

THE SUNFLOWER

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

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REVIEW OF PASSING EVENTS.

DEVILISM.

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

FELIX SCHELLING—A WORTHY
EXAMPLE.

Felix Schelling is a noted musician and composer. Many of his compositions have met with remarkable success. He is spiritual in character and all his life, of more than four score years, he has lived and moved in an atmosphere above that of ordinary men. After many years in this country, where he engaged in teaching and giving public entertainments, he returned to his early home in Switzerland, where he is enjoying his declining days among the alpine scenes which present to his fervent imagination their sublime beauties.

He read of the work the National Spiritualist Association was engaged in to assist needy mediums who had given more than they had received, and his sympathy was aroused. He had been, all his life, too enrapt in his art to give time to making money and he found himself unable to give as he desired.

And now I come to the point of most delightful filial affection and duty. He wrote to his daughter in this country, telling her what he desired, and she, to gratify her father, though not identified with the cause, sent the five dollar she wished to contribute. Such a daughter is a treasure of which a parent may be justly proud.

True, the donation is not large, but the sympathy and appreciation of the object and aims of the Association are measured by his earnest spirit. The gift of millions by the money kings are dwarfed in comparison.

In a letter accompanying the gift, he speaks of his wonderful preservation and remarkable endurance with the bicycle. Last May, at a great festival of the Bicycle Union of Italy, held at Milan, with attendance of 14,000, he received a silver medal over a host of competitors.

MAGNETIC OR SPIRITUAL HEALING.

Healing the sick has been an acknowledged credential of the religious teacher since a thought of religion entered the mind of man. All the great and small religious systems, present it as evidence of their divine source. It is the sheet anchor of the Christian Scientist's faith. Jesus was acknowledged as divine because he healed the sick.

Spiritualism is not an exception. In its early years healing mediums were efficient in making converts. The seemingly miraculous cures of Dr. Newton made thousands of believers.

Yet, and it is a remarkable fact, this phase of mediumship has received little attention from researchers, and the Psychical Society have not investigated it. The thousands of magnetic healers, and those who heal by spirit power, have pursued their quiet way, and no one has sought to record their manifestations or explain them. There are, perhaps, many fraudulent healers, but no one has sought to expose them, and the public cannot by any credentials, know the genuine from the false.

Yet healing is among the most common forms of the manifestations, and has been and is an important factor in ameliorating suffering and making converts. That it is not more generally recognized is because it is usually developed in the home circle, and few make it a business; whenever this is done there is usually a waning or departure of the power. While it must be admitted that the laborer is worthy of his hire, the most successful results of magnetic healing must come

through devotion to the object, pure, unselfish love, which prompts desire to assist others, without a thought of pecuniary recompense.

Such a magnetic healer is Margaret Coe of Norwalk, Ohio. For more than twenty years she has been before the public as a healer.

Quiet, unassuming, and refined, without the least touch of the positive, assertive manners supposed essential to the magnetist, she comes into the presence of the sick like a benediction. Whenever called by sickness she attends and gives her best efforts to heal and save. The most indigent receive the same attention as the wealthy. She does not ask if she will be rewarded. Her reward is in the consciousness that she has alleviated the sufferings of others.

It would require a large volume to record even a part of the cures she has performed during these twenty years, some of which, to my personal knowledge, border on the miraculous.

Because of her helpfulness her patients have been generous, and although she has given all her time, she has not suffered. There is no distinction of class among those who employ her. Her clients are of all beliefs, or of no belief, and there is not the least prejudice expressed against her by the physicians of the various schools in her home city. Recently, she has, at the request of prominent physicians, established a quiet sanitarium where they can send patients whose illness is complicated or critical, for her care.

She has gained this enviable position by the success of her practice. She has not advertised, and her name has not been widely known in a spiritual paper. She is one of the army of workers who conscientiously do their duty and shrink from the reporter.

The key to her success is her wonderful magnetism, to which must be added her unselfish devotion and unselfishness of purpose. There is no commercialism in her practice, and so far from discrediting her, physicians brought in contact with her, give her unqualified praise.

PROF. EDGAR L. LARKINS HITS OUT
WITH HIS SHALALLAH.

Prof. Larkins is the observer at the Lowe Observatory. Perched on the top of Echo mountain, California, he gazes through his mighty telescope across the abysses of space and notes the revolution of the spheres. It is a sublime avocation and should, more than any other, spiritualize and uplift the mind.

Prof. Larkins, one of the most eminent astronomers of his time, gazes on the resplendent stellar systems, and seeing no footprint of the God of popular theology, refuses to see more than the conflict of forces. With an intellectual endowment equal to the understanding of the laws of the universe he would believe that he is simply a wave thrown up by those forces, to sink again in the great current.

In an article in the English Mechanic, of course written to please the mechanics of England, he attacks Spiritualism in a manner unique for a "scientist."

He says: "But another monster, so terrible that statesmen are beginning to tremble in its presence—Spiritualism—malignant hypnotism, is growing faster than any historic religion. Every town and city is infested with horrible mediums. Gold in rapidly rolling streams is flowing into their awful clutches. Our social state is being disturbed, while asylums for the insane are being filled to the doors. This horror will disrupt this great nation; the government is powerless to wipe it out, because advantage is taken of that clause allowing freedom in religion."

A formal argument is not called for, against this frantic attack, which every Spiritualist knows is false, unjust, and unworthy of being written by one calling himself a scientist. Science is calm, impar-

tial, slow to admit and slow to condemn.

It is not true that "statesmen tremble" in the presence of Spiritualism. Many of the greatest are Spiritualists.

It is not true that "asylums for the insane are being filled to the doors" with Spiritualists.

It is not true that there is danger "that this horror will disrupt this great nation."

The inference that the government desires to "wipe it out," but is restrained by the constitution, is not true. There has been no demand made on the government to restrain Spiritualism.

Prof. Larkins writes for the information of foreign readers. What idea would they form from this paragraph, which is a distilled, poisonous libel, sent out to prejudice and harm a cause of which the writer, by his own words, knows nothing.

I admire Prof. Larkins. I am gratified to write his name on my list of friends. The more am I bewildered by this paragraph which seems the rant of insanity, and I doubtfully question: Has the observer of Echo Mountain fallen under the malign influence of satan or the Dog Star.

We regret that Prof. Larkins has thus expressed himself—regret not for the harm its publication may do the cause—but for him. He may sometime investigate the phenomena, and if he does this honestly, he will have to change his views. It will not be pleasant for him to say: "That was all rot I asserted in the days of my ignorance."

Immortality and Reason

The man who reasons on the wonderful fact that it required ages, from common star-dust thru innumerable chemical processes—to evolve a human being, can not conscientiously doubt that nature is also capable of taking care of that being after physical death, tho the same may not be cognizable to ordinary sight. The average thinker has reasoned himself into a belief that universal law exists.

Tho beyond sentient or demonstrable proof yet he will stubbornly doubt even a possible future life for himself because nature will not lay the proofs at his feet. Did she ask him to believe in law? One must be sought as well as the other, and both will remain true, whether he believe or not. Immortality is proven, and is a matter of absolute knowledge, while law, or what is believed to be law, is but a hypothetical construction of something not yet understood.

