quite sick at her home there. Mrs. Helen Reilly is caring for her. Mr. Carver is employed as pattern-maker by the W. W. Oliver Mfg. Co., manufacturers of jeweler's tools at 1489 Niagara street.

News comes from Lake Helen that Mrs. Emma Forbes and Ed. Scott were married there recently. Mrs. Twing officiating. The best wishes of the people will go with them in their journey thru life.

C. E. Chapman, General Agent for the Tompkins County Co-Operative Fire Insurance Company of Ithaca, N. Y., spent a day on the grounds in the interests of his Company. Dr. O. C. Shaw of Cassadaga has been appointed local agent and they are offering to insure our property at rates ranging about 20% less than the Board Company prices. As we understand that H. W. Richardson has insured thirty-

one cheese factories in which he is interested in this Company, its standing must be all right. We have always maintained that the rates charged for insurance here were higher than was warranted by the risk and this may be the entering wedge to help reduce them.

A party of friends arranged a surprise on Mr. and Mrs. N. C. Lutgen, and Saturday evening, December 16th, took possession of their home. The evening was spent in cards, crokinole and socially, until about eleven, when the lunch baskets were opened and refreshments served. It was a very enjoyable occasion and the surprise was complete.

CONFERENCE

There was a very animated discussion upon "The potency of thought" at Mr. Hutchinson's, Sunday evening. On account of the Christmas exercises there will be no meeting next Sunday evening. On New Year's Eve., a watch meeting will be held in Library Hall, subject, "Faith." There will also be a basket social at the close. All who attend are requested to bring a cup and saucer, as coffee will be served extra.

Buffalo Notes

N. H. EDDY, Correspondent.

The attention of the officers of Buffalo societies is again called to the request in last week's paper for their time and place of meeting. Only one responded. Kindly note and respond this week. [Ed.]

Sunday morning service was conducted by Mrs. Amanda Coffman, at the First Spiritual Church. Lyman C. Howe being present made some preliminary remarks, after which Mrs. Coffman gave a short address in behalf of the Cause and its workers. At the close of the morning service the Lyceum and Investigating Class convene for the mutual improvement of all.

Sunday evening, December 10th, the First Spiritual Church was filled with a large audience, some having to stand. Extra chairs that were brought in were quickly filled. A grand array of talent was present to interest and instruct those who came to hear of the philosophy and phenomena of Spiritualism, the demonstrations of which were par excellence. Mrs. Coffman spoke of the teachings of Spiritualism, both of the present and the past history, speaking of the time when slate writing was obtained by the apostles of old, when the Bible commandments were written, comparing same with the phenomena of the present time. Her lecture was not only interesting and instructive but some good points were made which could not but serve the purpose of awakening an interest in the minds of investigators. Then followed the spirit messages given thru the mediumship of Mrs. C. Lewis Chase, her guide entrancing her during the beautiful strains of music which were rendered by the orchestra of 6 pieces, furnished by Oscar E. Cott, of 170 E. Ferry street. They gave the opening piece and several others during the evening. The rendition of music by the orchestra was beautiful and was highly appreciated by all. Your correspondent heard the remark from several different sources that they wished they could have that music every Sunday.

Following Mrs. Chase, Mrs. Coffman requested to be thoroly blindfolded by some skeptic from the audience, and asked for some stranger to come to the platform. She submitted to test conditions and written questions were collected from those in the audience, and placed upon the table. The guide entranced her and the questions were read and answered, then the stranger took the paper and re-read the question, verbatim, as had been read by the spirit intelligence. Those receiving answers expressed themselves as highly pleased with the answer and communication received. Much interest was manifested by all in the audience, as they listened to the truths spoken, and many were heard to say, "It's wonderful."

Wednesday evening seance at the Temple, December 13th, was well equipped with mental talent, and an exceptionally large audience was present, and expressed much inter-

est in the messages and readings that were given. Mrs. Coffman, our regular speaker and medium, made a few opening remarks, after which Mrs. C. Lewis Chase was entranced and her guide gave some most excellent and convincing spirit messages. Mrs. Chase is a very fine psychic and message bearer, and is much appreciated by her patrons. Mr. Chase also gave a few readings from articles that were placed on table. After the singing of a song by the audience Mrs. Coffman occupied the remainder of the evening by answering questions that were collected from the audience, same being appreciated by the questioners. The seance was quite a success and many new faces were present.

There is much interest being awakened in the minds of the Buffalo people regarding Spiritualism. The First Spiritual Society has opened the door of the Temple free to the public both Sunday and Wednesday evenings. The matter of open doors was brought to the point of adoption by the plan and suggestion of Prof. Wm. Lockwood, who served our society during the month of October, and it is to him that we owe the praise of our successful achievements. He is an indefatigable worker for the Cause.

Margaret Wildrick, of Lily Dale, is spending a few days in Buffalo visiting friends. She expresses herself as being well pleased with her visit. She is stopping with Mrs. F. A. Stilson and daughters at 783 Seventh street.