What if material or spiritual science should prove that the planets of a solar system are whirled around by the motion of the ether direct instead of the so-called centrifugal and centripetal forces? Would this not produce a revolution of ideas in the minds of scientists in regard to other interstellar theories? Psychical research has revolutionized the theories of many concerning man's mental or spiritual nature. This new science may also uncover something that will revolutionize the beliefs of material scientists concerning law and evolution. But like the former it would perhaps be rejected because new, and because Materialists are as much wedded to old beliefs as certain Church-people are. They accuse their Church-brethren of not being able to reason, while they won't. Ignorance and stubbornness may not be of one parentage, but in the light of reason they are classed alike.

ARTHUR F. MILTON.

The Nemesis of Chautauqua Lake.

BY HON. A. B. RICHMOND.

We have some copies of this interesting cloth-bound book left. Do you want them during December at 30 cents, postpaid? If so, send us your orders. They are another nice Christmas present.

"Between the most opposite beliefs there is usually something in common."

MEDIUMISTIC EXPERIENCES.

Continued.

EVA A. CASSELL.

During that winter while in my city home, I began to feel strange sensations in my arms and hands, particularly in the night. I would wake up and feel that I could not move my arms and my hands would be numb. I could not think what was the matter with me and my family physician was perplexed. He told me I imagined it, but I did not. When I stood at the tub washing my arms tingled and a creeping sensation swept over me. I had no idea that spirits were the cause of it. I had seen nothing more of the Indian and had about forgotten Spiritualism. But when spring came and I again returned to Onset, I met a medium who said, "There is a band of spirits who are trying to develop you for a medium, and just at this moment I saw an Indian squaw who throws over you a magnetic current which produces a strange sensation, a tingling over your body. Whenever you are working hard she gives you strength in this way."

This was news to me and I asked, "What is it that makes my hands feel so queer at night? When I wake up they feel numb and seem so large that I am worried."

She laughed and said, "Well, if you come across any one who is sick just put your hands on them and cure them."

For a while after this I thought deeply over what the medium had said, but eventually it passed out of my mind. But one day my husband brought his brother to the cottage, and the latter complained that he had had a bad headache for a week and was troubled with sleeplessness. I do not know what made me, but I stepped behind his chair and put my hands on his head.

My husband said, "What are you doing? That is some of your blamed Spiritualism."

But his brother answered, "Let her alone; her hands feel good on my head."

In a few moments the headache had vanished, and the patient had a fine night's rest afterward.

After this I had a patient suffering from diabetes and on the days I treated her the kidneys secreted less water and after several visits to her the disease was cured.

Now the readers will understand that I had no knowledge of the method thru which I healed; neither did I know the law governing it; neither did there seem to be any of those spirits present whom I had heard so much about. Nobody told me there was a philosophy about it which I ought to learn. I seemed to have been left entirely to myself. However, I took cases of people who needed a physician and made really a wonderful cure of spinal disease, where I straightened out the spine which had grown very deformed and crooked.

At last I met with a lady who was sick all over from scrofula. She had insomnia, severe headaches, loss of appetite and was very thin and pale, and was in constant pain; also on the left side of her neck was a glandular bunch as big as an egg, of scrofulous origin.

I was attracted to this lady, Mrs. Bennett, and I spent much time in giving her treatments, as I gave everybody without money and without price, feeling amply repaid by the good I could do. In this case I exerted all my energy and solicitude and night and day I sent forth my whole thought and mind in her behalf, until at last she seemed ever before me. When I was in my own home her face would rise up before me, and she, in her own home, several miles away, would behold me before her in the same way. Her personality was charming and I loved her dearly and wanted to cure her as

quickly as possible; thus my waking and sleeping hours were occupied in thinking of her.

I had another patient also, in the meantime, whom I was treating for kidney trouble, Mr. Stowe. This gentleman used to come to my house for treatments, but the disease seemed a long time in yielding. One night he sat for treatment and after a while he seemed to pass into unconsciousness, for his head fell to one side against the chair. I thought he was simply asleep and continued making passes over his head, but at the end of the treatment he still slept. My housekeeper was present and remarked that the hour was growing late and it was time that he left. At last I spoke to him loudly but without results. Then I shook him, no result. I was terrified. The housekeeper said "Maybe he is dead." I was more terrified.

We both did all in our power to awaken him. He was not dead, for he breathed strongly. In vain I walked the floor in despair. Even then I did not know enough to call on those spirits who had brought me into this trouble. I did not think of them at all, but all of a sudden I went right up to him, I don't know what made me do it, and I began to make passes upward instead of downward.

In a few moments he became conscious, sat up in his chair saying "I tell you what—I've been dead to the world, it seems. What have you been doing to me?"

Reader, I now know that I hypnotized him, but at that time I knew nothing of hypnotism. I was glad enough to have him come to life but the housekeeper was frightened and said, "You had better let that Spiritualism alone, as it is the work of the devil; you see what devilish thing it did to that sick man and took his senses away."

I felt so myself for awhile. But I must say that from that night the patient was cured forever of gravel and kidney disease.

I will now return to Mrs. Bennett's case. For the two months I had been treating her she had steadily improved and no wonder, for I gave forth all my energy in her behalf. The reader must not think that all this work was easy to perform. It is true that I worked spontaneously and willingly, yet at times I grew very tired, and, like Christ, when he was touched by the sick woman of Samaria, felt a "virtue" go out from me.

In my zeal I fear I overdid the business and gave out more than was necessary of my vital forces. Many a time after healing a patient I would creep out at night into the open air, and, under the silent stars take deep breaths and seek to renew my jaded energies. Some of the sick ones tired me terribly and others it was a pleasure to heal.

The work was done in a quiet way, as I healed mostly friends in my immediate circle. But healing is hard work and often a thankless task as I found many who were totally ungrateful for the cures I made and who did not appreciate my efforts.

(To be continued.)

How common it is for one in mature or advanced life to wish that he were young again! And what a mistake this is! If one remembers joys that he had in former years let him be grateful for them and know that better things, even if not the same as these, are yet before him. The best things to God's children are ever ahead, not behind. If he thinks of mistakes that he then made, let him be grateful that he has not to try the things over again, lest he might do even worse if he had another trial. If, indeed, he really can do better now, let him do so where and as he is, instead of showing his unfitness for the present by repining over the lost past.—Sunday School Times.

Do you want a Fountain Pen? See page 2.



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W. H. BACH, Managing Editor.

THE SUNFLOWER'S DECLARATION OF PRINCIPLES.

It seems to be the style now to make your Declaration of Principles, and as we are not to be outdone, here is ours:

We believe we were brought into this life in accordance with the operations of natural law.

We believe we exist in this life in accordance with the operations of natural law.

We believe we pass out of this life in accordance with the operations of natural law.

We believe we are born into another life, as real to us in our changed conditions as this life is to us in our present conditions, all under the operations of natural law.

We believe that under proper conditions there is a communion between these two spheres of existence, all operating in accordance with natural laws and conditions.

All the rest we want to know.

WHAT'S IN A NAME?

It has been said that "A rose by any other name would smell as sweet," but recent developments tend to show that roses might possibly be sweeter by some other name.

There is a remarkable tendency of late years to change the old order of names and to substitute new ones that do not express any different ideas, for them.

We have all understood about the same thing about gravity. Now a woman comes forward who wants to do away entirely with gravity and explain it on the "vortex" theory. Vortex is a circular motion, tending towards a center. Gravity is a force that attracts all things on the earth towards the center. We can understand one as well as the other.

How some of our people try to do away with the idea of God and to substitute something else for it. Nature is well enough; but what does it imply? Anything different from what the term God does? Not a bit of it. Exactly the same. Nature is that all-potential force that animates everything that exists, that is a part of us and we a part of it, that animating power that brought into existence the world and its attending suns, moons, planets, and the whole system of worlds, suns, etc., that permeate space. But is the term Nature anything more than the older term-God is?

The Monists even do away with that and create another power that seems to have less excuse for existence than the term nature. They create a "Great Dynamis" that takes the literal place of God, and only differs in name. Great Dynamis is self-productive, self-creative, omniscient and omnipresent, if the descriptions given by one of the advocates of this doctrine in the West can be accepted as doctrinal, and altho this advocate ridicules the God idea as utterly absurd, he gravely presents to the world his "Great Dynamis" as a substitute. Some of the people who were Spiritualists and mediums a few years ago are now advocates of "Psychism" or "Psychic Science" and are no longer mediums, but "psychics." Another distinction without a difference. Let us "call a spade a spade,"

and then people will know what we are talking about. A rose might be a thousand times sweeter if we called it a "Rhodon," but if you did not understand Greek you would not know what we were talking about. If we called it a "Ward," no one but an Arabain, or someone who understood that language would know what we meant.

Let us call things by their proper names and get an understanding of them.

CHARACTER IN THE FACE.

BY MYRTLE HYDE DARLING.

If a person has been in trouble any length of time, the face will have deep lines from the side of the nose to the mouth, a drawn expression about the eyebrows, and wrinkles between them. Dark circles also appear under the eyes.

People with fleshy faces, and heads gradually smaller from the ears up, with the highest point in the center at the top, are lymphatic, slow to act or to receive an impression, never enthusiastic, and rarely succeed. They are fond of good eating, and worry little.

Those who have sharp features and small eyes have a tendency to cunning, and are close in money matters. They are bright in presenting propositions, and appear sincere in everything. They have strong constitutions, and a large amount of tact, but are suspicious of everyone they meet, judging others by themselves. The same face with large eyes and wide forehead shows a loving disposition and a fondness for the opposite sex.

People with round faces and large eyes go through life easy. They are pleasant to meet, cheerful, but sensitive. They recover easily. They are money spenders.

Large noses, large ears, large eyes, round chins, denote great imaginative abilities, and make actors and actresses. Faces broad across the forehead, with square chins, give inventive argument, even if in the wrong, and for love of it.

Prominent features show vigor and persistency. Large mouths, round foreheads, intent expressions, possess good reasoning power, and practical working ability; also strong constitutions, with little worrying tendency, slow to anger, but long to recover. They are accurate and precise.

Large faces and cramped chests give lack of success. A strongly developed brow, with heavy eyebrows, improves the business ability of blue-eyed people.

Large, round, clear, open eyes belong to people much interested in the opposite sex. They are bright, impulsive, imaginative, and affectionate. Good width between the eyes gives frankness, candor, and simplicity. Eyes set close, give concentration, a cunning, restless nature. Small eyes belong to observing, shrewd, and crafty people. They take advantage of little things. Prominent eyes, not too far apart, show aptitude for language, and word memory. If far apart they show stupidity.

Heavy eyelids dropping over the eyes indicate sensuality, especially if the hair is dark and coarse.

Eyebrows set high upon the forehead, give weakness of character, and indecision. These set low with little curve, show firmness, determination, and sometimes cruelty. Thick, fairly straight brows indicate a practical nature, one turning time and material to advantage.

When the outer end of the eyebrows turn up on the temple, the person has an aptitude for figures. When the outer end turns down, sharply, the person is economical.

Busby eyebrows belong to clever, irritable people.

No eyebrows, or those pale in color, show lack of firmness.

Short hair on the brow denotes an observant mind. Short brows in length, give a crisp temper. Overhanging drooping brows indicate a melancholy, thoughtful mind. Light eyebrows show indecision and timidity.

To live in love is to live an everlasting youth. Whoever enters old age by this royal road will find the last of life to be the very best of life. Instead of finding himself descending the hills of life, he will find it uphill all the way, into clearer air. There the vision reaches farther; here the sunsets are more golden and the twilight lasts longer.—Mary A. Livermore.

THE GREENBACKER DISCUSSES VEGETARIANISM.



Say! I was greatly interested in that discussion of Vegetarianism that we have had in our Flower lately, and I like to read it. I wish someone else would have something to say. It does me good. You see! if they can induce everyone to become Vegetarians, I and my brothers would not have to worry quite so much. I wish they would begin to educate the Frenchmen up to that plane. But then, a person who would eat broiled snails would never draw the line at meats of any kind.

I have been thinking it over and I want to ask some questions. One of the things they claim for Vegetarianism is that people partake of the nature of the food they eat. I can't exactly understand that, but perhaps it is so.

Now if I should eat pancakes, do you think I would become a "buck-wheat"? Or do cannibals who eat missionaries become more religious than those who eat other savages? Suppose I boarded at a boarding house where they had lots of chicken. Do you think I would become tough? If I ate "Force" would I get strong?

Suppose a young lady eats lots of potatoes. Would that make her more easily mashed? I never heard anyone grunt after eating pork, unless they ate so much of it that it overloaded their stomach, and I never saw a Frenchman hop any more than any other kind of a man. Just see how far my brothers can jump. Leaving out the flea and grasshopper, we are the greatest jumpers in the world except the kangaroo; but did you ever hear that any of us were particularly attracted towards hops as a food?

I wish it was a fact that the kind of food that a person ate would determine the nature of the individual. I would feed a whole lot of them on hearts. When they were troubled with indigestion I would feed them on tripe. If a man lost his leg I would feed him on ham until he got a new one. Oh, I would do lots if the things they use as axioms and sayings were only true.

Do you think that "Every part strengthens a part"? We would never die if that were so, would we?

Say! Just serious now. The cure is a great vegetarian dish. Do you suppose if a person ate enough of it he would turn green? If he ate enough nuts would he grow a shell that we would have to crack before we could get at him? I wonder if that is how the Hardshell Baptists happened? Dear me! What terrible problems you run up against whenever you happen to get to soliloquizing. It is really too much for my weak brain.

But you know I rather like that Vegetarian idea. It seems to me that it would be so much easier if you wanted to go away on a summer vacation just to turn the children out to grass than it would be to have them boarded out. It would be so much easier to farm them out.