The Harmony Circle Society held a card party Tuesday evening, December 12th, at the house of their president, Chas. Hulbert, 54 Morgan street. A good number were present and an enjoyable time was the result.

The Y. P. S. I. hold a social and hop Tuesday evening December 26th at the Temple. A good time is expected.

The Ladies' Aid Society connected with the First Spiritual Society, will give an entertainment and hop Friday evening, January 19th, for the benefit of the church. Come and bring your friends for a good time is assured.

The Ladies' card party of December 8th, was a grand success, a good number were present. Excellent prizes were awarded and all were treated to a bountiful supply of refreshments and an enjoyable evening was the result. Mrs. C. L. Johnson of 477 Seventh street, is President of the Ladies' Aid. She is a worker and a good entertainer. She has the assistance of Mrs. Phelps who has the natural tact of making it pleasant for those whom she meets and always has a helping hand to assist others.

Lyman C. Howe spent Sunday in Buffalo and was a guest of Mrs. Dr. J. H. R. Matteson. Mrs. Matteson is more than kept busy in her medical line, ministering to the needs of those who call upon her for her services, also outside of her regular business she finds many ways to mete out some tribute of kindness to others, always studying to see in what way she can benefit humanity and cheer them along life's pathway.

RESOLUTION.

Whereas, The Angel of Death has entered the band of Trustees of the National Spiritualists Association and borne our esteemed and honored brother and co-worker; Steven D. Dye, of Los Angeles, Cal., to the Immortal world,

And Whereas, We feel that in the earthly loss of Brother Dye, our cause has been called upon to part with another veteran and staunch worker for humanity, be it therefore

Resolved, That the National Spiritualists Association recognizes the fact while the Spiritual world rejoices at the advent of this friend and brother, our mortal ranks are weakened by his departure, and our National workers saddened by his loss. We pay our tribute of respect to his memory and extend to his bereaved wife and kins-people our expressions of sympathy and condolence, with the assurance that Brother Dye will continue to be on guard as their comrade and helper, and the friend of all humanity.

HARRISON D. BARRETT, PRES.
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If you are sighing for a lofty work,
If great ambitions dominate your mind,
Just watch yourself, and see you do not shirk
The common little ways of being kind.

If you are dreaming of a future goal,
When, crowned with glory, men shall own your power,
Be careful that you let no struggling soul
Go by unaided in the present hour.

If you would help to make the wrong things right,
Began at home; there lies a life-time's toil,
Weed your own garden, fair for all men's sight,
Before you plan to till another's soil.

God chooses His own leaders in the world,
And from the rest He asks but willing hands—
As mighty mountains into place are hurled,
While patient tides may only shape the sands.

—Ella Wheeler Wilcox.

the idea of "growing old gracefully" or similar apologies; but the fact remains that permanent youth and beauty are the desire of all.

How glad everyone should be to know that we may all retain and regain our youthfulness!

Do you know that the wrinkles on the face were not recorded until they had first been wrinkles in the mind? Many people secure the service of a skillful masseur to efface these undesirable lines with wonderful temporary success; but they are back in their accustomed place after a little while. The wrinkles on the face are only the effects of inner causes, and it is the mind that really requires treatment. The only lasting treatment for this purpose is self-treatment.

First you must realize that your face is the out-picture of your subconscious thought. It is an indication of your thought habits. To prevent or cure the wrinkles you must cultivate harmonious, fearless and merry thoughts. Your mind must dwell upon pleasant things, and you must be determined to do a generous share in making things pleasant. You must give up the habit of "wrinkling" your mind when things do not turn out just as you expected or desired. Don't try to recall all the sickness and sorrow you have experienced in the past. You need rather to concentrate on the happiness and the health you intend to express in the present and future. This mental attitude cannot fail to keep you in the spirit of youth. Nature is doing her very best each moment to give you an abundance of new life. You must give this new life due recognition. Welcome each new thought, and be perfectly willing to let go of the old and worn thought.

Of course you must not neglect your body from a hygienic point of view. Your body is well worth loving care. This does not mean anxious care, but happy earnest attention to the culture of health and beauty. You must freely breathe the pure air, welcome the sunshine, choose only vitalizing food, create a daily demand for a cool, sponge bath, practice regularly some simple exercises, and let your whole being blend in unison of life abundant.

—Magazine of Mysteries.

SEGNO'S GOOD MEMORY DRILL.

Let the person decide upon an hour or even a half-hour that he can devote to these exercises. They should be taken at the same time each day, the evening being preferable.

He should go into his room where he can be alone. Then take his thoughts back to the hour he awakened, and commence from that point to carefully and thoughtfully trace every action thru which he has passed during the entire day.

He should try to take each in its respective order, and he must not be in a hurry to pass to another event until he has carefully analyzed and lived over every little detail of the scene he is reviewing.

The ability to trace one scene or act to another, in consecutive order, will be a test of the memory. After having followed this exercise for a few days he will find himself taking a keener interest in the events of the day, and in his own actions.