I have gotten interested now and I am going to look up this matter more fully. I hope some of my good friends will help me to get a better idea of it, and when they do I will write again. I don't like the idea of making a cemetery of my stomach any more than they do, and I would be willing to eat peanut butter all winter if it would help me to raise better peas next spring. Peas are pretty good even if they are green, and then they get ripe after a while if you let them alone. Do you know there are lots of things that would not be so green if we let them alone until they got ripe. Even a greenbacker gets gray in his old age, but you won't see much of that until the Vegetarian idea is more popular. So let us all work to make it popular.

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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.

LILY DALE NEWS.

The holiday season is here and local arrangements for celebrating it take the form of family gatherings and a Christmas tree for the school children at Library hall.

A snow storm started in Friday night and the prospects for a green Christmas are not so bright, although only an inch of snow has fallen. As they pass to and from the post- and express office, the packages indicate that our residents are both receiving and sending the average number of gifts.

Miss Edith Green is visiting on the grounds.

Mr. and Mrs. Reed spent Christmas with friends.

Maggie Wildrick has returned from a visit to Buffalo.

Mrs. P. A. Foote spent Christmas at her son's in Jamestown.

Harry Griswold is spending the holidays with his parents here.

W. H. Thompson of Dunkirk was a guest at THE SUNFLOWER cottage Sunday.

Bessie Akin visited at Harry Champlin's and attended the Christmas exercises.

Mrs. Stone and son Laurel, and Fay Johnson, spent Christmas at Riley Johnson's.

Flossie Griswold has gone to Warren to spend Christmas with her grandparents and sister.

Mr. Rietz of Rochester, who has been at Dr. Hyde's for treatment for locomotor ataxia has returned to his home.

S. J. Richardson is at home for the holidays. He has just made a successful trip to Pittsburg, and other points in that section.

Glen Smith has secured a position as brakeman on the D., A. V. & P. Ry. Fay Johnson has been firing on the road for some time.

Mr. and Mrs. D. Pierce have gone to the home of their daughter near Falconer, to spend Christmas. They expect to have a family reunion while there.

A letter received by Senor Green from Dr. Sleppy of Allegheny states that Mrs. Sleppy has been quite sick with typhoid fever, and is now in charge of a trained nurse. The latest reports indicate promise of her recovery.

Ernest Cawcroft has formed a partnership and opened a law office in Jamestown under the firm name of Ransom & Cawcroft.

Mr., Mrs. and Miss Thatcher of Jamestown, are among the latest to go to Lake Helen. They will build a cottage there.

There will be a dance in Library Hall Friday evening, Dec. 29th. Everybody invited. West's orchestra will furnish music.

W. L. Markham was here looking over the prospects for the ice harvest. He says they will load some cars here this winter but will not put up any ice here on account of not being able to make satisfactory arrangements with the railroad concerning rates.

The Christmas Tree was a complete success. It was arranged in Library Hall and bore the usual feast of good things for the little folks.

The gathering was called to order by Mrs. Ida Pratt, our schoolteacher, who announced a program, consisting of song, Sleigh Bells, by the school; Recitation by Iva Ryan; Dialogue, Fred Fair and Lester Haas; Piano Duet by Ella Richardson and Bernice Baldwin; Recitation, Maudie Hudson; Song, Frances Carroll; Recitation, Sarah Coleman; Recitation, Maudie Paul; Vocal Solo, Bernice Baldwin; Acrostic, by the Primer Class, in which Christmas was spelled out and each member had a few words to say about his or her letter; Recitation, Edith Hudson; Reading, Mrs. Frank Smith; Vocal solo, with piano and violin accompaniment, Mrs. Maggie Wildrick; Song, Merry Christmas, by the school. In a few kindly words Mrs. Pratt thanked those who had assisted in making the tree and its attendant ceremonies a success, and called on Santa Claus to distribute the presents. He was assisted in this by the children, and nearly everyone received something to remember the occasion by.

Mrs. Scheu sent up a box containing a remembrance for each of the school children.

Everybody says, "The tree was a great success."

CONFERENCE.

The Conference will be held in Library Hall next Sunday evening, and will be turned into a Watch-Meeting, to watch the old year out and the new year in. All are invited.

Article by Prof. Lockwood.

Owing to press of work, Prof. Lockwood was unable to get the continued articles ready. Another installment will appear next week.

LAKE HELEN, FLORIDA.

New Excursion.

Campmeeting Opens February 5th—Closes, March 18th.

White and cold with snow and ice are New England, and the North. Green with tropical leaves, and bright with oranges is Florida. The contrast is very pleasing to the tourist who comes to this sunny clime. The roses are in bloom, and soon the jasmine will glow with golden glory, from the balconies of the camp cottages.

The mocking-birds will sing in the pines and magnolias, and wake the laggard sleeper with greetings from the housetops—charming land-of-summer-in-winter.

The hotel is filling up with guests. Housekeepers are chatting, cooking, and rattling the dishes in the apartment house. Still there is room for more.

The store is stocked with groceries, and the ice-cart makes frequent visits.

The gasoline pump is forcing pure water into the cottages. "The weather is splendid," so say all who come.

The carpenters are busy and new cottages are projected. The lumber dealers are hustling.

The new-comers are taking the finished cottages for the season.

Sunday afternoon meetings are held in the auditorium, and Mr. Colby has circles, Sunday nights.

A huge water-tank, high up among the pines will supply water to the Stevens Village, and drown fires, if any start.

The Bond Company are rebuilding their crate factory, and the new depot is rising over the ashes of the old one.

Mr. Bedell has a fine stock of citron fruit for sale.

The bicycle path is completed—men and women bring your bicycles. A trip to De Land will be exhilarating.

There are three regular doctors on the grounds, but little for them to do.

Mrs. Pratt has begun housekeeping in her cottage on the Huff peninsula. Very desirable building lots are for sale on the Huff farm.

J. Clegg Wright and wife intend to open their cottage, on Picturesque Park, early in January.

The Thatchers are due, and a large cottage is to be built by them.

The rose garden is soon to be materialized.

A number of mediums have arrived and more are coming.

EXCURSION.

My excursions for January will sail January 5th and 12th. I shall personally conduct the last one. Those who prefer to go up the St. John's river, will join me for that route, after reaching Jacksonville. Write for low rates, etc., enclosing four cents in stamps, for postage on folders, etc.

H. A. BUDINGTON,
91 Sherman St., Springfield, Mass.

Suicide Among Children.

A press dispatch from Berlin of recent date states that there is an alarming number of suicides among school children since the autumn school opened. The statistics of children self-murdered in Saxony shows that altho only seven persons under fourteen years of age committed suicide in 1901 and 1902, the number rose to 21 in 1903. The suicide of adults in Saxony increased in the same time from 1,388 to 1,427. There are three causes attributed to this mania.

Critics of the school system assert that children are forced too much; that they are over-stimulated and are given tasks that are impossible of accomplishment for those slightly below the standard capacity and that punishment, the fear of reproof and injury to self-pride push the children to suicide.

Do you want a Fountain Pen? See page 2.

Buffalo Notes

N. H. EDDY, Correspondent.

Sunday morning December 17th, Mrs. Coffman, speaker for the First Spiritual Society, Prospect and Jersey Street during December and January was present and gave away to the influence of her guide, who spoke along the lines of thought and how that good thought had an uplifting power for the good of humanity. The guide spoke of the giving and receiving, also said that the outcome of the present time and progress, was but the working of results that came from those, who in the past, had done what they could in the ages of the past. The intelligence spoke of the various gifts that humanity was the possessors of, not alone of the individual but of the world or people at large, spoke of the various gifts that humanity was the possessors of, the gift of wealth, the gift of inspiration and the various ways in which humanity could and would be benefited by, or through the using of the powers that nature had endowed people with. The lecture was interesting.

Sunday evening, gave a short talk on immortality or the principles of life and nature's unfoldments, also what had Spiritualism to do with it? She quoted passages of scriptures, making illustrations regarding or comparing results from the old or new ideas of advancement, spoke of the lessons received and learned by and through the spirit world, said we had much to be thankful for. The lecture was listened to with much interest by the very large audience she was present. Extra chairs were brought in to accommodate those who came. After the lecture Mrs. Stump gave a few readings and descriptions, then Mrs. Coffman was blindfolded by a skeptic from the audience, her guide entrancing her, the questions written by the audience were read verbatim as written by those in the audience. Much satisfaction was manifested in the result. During the evening, Miss Mabel Hussong, gave two vocal solos, the rendition of which, was fine, par excellent. Mr. Moses Shongo, gave cornet solo which was rendered in a very able manner, the music was much appreciated by the audience.

ADDITIONAL BUFFALO NOTES.

The audience at the Sunday meeting December 17th, of the Harmony Circle taxed the capacity of Keystone hall, 357 Main street. The rostrum program was of rather a unique character and attracted many persons seeking to develop their mediumistic powers. The subject was "The Tutored and the Untutored Indian Controls." The introduction was an inspirational poem on nature, which was grand and impressive.

Next to control the organism of our speaker, Mr. Chas. Hulbert was an Indian called Big Fire. Speaking in his Indian dialect and broken English ungrammatical and uncouth, but bringing the personality of spirit life to our senses, in its strongest form, and giving us the flavor of the Happy Hunting Grounds of his race, with all the childish fervor and untutored oratory of the Red men.

Big Fire was followed by the Indian orator, Lone Star, who claims to have been educated in the spirit world, and was a descendant of the Aztec race.

The grandeur of the spirit oratory was simply wonderful. His simple pictures of conditions in the spirit world were wonderfully drawn and the realistic portrayal of the Christian religion and the simple belief of his ancestors as represented by the royal Montezuma and his race, will never be forgotten by those present, and as one lady said, "It was a treat for the soul."

He in turn was followed by his pupil, the Indian maiden, Graylight, with tests and messages of a very high order, and of a character that admitted of no dispute.

Mrs. DeWolf's Indian control, Kiapoo, also was very strong in his inimitable tests which were all recognized.

It was one of the rarest treats Harmony Circle has had this season and we thank our beloved guides for it.

MRS. KITTY OLMSTEAD, Sec'y.

PREMIUM BOOKS? YES.

We still have a few. They are well bound, most of them have gilt tops, and they are something everyone wants to read. They are yours for 25 cents each, one or all of them, when the order is sent with a year's subscription to THE SUNFLOWER.

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ROMANCE OF TWO WORLDS by Marie Corelli. One of the most interesting romances ever written and as it deals in a practical manner with many abstruse points in occultism, it becomes more than a story to the student of such.

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METAPHYSICAL.

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A LESSON.

The birds begin the day with a song,
With a song that is joyous and bright;
They trust and are happy thru all the long day,
They fear not the lonely night.
But when the dark shadows come creeping apace,
They warble a sweet good night,
Then trustfully sleep until time to awake
With a song for the dawning light.

Let us learn the lesson the little birds teach,
And begin every day with a song
Of praise to God the dear Father of love,
Then trust Him thru all the day long;
And when the night comes, with a sweet little song
Of thanks for His love and His care,
Like the little birds, sleep till the dawning of day,
Then awake, God's great love to declare.

—Fannie Herron Wingate.

HOW TO KEEP YOUNG.

The fact that one has lived for sixty, or even eighty years, is no reason why we should feel old.

When Longfellow was well along in years, his head as white as snow, but his cheeks as red as a rose, an ardent admirer asked him one day how it was that he was able to keep so vigorous and to write so beautifully.

Pointing to a blooming apple tree nearby, the poet replied: "That apple tree is very old, but I never saw prettier apples on it than those which it now bears. The tree grows a little new wood each year, and I suppose that it is out of that new wood that those new blossoms come. Like the apple tree, I try to grow a little new wood each year."

And what Longfellow did we all ought to do.

We cannot stop the flight of time; we cannot head off the one event that happeneth to all; but we can keep on "growing new wood" and in that way keep on blossoming until the end.

—Magazine of Mysteries.

HOW TO BE HAPPY THRU AFFIRMATION.

Many fail to be happy not from want of moral traits so much as from want of concentrative power. Life is dissipated, wasted in useless efforts. Many literally "peter out" thru little leaks of power. A small hole will waste the steam of the engine. A small grounded wire will interrupt the flow of an electric current. "A small fear is a great leak in power." A wish, a passing thought, that does not lead to action, weakens any character. Too often a wish, a longing, a feeling, is as far as the person goes in the direction of happiness. It is a common thing for sentences like these to come to me by letter and in consultation: "I feel that I have a mission to perform. I feel that I can do so much when I find the right way! I long to be of some use in the world! I think that I have power to accomplish so much, did I know what to do! I wish I could be prosperous! I desire to be well!"

Now all these thoughts are weakening and breed unhappiness, because they do not lead to action. When dwelt in, they paralyze the will. Do you want happiness? Then stop wishing, hoping, longing, desiring. Concentrate your powers in doing. As long as you wish, you will never do that which wins. As long as you merely think of what you can do, only affirm, "I can" or "I will", you will never do. Having learned to say, "I can", "I will", "I ought", it now remains for you to affirm, "I am!" "I do!"

Affirmations, "I can!" "I ought!" "I will!" are rungs in the ladder leading to "I do!" They are to be used until you have developed courage to act.

Now is the only time for action. Now is the only time to think action. Now is the only time to be action. Now is the only time to

do. To wait, to hope, to wish is to postpone the happiness which is now yours and only waits for your affirmation, "I am happy!" to become a realization.

Let "missions", desires to bless others, longing for a better life, plans for being and doing, all promises and pledges, go! Let all desires to be and do, find expression in being and doing now. Realize happiness now, and keep realizing it every moment.