He will unconsciously do this so that he can recall them more easily in his mental review. In fact, he will soon begin to observe little details that previously he would have passed unnoticed.

As he perceives he will learn to enjoy this closer observation, for his experience of yesterday will be remembered, and they will guide him in his actions today, and thus the sense of reasoning will also improve.

The increase in knowledge and the facts he will store up will make the exercise fascinating. It is not what a man observes but what he retains that makes him wise.—A. Victor Segno in Segno-gram, Los Angeles, Cal.

Let us be, at every moment, mastery of ourselves. By a single moment's forgetfulness, or one revolt of the will, we may destroy all the self-control we have so slowly succeeded in acquiring.

The Hindoo Mother.

The relation of a Hindoo husband to his wife is not like a contract sanctioned by the court of justice, but it is a permanent spiritual relation which binds two souls together. A wife is regarded, therefore, as a true helpmate in the spiritual progress of the soul life of her husband, while a faithful husband is considered to be the greatest blessing in the earthly and spiritual career of his wife. When she becomes a mother she represents divine motherhood and holds a unique position in the household.

A Hindoo mother is actually worshipped as a living goddess by her children. The children are taught to obey their parents implicitly and to serve them like earthly deities as long as they live. To support the parents in their old age, to look after their welfare and to fulfill their desires are the duties of children in every Hindoo household. But a mother is considered to be "greater than a thousand fathers."—Swami Abhedananda in Good Housekeeping.

The Chief and the Missionary.

Once upon a time a great preacher came to the camp of the Muskogees and had a powwow with Chief Tume-chichee. The great preacher insisted upon leading Chief Tumechichee to the cross, saying: "It is too bad to have no religion. I have and to spare. Come and be a Christian, and, lo, you will be great in the land. Pray, and the Great Spirit will hear you and grant your prayer. You and your people shall not want anything." The old chief listened attentively and answered: "I do not like your religion. It makes an unworthy man too familiar with the Great Spirit, and too much praying may cause one to ask for too much. Before you came to my camp I and my people believed the Great Spirit would continue to take care of us, as in the past, and our faith is still unchanged. We cannot embrace your religion." So saying, the old chief retired to his wigwam.—Eufaula Journal.

Superstition of Devonshire.

Devonshire is known to the world for its superstitious usages, which defy all efforts to uproot them. To name only one example, when a person dies all the relatives must touch the body or they will be haunted by the ghost of the dead forever after. A superstition not so local in its observance is that of beginning no task on a Friday. The writer recently encountered a girl who, receiving notice to change from one room to another on Friday, insisted upon doing it on Thursday instead. But the most curious instance of superstition—and this, too, is met with much nearer home than Devon—is surely that which prescribes that when, say, a domestic servant has broken a piece of crockery she is bound by fate to break two other pieces. So far is this idea carried that the writer knows a case where flowerpots are kept for the special purpose of being broken to appease the fates.—London Chronicle.

An Irishman's Reason.

Sheridan Le Fanu once asked an Irishman what was the English of "Carrigtuohill."

"I never heard any English or Irish name upon it, only 'Carrigtuohill' alone," was the reply.

"I know," said Le Fanu, "it has no other name, but I want to know the meaning of the name."

"Well, now, your honor," he replied, "I never heard any meaning for it only 'Carrigtuohill' alone."

"I know 'carrig' means a dock," persisted Le Fanu, "but what does tuohill mean?"

"Well, now, your honor, it's what I can't tell you why it's called 'Carrigtuohill,' unless it's because Mr. Coppinger lives below there in Barry's court."

Big Tailed Sheep.

A species of sheep in the east, common in Syria, is so incumbered by the weight of its tail that the shepherds fix a piece of thin board to the under part, where it is not covered with thick wool, to prevent it from being torn by the bushes, etc. Some have small wheels affixed to facilitate the draggings of these boards after them. The tail of a common sheep of this sort usually weighs fifteen pounds or upward, while that of a larger species, after being well fattened, will weigh fifty pounds.

The Heartiest Meal.

Let your heartiest meal be at night or whenever your work for the day is over. Fruits, toasts, soft boiled eggs and oatmeal make a good breakfast. When the intermission between hours of labor is short no heavy food should be taken into the stomach. Hundreds of people who eat heartily and return to work immediately afterward have dyspepsia.

The Nemesis of Chautauqua Lake.

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HOW TO BE YOUTHFUL.

There is not a woman in the world, and I doubt if there is a man, who can watch, with pleasure, the lines gathering in the face and the gradual loss of the contour of youth. Some may attempt to cover their sorrow with such sentiment as

the idea of "growing old gracefully" or similar apologies; but the fact remains that permanent youth and beauty are the desire of all.

THE SHAKERS.

BY LIDA BRIGGS BROWNE.

Owing to the recent peace convention held at the Shakers community at Mount Lebanon, N. Y., and the distinguished persons who participated in their efforts to bring about arbitration in the settlement of all quarrels between nations, the public eye has been turned in their direction. In the mad rush of active life, few have realized that almost hidden away from the world, dwell hundreds of people who live a quiet, peaceful, yet industrious and contented life.

There are fourteen of these Shaker communities scattered in various parts of this country, but the one at Mount Lebanon is the largest and most flourishing. Here there are four distinct families, each having their own dwelling-houses, barns, work-shops, store, dairy, laundry, farm-land, stock, etc. Each family sells their own produce and conducts their own business. They live cooperatively and thus own all things in common, the women equally with the men.

In riding from Pittsfield, Mass., to Mount Lebanon, a distance of eight miles along the smooth state road, one passes through a beautiful section of the country. When within a few miles of their destination, one can look from the high road down into a beautiful valley, where resting in peace and quietude is the Shaker village. For five miles you ride through land owned by them as they possess thousands of acres, and have some of the best buildings, orchards and livestock in the country. They have their own water-works and the large reservoirs are situated on the Mount or high land from which its name is derived, and where the early settlers used to hold religious services.

Aside from the farming, each family has its separate industry. One family makes chairs; in another the Shaker cloak, fur gloves and put up medicine; in another they make carpet beaters, fancy articles and woven mats. Putting up garden seeds used to be quite an industry among them, but has been abandoned of late years. Their stores are filled with dainty articles made by their nimble fingers. The women are noted for their fine cookery, and their jellies, jams and preserves bring a high price when offered for sale.

One of their buildings can accommodate 200 persons. Most of them are four or five stories in height and have all modern improvements, gas, running water, telephones, etc. All buildings are divided by wide halls and the men dwell on one side and the women on the other. They live celibate lives.

Their business is managed by a board of trustees consisting of two brothers and three sisters—that is the way they address each other, as brother and sister. There are two elderesses and one elder to attend to the spiritual needs of each community, also one deacon and three deaconesses to assist in church affairs and help arrange things harmoniously. The women greatly outnumber the men, and have an equal voice in the management of all affairs.

On Sundays they have one public meeting, either in their church or if the weather is inclement, in a large room set aside for that purpose in the family building. In the afternoon the young people have their Bible-class. The public services consist of reading from the scriptures, singing, speaking by the members as the spirit dictates and marching. The religious dance is now omitted, but in years gone by, when there were hundreds of young active people among them, they went through many figures while they sang, moved their head and arms and kept time together. These figures were called the hollow square, square order, round dance, quick dance, solemn march, etc.

It is a pretty sight to view the Shakers during their public services, especially while they are marching. The sisters are dressed in a quaint costume of drab silk and linen woven together, made of plain waist and full pleated skirt. A silk kerchief is daintily pinned around their white collars. On a white lace cap adorns the head. On the street they wear the Shaker bonnet made of rye straw, bleached and woven, with a neck of silk at the back to cover the neck and tied under the chin with silk ribbons. The brothers are distinguished in costume from the or-

inary citizen only by their broad brimmed hats and their long hair which often rests in curls on their shoulders. They all say "yea" for yes and "nay" for no.

In years gone by they have taken under their hospitable roofs, hundreds of children, many of whom were orphans and have given them a good education, taught them trades and fitted them to be useful members among them. Yet when they arrive at maturity, many forsake the home and go into the active busy world to do for themselves. Schools are held eight months out of the year, but there are so few young folks among them now. They have their reading room libraries, etc.

The name Shakers was given them in derision by outsiders on account of the way some of them were acted upon by unseen forces to shake. Their real name is United Society of Believers in Christ's Second Appearing. The sect began in this country in 1774 when Mother Ann Lee with a party of eight came from England and settled in the woods at a place called Niskuna near Albany, N. Y. Several other communities were formed in 1792 and they grew and flourished in worldly prosperity. Previous to 1840 they had much phenomena among them, such as visions, trances, speaking in foreign tongues, inspirational poems, songs, etc., but these are of rare occurrence among them today, as these gifts were taken out into the world as was prophesied they would be.

No one visiting them can leave without being impressed with the sincerity, earnestness and purity of their lives. They seem harmonious and contented and send out an influence for good to all with whom they come in contact.

HE INVENTS NAMES.

The Odd Profession of a Man Who Does a Large Business.

The sign read, "John Smith, Namer," and a passerby, with an inquiring turn of mind, after puzzling over it for a time, went into the office.

"What is a namer?" repeated Mr. Smith. "Well, a namer is one who makes his living by supplying names for new things—names for new parlor cars, toilet soaps, collars, hotels, candles, suspenders, massage creams, apartment houses, and so on." He opened a volume marked "Order Book." "Here," he said, "are the orders that have come in today. From Philadelphia an order for a name for a patent potato masher, from Chicago a name for an expensive and aristocratic hotel, from Cincinnati a name for a new sausage, from San Francisco a name for a woman's five dollar shoe. "It is not easy to name satisfactorily so many things. For the fashionable hotel, I shall choose a saint's name or an Indian name, for both have an aristocratic sound. St. Regis, St. James, St. Mark, Algonquin, Iroquois—there is something select about them all, isn't there?"