You wish to be something; affirm, I am now that which I wish to be! You feel that you have a mission before you; affirm, I am working at my mission now! Any one of these affirmations will fill the mind so full that there will be no place for hope, wish, longing or regret. You will be so full of being and doing that you will have no thought of self. The loss of consciousness of self in action or consciousness of being is happiness. There is no possibility of being happy in any other way. There is never happiness till thoughts connected with self are lost in love and labor. Consciousness of self swallowed up in being! This affirmation, I do, now takes the place of wish or desire with you. With you hereafter, to wish is to do; to desire is to be.

"Learn to do by doing," is the Kindergarten motto good enough for every man at all times. Do, and thus learn to do.

Wishing, longing, desiring—the postponed action—all deal with the future. They too often become habits, and that ends there. "With God to think, is for God to do!" With man to wish should be to do. With man to desire should be to have. Dealing in futures are risky. They are diffusions of power. The only time is now-time. The only time in which to have is now. The only time to be is now. Now is the time for happiness. The only way to be happy is by affirming,—"I am happy!"

Affirmations that win are those connected with now. I will! When? I can! When? The answer is, "Any time". My Corps commander said to me when I replied to his question why a guard detail was late: "They were ordered to report immediately!" "Immediately is no time. Anytime is no time. Order in fifteen minutes, or any set time, and you will be obeyed." In like manner, "I will" is no time. I postpone action when I affirm "I can." The possibility of doing is there. When, "I do," there is action. The affirmation of power is present tense: "I am!" "I do!" "I'll try," means too often, "I fear." Never try, DO! When you do your best you are not trying; it is doing. Trying means failure. Doing is success. Trying postpones happiness. Doing is happiness. Every possibility of defeat must be banished from the mind, would you be happy. Trying is clinging to these possibilities of defeat. Anything less than "I do" has elements of fear, decay, or doubt in it. They are negative. "I do" is positive, is full of trust, faith, self-confidence and self-sufficiency.

—Now.

I sought the path of peace;
So long I sought, and far;
A place where none might enter in
My happiness to mar.

I sought, and sought in vain,
Until with fainting heart
I turned about, and found a place
Where I could bear a part.

In lifting heavy loads;
In sharing others' woes;
And in the path of duty, lo!
I found my heart's repose.

Edith Virginia Bradt.

Truth is within ourselves,
And to know
Rather consists in opening out a way
Whence the imprisoned splendor may escape.
Than in effecting entry for a light supposed to be without.

—Robert Browning.

Let a man learn that everything in nature goes by law, and not by luck, and that what he sows he reaps.—Emerson.

QUEER PROBLEMS OF LAW.

Cases With Which English Judges and Lawyers Have Struggled.

Hundreds of years of test cases have not yet elucidated all the possible points of difficulty in the English law.

Here is a remarkable problem with which the Blackburn lawyers have just been confronted: An English gentleman had twin sons who were born within a few minutes of each other. He made a will that his property in Australia should go to whichever of the two sons arrived at the age of twenty-one first.

The younger of the two emigrated to Australia, while the other one remained in England, and the former was still in the antipodes at the time of his coming of age. Now, Australian time is some hours in advance of Greenwich, and therefore the young man out there was twenty-one before his elder brother at home. Which of these two brothers is legally entitled to the property? The question has not yet been decided, and in the meantime readers may exercise their own acumen upon it.

Are eggs eggs, or are only hens' eggs eggs? This may seem a ridiculous question, but nice shades of meaning are involved, and a case which turned upon it went through two or three courts of law. A lady sent an order for a dozen eggs to a dairyman, and he sent her ducks' eggs. She sent them back as not being what she ordered, but he refused to take them. She, in turn, declined to keep them, and some time elapsed between their journeys from the house to the shop, the eggs went bad, and eventually the shopkeeper sued the lady for 1s. 6d., their value.

The county court judge ordered her to pay, declaring that ducks' eggs were as much eggs as any others. But the lady appealed, and king's bench reversed the decision on the ground that when a party ordered eggs hens' eggs were meant, and if any other contention were admitted any kind of eggs might be sent, such as pigeons', canaries' or even rattlesnakes'. Ducks' eggs it was decided, were not eggs in the ordinary meaning of the term.

Are the grandchildren of a man also his children? In the legal sense this question is not so absurd as it looks and some time ago it was most seriously and laboriously contended in the courts that according to act of parliament they were.

The particular act in question, passed in the reign of the late Queen Victoria, laid it down that "the father and the grandfather, the mother and the grandmother and the children of any poor person, being of sufficient ability, shall relieve and maintain any such poor person."

The argument was that, according to the context, grandchildren were to be reckoned as children for this purpose, just as grandparents were reckoned as parents. On the other side it was argued that if grandchildren were children then great-grandchildren were children also and that a man might in this way be called upon to support his father and mother, his four grandparents, his eight great-grandparents and as many grandchildren and great-grandchildren as he might be lucky or unlucky enough to possess.

Is skimmed milk milk? A man asked for a glass of milk to drink and was given skimmed milk, and the purveyor was fined for it. But in a higher court the decision was reversed, it being contended at the time that skimmed milk was really much more milk than milk that was not skimmed, since the latter contained something that was not milk at all—that is, cream.—London Tit-Bits

Literary Coincidences.

How strange are literary coincidences occasionally is illustrated in the case of Thackeray and Dumas. Thackeray says: "I came near writing a book on the same subject, 'Les Trois Mousquetaires,' and taking M. d'Artagnan for my hero. D'Artagnan was a real character of the age of Louis XIV. and wrote his own memoirs. I remember picking up a dainty copy of them on an old bookstall in London, price sixpence, and intended to make something of it. But Dumas got ahead of me. He snaps up everything." A coincidence quite as remarkable occurred with Sir Conan Doyle for central figure. He learned while spending a holiday in a mountain inn in Switzerland that during the winter months for some reason two men remained in occupation. For four or five months they were isolated from the rest of the world. Suppose one of them went mad or committed suicide or—The possibilities were endless. He forthwith determined to embody the idea in a story. On his way home he happened to pick up a book of tales by Maupassant. There in it, under the title, "L'Auberge," he found himself forestalled in every particular.

Work in Prospect.

"If you keep on," said the credulous layman, "you will find cures for all the diseases that flesh is heir to. Then what will you do to?"

"Then," answered the scientist, "we will proceed to seek cures for the new diseases to which our remedies have given rise."—Washington Star.

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THE HAUNTED CASTLE.

MRS. J. CLEGG WRIGHT,

At last the day has faded. From the west
The rosy tint had slowly died away;
The shadows rising softly hid the crest
Of yonder hill-side, with a tone of grey.
The weary workers rested from their toil;
And up above the glimmering stars did keep
Their tireless vigil over cot and hill.

Far upon the hill-side, dark and grim,
A castle stood. Its turret seemed to frown;
And from one narrow window, tall and trim;
A woman leaned—above the silent town.
Then suddenly her voice broke thru the gloom,
In song as weird and strange as song could be:
"Oh lover! lover! from thy lowly tomb
Wake from thy dream and harken unto me.

"Wake, Oh my love, for thou hast slept too long—
So long upon the hill-side, just below.
Oh, wake my love, and join with me in song;
List to my voice, Oh love, who loved me so.
I wait for thee, my darling, kind and brave;
Join in my song, 'twill make my heart rejoice.
I know thy heart doth tremble in thy grave;
I know thy ears doth harken to my voice.