"A distinct trend in names nowadays is toward new words, meaningless words, that yet seem fitting and attractive. I'll invent a new word for the Philadelphia potato masher, something like Slosbo or the Slib or Quosh—something with a mashy sound, you know."

"The five dollar shoe will be a hard one to name. Five is a good price for a shoe, therefore the name must be an aristocrat. I'll call it the Helen Page, the Mary Vanderpool or the Consuelo. If it was a cheap shoe I'd call it, say the Kumfut."

"Sometimes I submit fifty names before a suitable one is found. Sometimes I fail altogether to find a satisfactory name, but in that case I am paid, just the same, my retainer, a fee of \$10. The hardest things, the easiest things, to name? Well, all are hard, none easy."—New York Press.

Poor Shakespeare!

Poor Shakespeare! We thought that the controversialists would admit at least that he wrote "Romeo and Juliet." In a story entitled "The Dead Man's Chest" in the Booklovers' Magazine Herman Knickerbocker Vele does not even give Bacon, the second aspirant to the honor, the credit. Imagine the audacity of a man who writes a story in which Will Shakespeare and Francis Bacon go on a spree together, and the former has a fight, while the latter is made ill by his first pipe. When they get home they find the MSS. of "Romeo and Juliet" in Kit Marlowe's trunk and have a spirited argument as to who shall sign it. Will Shakespeare finally agrees to sign it.

Bacon is occupying the room of Kit Marlowe, who recently died. The question as to who was the author of Shakespeare's plays has always seemed like the famous conundrum as to the color of Napoleon's white horse.—Exchange.

Now is the time to Subscribe.

How to Become a Medium.

A reader sends the following question: "What conditions are required to produce materializations? Can they be obtained by three persons sitting together, one of them being in a curtained-cabinet?"

But in addition to this he writes that he has been a Spiritualist for twenty-five years and has "read and studied the question in all its varied aspects." Furthermore that he has longed to be a medium, so that he could more fully realize its nature; that he has "spent hundreds of dollars in so doing, yet is as far from mediumship as ever—how is that? Is mediumship a delusion?"

He continues and says that "nineteenths of what has been told him by public mediums has proved false," and he therefore "feels inclined to leave it alone." But he regards the philosophy of Spiritualism as a "broad and rational theology," and is satisfied with that, tho still craving for more light.

As this case needs comment after answering the question, and which we do because it fits many others in the same state of mind that our correspondent finds himself in, we deviate from the rule, trusting that this will not be considered personal.

In reply to the question concerning materialization we would say that the conditions required for results are varied. Those who feel that they can obtain materialization will also be impressed what to do; for every medium requires different conditions or modes of development. Tho the best mode is not to sit at all, but to await its development naturally, when manifestations come spontaneously—generally beginning with raps, and ending with unmistakable evidences of the coming phenomenon—it is time enough to form circles, and then only by inclination as the medium, him- or herself perceives—not by suggestions of others, or what spirits may give in the presence of these others. The best mediums—from the nature of their fine attunement—get the best direct information and what is best for their development in the presence of others or from a circle where mortals do their own thinking. Let the medium's spirit do the thinking for the medium when it concerns his mediumship. Not we, but only they know how to deal with their charges. Inclination will guide the medium for proper unfoldment.

Imagination and desire, however, lead many astray to sit for development, and waste precious time. They hypnotize spirits and mediums into giving them what they want said, and then denounce both as frauds. Mediumship can not be bought or forced like cabbages with phosphates. It is a natural talent (a spiritual gift), like music, mathematics, or mechanism. But by a practical attempt at spirituality (moderation, modesty, and morality) we may grow into it. To such it will not prove a delusion, either in self or in others. But where one feels inclined to leave it alone, he may be acting on the suggestion of his spirit friends for his own good. It may be the first indication of natural mediumship, and by giving up the desire or mechanical routine of sitting, he will be in a better condition for his spirit friends to develop him.

In addition we would say that either twenty-five or forty-five years of study or reading on Spiritualism will not give as much information on the true nature (the cause) of it, as five years of self-study. For if we all knew as much about our own selves as we do about our neighbors we would be much wiser in many respects. A nearer acquaintance with self brings man into closer relationship with nature, through this with mediumship, and the way to develop it to its best advantages.