"For dost remember, thou didst promise me,
When thou didst lie upon thy couch so white,
That there would come a time, Ah me, Ah me!
When thou wouldst come. Oh, let it be tonight!
When thy dear voice, I once again would hear,
And thy dear face once more mine eyes could see.
I grow impatient watching for thee, dear;
I need thy love, come to me! come to me!"

The stragglers in the village heard the song,
And touched with horny fingers each his brow.
And wagged their heads as they did trudge along,
And said, "The lady in the castle singeth now."
But suddenly they paused. Some sprang from sleep;
For music, like a choir rose o'er the hill,
And some did to their doors and leap.
For they could hear the music ringing still.

"My love, my love!" they heard a grand voice say,
For some were speeding toward the castle tall,
"I come, I come! but thou must come away."
Then fell a silence like a funeral pall.
They reached the castle gate and clamored there
To learn the cause of this new voice they heard.
The master of the gate, with head all bare,
Didst lead them to a couch without a word.

They gazed and each did bare his head,
And silent turn about and step aside.
The lady of the castle, cold and dead,
Did lie upon the couch so fair and white,
But on her lip there dwelt a holy smile
None could describe by any human speech.
They stood o'erawed, but yet a little while,
Then turned with haste the outer world to reach.

They sped away unto their homes that night,
And told the waiting ones that she was dead;
And that her lover in a shroud of white
Had come and claimed the bride he was to wed.
And they still whisper as the years pass by,

That all at night who dare to pass that way,
Can hear the lady calling for her love,
And his fond answer, "Love, ah come away."

INQUIRY.

Tune, Lily Dale.

Oh how happy are they,
Whom the spirits obey,
Such will come to their every-day call,
With a message of love,
From their courts free above,
How I wish they would come to us all.

CHORUS.

Oh spirits, dear spirits,
Please come with a message of love,
For my soul in anguish wait,
To learn more of my fate,
Ere I join you in courts far above.
I have hoped for a time,
When a message divine,
Would make me rejoice in my soul
I have struggled in vain,
To meet lost ones again,
While striving to reach for the goal.

CHORUS.

For my spirit within,
To those loved ones will cling,
Tho' this life, 'tis a hard one to live,
I work hard each day,
For very small pay,
And in spirit I always forgive.

With my heart full of woe,
Where ever I go,
I am thinking of spirits set free,
Oh why don't they come,
To my own humble home,
With a sweet loving message for me.

—Composed by S. C. D. Borden, for SUNFLOWER.

SALARIED PHYSICIANS.

As many know, the Chinese physician receives a salary from his patients as long as they are well, and as soon as they get ill his pay stops. Some American families, not disdaining to learn something from the other side of the world, have partially adopted the same plan; that is, they pay the salary whether they are sick or well; and it is, of course, the interest of the doctor to keep them well as much as he can so as to save himself the trouble of attending them.

When the Chinese method, or the American modification of it, comes into general practice, it will be to the interest of the Physician who has charge of a family to study each member of it—physically, mentally, spiritually; to prescribe for them correct environment, proper diet and healthy habits; and to labor with the view of inducing them to keep in touch with all these.

We have known of two instances in which a prominent Boston merchant and a prominent Boston shipowner have adopted the Chinese plan with great success, the last named paying his doctor to keep himself, wife and six children in good health, \$1000 a year.

The sooner this wise practice of the Chinese is widely adopted in this country the longer will be the lives, and the better will be the health of those who adopt it; and, if generally practised, the poisonous adulterations of foods, drinks and medicines in our markets will become unprofitable.—Will Carleton's Magazine.

Chaplain Starr of the Ohio State penitentiary furnishes the Ohio State Journal some interesting statistics relative to the church affiliations of the prisoners. Of the 1553 inmates of the prison 422 are Methodists, 391 Catholics, 250 Baptists, 15 Jews, 12 Dunkards, 9 Friends, others "scattering," and 27 who claim no church affiliations. No avowed Atheist or Freethinker is reported. Ohio Christians have cause to point with pride to their penitentiary. If that state is like the rest of the country, church members do not comprise more than three-eighths of its population at large, but in the penitentiary they include 1526 out of 1553. We hesitate to draw any conclusions from these figures; they might not be just; for if the statistics show anything, they prove that a church member is forty or more times as likely to get into jail as the man without denominational preference.—Truthseeker.

A Vegetarian.

Mrs. Hoyle—"Does your husband say grace before meat?"
Mrs. Doyle—"No; he is a vegetarian and says grace before grass."
—Judge.

BREVITIES

THE HALL OF FAME.

Frank Jessup Scott of Cleveland owns an extraordinary interesting collection of portraits of Julius Caesar.

Dr. Julius Kahn, known for his contributions to scientific agriculture, will celebrate his eightieth birthday on Oct. 23.

Dr. Charles Seitz will collaborate with Finla of the Ziegler-Finla polar expedition in preparing a history of that expedition. He is thirty-two years old, and his home is in Evansville, Ind.

King Edward as a fashion plate is sometimes startling. He recently promenade at Marlborough in a green Tyrolean hat adorned with the usual feather, a blue suit, red tie and brown boots.

Professor Hilgard, a cousin of the late Henry Villard and for thirty-one years connected with the University of California, is threatened with total blindness and has been compelled to suspend work.

General Stoessel, who defended Port Arthur, has been retired with the honorary rank of adjutant general. He is now improving his country estate, Mme. Stoessel meanwhile having purchased a fine residence in St. Petersburg.

Professor Theodore A. Schurr, who has just died in Baltimore, was a pioneer in the crusade against killing birds for hat adornment. He had a collection of birds and butterflies representing 50,000 specimens, valued at about \$100,000.

Dr. D. K. Pearsons has completed a cycle of gifts to colleges amounting to \$305,000, a \$1,000 gift for each day of the year. On Sept. 19 he announced a gift of \$25,000 to the Montana College School of Manual Arts at Deer Lodge, Mont. "That closes the cycle for this year," he said.

Guy Parker, a cowboy who has never been outside the state of Colorado, is an artist of marked ability. Painters and connoisseurs agree that he has caught the indefinable something which many have vainly striven to reach. Next year he will devote to work in an eastern art school.

Duane Herbert Church, the man who revolutionized the watchmaking industry of the world, has just died at West Newton, Mass. Once an itinerant watch fender, Mr. Church rose to be an inventor of note, more than 150 devices and improvements of immense importance to the watch trade, among them the present stem winding watch, standing to his credit.

PLAYS AND PLAYERS.

Richard Mansfield's company was augmented recently by the addition of Fuller Mellich, Clarence Handysides, Sheridan Block, Franklin Hurligh and Winthrop Charnierlain.

Margaret Anglin has started prosperously on her run in "Zira" at the Princess theater, New York. The play is extremely dramatic and gives Miss Anglin a splendid opportunity.