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| No. 1 | | | IN EFFECT NOV. 5, 1905. | | | No. 2 | | | No. 4 | | |
|-------------|------|-----|-------------------------|-----|-------|-------------|--|--|-------------|--|--|
| A. M. P. M. | | | | | | A. M. P. M. | | | A. M. P. M. | | |
| 7.00 | 8.00 | Lv. | Dunkirk | Ar. | 8.40 | 8.00 | | | | | |
| 7.10 | 8.10 | Lv. | Fredonia | Ar. | 8.52 | 8.52 | | | | | |
| 7.14 | 8.14 | Lv. | Laona | Ar. | 8.58 | 8.58 | | | | | |
| 7.25 | 8.25 | Lv. | Lily Dale | Ar. | 9.11 | 9.25 | | | | | |
| 7.37 | 8.37 | Lv. | Cassadaga | Ar. | 9.28 | 9.25 | | | | | |
| 7.44 | 8.47 | Lv. | Moons | Ar. | 9.30 | 9.18 | | | | | |
| 7.53 | 8.55 | Lv. | Sinclairville | Ar. | 9.31 | 9.11 | | | | | |
| 8.03 | 9.03 | Lv. | Gerry | Ar. | 9.44 | 9.01 | | | | | |
| 8.14 | 9.14 | Lv. | Falconer | Ar. | 9.50 | 9.01 | | | | | |
| 8.45 | 9.45 | Lv. | Jamesstown | Ar. | 10.00 | 9.18 | | | | | |
| 7.45 | 8.45 | Lv. | Jamesstown | Ar. | 8.00 | 9.15 | | | | | |
| 8.10 | 9.10 | Lv. | Falconer Junction | Ar. | 7.30 | 9.44 | | | | | |
| 8.03 | 9.04 | Lv. | Warren | Ar. | 6.50 | 9.02 | | | | | |
| 10.25 | 8.20 | Ar. | Tiustville | Lv. | 5.30 | 2.40 | | | | | |
| A. M. P. M. | | | | | | A. M. P. M. | | | A. M. P. M. | | |

SUNDAY TRAINS.

Leave Titusville 7 a. m.; Falconer, 9:06; Lily Dale, 9:45; arrive Dunkirk, 10:15.
Leave Dunkirk 1:00 p. m.; Lily Dale, 3:33; Falconer 4:11 p. m.; arrive Titusville 5:20 p. m.

Central Standard Time is one hour slower than Eastern Standard which is used by the towns along this line.

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My dear, good doctors, your medicine has done me more good than any medicine I have ever taken, and I shall always praise it very much. My advice to anyone that is sick is to take your treatment.

This is all at present except my very best love from me and also to the band.

BELLE TRAVERS, Watsonville, Cal.

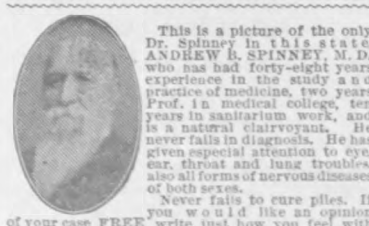
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I can never tell how thankful I am, and you can publish this letter if you like, and I would be glad if you would, as I have never seen a testimonial from Missed, and besides I want people to know what you can do for sufferers.

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EVA A. CASSELL.

We had the usual hard labor of tramping through the woods for vines and evergreens for decorations, and I remember distinctly, the creepy, uncanny feeling I had as night drew on and I went out of doors. Something seemed to overshadow and invariably I glanced

LYWAN C. HOWE.

EDITOR SUNFLOWER:—

I am surprised at your position on the cost of vegetable diet. By vegetable, of course, we mean all foods that are not animal, such as fruit, nuts, pulse, grains all kinds, potatoes, turnips, etc. I have not the figures at hand just now, but I have seen carefully prepared estimates, showing that the cost of raising bees from the calf to 3 or 4 years of age, and then fattening for the slaughter, makes the meat 200 to 300 per cent more expensive than a vegetable diet. You surprise me again when you say: "For a workingman to assimilate the vegetarian foods of today and get sufficient to carry him thru with his labors, he would soon ruin his stomach!" Many tests have been made, and so far as I have known, in every case the vegetarians have shown the best muscle and greatest endurance. I have known men who abandoned all meat diet and their health and endurance was greatly increased. M. S. Ayer of Boston Temple fame, has not tasted meat in many years.

I have seen a number of references to the Japs and Russians. Personally, I think it a weak argument. The Japs are patriots. Their education is calculated to make them live and die for their country. Shintooism, their religion, teaches them that by no other means can they reach so high a plane as by dying for their country. The evidence is shown in the case where they went down with their ship without an effort to save their lives rather than go back without it. On the contrary, the Russians have been held in bondage and ignorance, they have grown large, logy and stupid. They have no hope, no ambition to spur them on to deeds of valor. They were driven to a war they did not endorse, torn from their

SUFFERING.

(BY VICTOR DANIELS)

Effects are usually perceptible even to dull minds, when they relate to the condition of the body, or to some unexpected and radical change in the physical world which they are acquainted. The philosopher seeks for causes, and under the guidance of Reason endeavors to find the explanation for all kinds of phenomena. Bodily pain is no exception to this rule. It is the effect of a cause, directly or indirectly, and is an outspoken warning that the law of physical life is being violated—too often and too far. It is a command to the individual to retrace his steps in order that his whole being may again be in perfect accord. Disease is the lack of ease—the absence of harmony, and its cause, when removed, is found to lie in the realm of mentation. Let the will act only along perfectly natural lines, and the physical body never tires, never grows ill, never fails to do its whole duty, never refuses to act in harmony with the real man, who lives forever out of sight in the realm of the Invisible.

Strange as it may seem, physical pain is not of itself necessarily real suffering. Aches, stings, throbs, and keen agony may result from broken bones, severe burns, frost bites, knife wounds, and their concomitants; yet these, bad as they are, difficult as they are to endure, may not be even related to suffering. Suffering arises from something of far greater import than an outraged nerve or other petty physical ailment. All ills of the body are indices that repairs are needed—that a return to first principles of righteous living is an absolute necessity, otherwise the machine can run over the roadway of being no longer. Physical difficulties disappear as the equilibrium is re-established and the body and its master are again at one in purpose. Suffering is more subtle, therefore, more potent in its influence over the individual to whom it pays its visits. The greatest sufferer may be in perfect physical health and hardly knows what an ache or pain is.

A man may not be hungry in a physical sense, nor deprived of any bodily comfort. Let us consider him merely as a man—a man whose Soul has been quickened into intense activity, and has made known its commands wholly without resort to words or to material means of any kind. Such a man is a soul, therefore he is living the realities of existence—not their shadows. He may have committed no crime, nor sinned against anything that is pure and holy in life. He may have striven to do, and missed the goal. He may have endeavored to be of service and been too late. He may have sought to bless, yet revealed only the reverse side of his shield. He may have prayed and heard his prayers as echoes among the hills dying away in horrible phantom laughter. He may have loved and had his love thrown back against himself, rendering him insensible to the sweet music of the spheres, and dulling his ears to the cadence of even the songs of angelhood. As each of these experiences became his, no doubt there swept over his being a sense of agony so poignant as to defy language to describe it in words. Language is often too poor to tell a sufferer's story even to one who sympathizes with him—so far as that one has had experiences like unto his own.

No doubt he felt as if some monster had fastened a vise about his heart, and, at regular intervals, was turning the screws to press the last drop of bright red blood from out the ventricles. At every seeming defeat, or demonstration that brought no outward returns, not only will the vise be in action, but around his head there will seem to be an iron band, clamped to his cranium with the cruellest of devices, driving sharp steel thorns to the very center of his mental brain, causing such suffering as was never brought forth by thumbscrew, nor yet by nailing to a cross. It is a condition of mind—felt—realized—lived—endured—until death? Oh, no; the pleasure of escaping from the body is denied the real sufferer. He is forced to stay on earth and—suffer. Perhaps it is his Karma! Even so! Is not Karma merely the sum total of all possible ex-

periences of both body and soul? Then, are not all things necessary for you and for me, ere we are privileged to enter upon the cycle just above us? What are defeats, misunderstandings, rebuffs, falsehoods, villifications and condemnations but necessary steps upward toward God?

But pitying Nature—(our Father and our Mother, too) is kind. There is a limit to suffering and to all its attendant phenomena.

No man is called upon to endure too much. No man ever exceeds his limit. When the limit is reached, blessed oblivion comes, and he is blissfully unconscious of all things seen and unseen. Surely there is no lack of Infinite justice, nor of Infinite love in such a case as this! Let sorrow after sorrow be his; let tragedy come; let agony unspeakable be his portion—yet he will be upheld, protected, sustained through them all.

The "Everlasting Arms" around, above, and below him. Besides this, each experience steels his nerves, strengthens his muscles, toughens his mental integument, until it is no longer over-sensitive to every passing breeze. "But the heart—the heart! Does it not lose its power to feel? Is not he a dangerous being who is not capable of feeling for others, by reason of a hardened heart?" Possibly his heart does grow seemingly hard—perhaps he does lose his sense of acute feeling—what then? Had these changes not come to him, he could not have done his work. Like a sensitive plant, he would have been swayed by every passing emotional breeze, and would thereby have lost his power. Tears are not always signs of real feeling. They are often makeshifts to blind the onlookers to the real purposes of those who shed them. The calm man is oftenest the strong man.

But—there is a deep pathos in the life of him who loses the heart's pulsing emotions and becomes incapable of responding to the enthusiasm of youth, or of loving impulse. He has lost something—a divine something, for which he will have lifelong regrets. Yet if he makes good use of his new-found power, he will become a Savior unto the world. If he permits it to turn his nerves to iron, and his blood to vinegar, he becomes—a blot upon civilization. The piece of the Magic Mirror that fell into the eye of little Kay in Hans Christians Andersen's story of the "Snow Queen," will be in his own, and his heart will indeed be ice. The beauty of the Snow Queen will dazzle him and blind him, while her kisses will be as were those received by little Kay. His heart—a lump of ice—will not throb in any cry of distress, nor beat in sympathy with that of tender-eyed Gerda. (He needs regeneration!) In that condition, he can never spell E-T-E-R-N-I-T-Y if he tries ever so hard. What suffering has taught him has been lost, and the lesson must be relearned. The wicked atoms of glass must be withdrawn from the eye and the heart at the same time. This action will perhaps cause indescribable agony—but it again is God's schoolmaster to lead the sufferer to the Christ of understanding.

Gerda's tears thawed the heart of Kay, washed the poisoned glass therefrom, and caused his own tears to cleanse his eye of the same offending influence. He suffered and she with him. No vicarious atonement, or suffering? Oh, Man, how little do ye know of thine own soul! Suffering is often keenest in its vicarious expression. Mother, father, wife, child, is not that statement a true one? Then be thou the forgiving Gerda and let thy tears wash away thy loved one's sin. He who helps a striving mortal to find the way toward God becomes Godlike. Friend, hast thy heart become icy under the influence of Suffering? Hast thou become blind to the glorious sunlight, unresponsive to all of the radiant beauty of the Universe? If so, then thou art indeed miserable and thou art sorely in need of Gerda's presence. What is she? Love—pure, unselfish Love—giving all—asking for nothing. When Reason has become cold and unfeeling, when his smile is icy, and his touch benumbing, when his unsolved problems bring despair, and when the hatred and distrust of men have destroyed pensibility—then Love has her chance to work a seeming miracle. She purifies the heart, cleans the eye, steadies the brain, enriches

the mind, strengthens the will, and sets the soul in action by giving Reason back his power to feel. Prayer is her hand-maiden, Religion her twin-sister, the Angels her helpers, Suffering her John the Baptist, Unselfishness her Christ, and God is her Father, Mother—yours, mine, and all others of the race as well.

A Lecture Through the Mediumship of Walter T. Cooke.

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Spiritualism is also naturalism; we who have passed to the higher life realize this grand truth more forcibly and realistically than we ever did in our material lives. The God of Spiritualism is the God of Nature and all things being natural, therefore our God is a natural God, a being of love and truth in whom no error or falsity is found and from whom no error or sin ever proceeded.

We would say that all error and sin originates in the human heart and mind of man, when he perverted from the divine godliness of his higher and better nature drifts into dark ways. The trees and flowers of the material plane of life are but the outward physical manifestations of Supreme Being, the God of Nature, the God of Spirit and the hand that holds all things forever in majestic power and divinity.

Our God and Savior we may see in all things that are created if we but look and we are exhorted in that good book, the Bible, "Seek and ye shall find." This is as true today as it was in the days of apostolic history and the history of the Holy Land, and its many inspiring and impressive spiritual manifestations spoken of as miracles.

God is spirit pure and undefiled, from whom man originally came pure and undefiled, but through his intense longing for knowledge he reached out his hand plucking the fruit of the knowledge which was then forbidden to him. Had he been contented with his present state he would have progressed and learned more of truth, which though denied him immediately, was his divine birthright and eventually would have become the priceless pearl of wisdom and truth to him.

But having fallen from his original state of purity, and therefore fallen from spirit into matter, he must undergo the earthly pilgrimage of sorrow and labor until he reaches that great transition called Death, when he is once more born into the life of spirit and truth.

As he is worthy of more truth and wisdom so he obtains, but if he becomes listless and tired of the many beauties and truths of that great life, the ultimate and true life, in such measure as he is dormant and unprogressive just in such measure is knowledge and truth withheld from him.

But when the scales drop from the eyes of his soul and he sees the great truth of spirit and progress then is light and knowledge, wisdom and truth, his to hold forever throughout the endless cycles of eternity. Thus Spiritualism teaches that God is a being of almighty spirit and power, that the belief of Modern Spiritualism might more appropriately be called Modern Naturalism, which it truly is, and that man is more truly spirit than matter and that spirit is ever progressive.

Therefore man must ever be progressive and pass from evolution to evolution of finer sense and spirit perceptivity.

Just a little bit of feather
And life and song, all held together
By a heart almost too small to beat,
And cobweb wings, and twinkling feet.

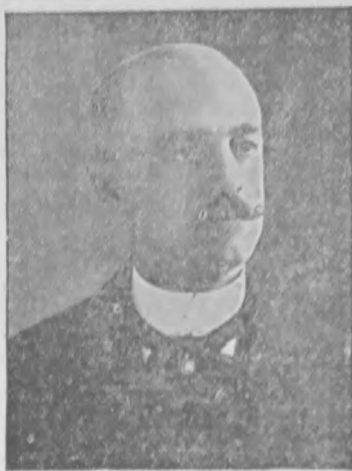
Where, in a body as small as this,
Does he store the passion of joy and bliss

Of life in its utmost ecstasy
Which his little throat pours out to me?

No shadow of fear his heart can know.

Chide your soul little; cheer it much.
Cheer it with thoughts and words and actions of a wise, humane, noble and heavenly sort.
Fret not against nor brood over the limitations of your lot, but consider its divine possibilities. What you can do, let that have your heart and mind and strength.—Nicholas E. Boyd.

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