The new John Kendrick Bangs-Manuel Klein opera, "2005," will be given an early production by Henry W. Savage. In the cast are Clayton White, Reuben Fax and Christie MacDonald.

De Wolf Hopper has begun an engagement at the Lyric theater, New York. Mr. Hopper's vehicle this year is a comic opera by Frederic Ranken and Reginald De Koven named "Happyland."

"The Earl and the Girl," with Eddie Foy in the cast, will be the opening attraction at the Casino, New York. Mr. Foy will have the assistance of Georgia Calne, Amelia Summerville and Nellie McCoy.

General George Custer, Buffalo Bill and Sitting Bull are the last three characters to be dramatized. Aubrey Mittenhall is responsible for the resurrection of this trio in a new melodrama called "Custer's Last Fight."

Life is growth and growth is life. Where growth ceases decay begins.—C. C. Post.

Do you want a Fountain Pen? See page 2.

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311			No. 312			No. 313			No. 314			No. 315			No. 316			No. 317			No. 318			No. 319			No. 320			No. 321			No. 322			No. 323			No. 324			No. 325			No. 326			No. 327			No. 328			No. 329			No. 330			No. 331			No. 332			No. 333			No. 334			No. 335			No. 336			No. 337			No. 338			No. 339			No. 340			No. 341			No. 342			No. 343			No. 344			No. 345			No. 346			No. 347			No. 348			No. 349			No. 350			No. 351			No. 352			No. 353			No. 354			No. 355			No. 356			No. 357			No. 358			No. 359			No. 360			No. 361			No. 362			No. 363			No. 364			No. 365			No. 366			No. 367			No. 368			No. 369			No. 370			No. 371			No. 372			No. 373			No. 374			No. 375			No. 376			No. 377			No. 378			No. 379			No. 380			No. 381			No. 382			No. 383			No. 384			No. 385			No. 386			No. 387			No. 388			No. 389			No. 390			No. 391			No. 392			No. 393			No. 394			No. 395			No. 396			No. 397			No. 398			No. 399			No. 400			No. 401			No. 402			No. 403			No. 404			No. 405			No. 406			No. 407			No. 408			No. 409			No. 410			No. 411			No. 412			No. 413			No. 414			No. 415			No. 416			No. 417			No. 418			No. 419			No. 420			No. 421			No. 422			No. 423			No. 424			No. 425			No. 426			No. 427			No. 428			No. 429			No. 430			No. 431			No. 432			No. 433			No. 434			No. 435			No. 436			No. 437			No. 438			No. 439			No. 440			No. 441			No. 442			No. 443			No. 444			No. 445			No. 446			No. 447			No. 448			No. 449			No. 450			No. 451			No. 452			No. 453			No. 454			No. 455			No. 456			No. 457			No. 458			No. 459			No. 460			No. 461			No. 462			No. 463			No. 464			No. 465			No. 466			No. 467			No. 468			No. 469			No. 470			No. 471			No. 472			No. 473			No. 474			No. 475			No. 476			No. 477			No. 478			No. 479			No. 480			No. 481			No. 482			No. 483			No. 484			No. 485			No. 486			No. 487			No. 488			No. 489			No. 490			No. 491			No. 492			No. 493			No. 494			No. 495			No. 496			No. 497			No. 498			No. 499			No. 500			No. 501			No. 502			No. 503			No. 504			No. 505			No. 506			No. 507			No. 508			No. 509			No. 510			No. 511			No. 512			No. 513			No. 514			No. 515			No. 516			No. 517			No. 518			No. 519			No. 520			No. 521			No. 522			No. 523			No. 524			No. 525			No. 526			No. 527			No. 528			No. 529			No. 530			No. 531			No. 532			No. 533			No. 534			No. 535			No. 536			No. 537			No. 538			No. 539			No. 540			No. 541			No. 542			No. 543			No. 544			No. 545			No. 546			No. 547			No. 548			No. 549			No. 550			No. 551			No. 552			No. 553			No. 554			No. 555			No. 556			No. 557			No. 558			No. 559			No. 560			No. 561			No. 562			No. 563			No. 564			No. 565			No. 566			No. 567			No. 568			No. 569			No. 570			No. 571			No. 572			No. 573			No. 574			No. 575			No. 576			No. 577			No. 578			No. 579			No. 580			No. 581			No. 582			No. 583			No. 584			No. 585			No. 586			No. 587			No. 588			No. 589			No. 590			No. 591			No. 592			No. 593			No. 594			No. 595			No. 596			No. 597			No. 598			No. 599			No. 600			No. 601			No. 602			No. 603			No. 604			No. 605			No. 606			No. 607			No. 608			No. 609			No. 610			No. 611			No. 612			No. 613			No. 614			No. 615			No. 616			No. 617			No. 618			No. 619			No. 620			No. 621			No. 622			No. 623			No. 624			No. 625			No. 626			No. 627			No. 628			No. 629			No. 630			No. 631			No. 632			No. 633			No. 634			No. 635			No. 636			No. 637			No. 638			No. 639			No. 640			No. 641			No. 642			No. 643			No. 644			No. 645			No. 646			No. 647			No. 648			No. 649			No. 650			No. 651			No. 652			No. 653			No. 654			No. 655			No. 656			No. 657			No. 658			No. 659			No. 660			No. 661			No. 662			No. 663			No. 664			No. 665			No. 666			No. 667			No. 668			No. 669			No. 670			No. 671			No. 672			No. 673			No. 674			No. 675			No. 676			No. 677			No. 678			No. 679			No. 680			No. 681			No. 682			No. 683			No. 684			No. 685			No. 686			No. 687			No. 688			No. 689			No. 690			No. 691			No. 692			No. 693			No. 694			No. 695			No. 696			No. 697			No. 698			No. 699			No. 700			No. 701			No. 702			No. 703			No. 704			No. 705			No. 706			No. 707			No. 708			No. 709			No. 710			No. 711			No. 712			No. 713			No. 714			No. 715			No. 716			No. 717			No. 718			No. 719			No. 720			No. 721			No. 722			No. 723			No. 724			No. 725			No. 726			No. 727			No. 728			No. 729			No. 730			No. 731			No. 732			No. 733			No. 734			No. 735			No. 736			No. 737			No. 738			No. 739			No. 740			No. 741			No. 742			No. 743			No. 744			No. 745			No. 746			No. 747			No. 748			No. 749			No. 750			No. 751			No. 752			No. 753			No. 754			No. 755			No. 756			No. 757			No. 758			No. 759			No. 760			No. 761			No. 762			No. 763			No. 764			No. 765			No. 766			No. 767			No. 768			No. 769			No. 770			No. 771			No. 772			No. 773			No. 774			No. 775			No. 776			No. 777			No. 778			No. 779			No. 780			No. 781			No. 782			No. 783			No. 784			No. 785			No. 786			No. 787			No. 788			No. 789			No. 790			No. 791			No. 792			No. 793			No. 794			No. 795			No. 796			No. 797			No. 798			No. 799			No. 800			No. 801			No. 802			No. 803			No. 804			No. 805			No. 806			No. 807			No. 808			No. 809			No. 810			No. 811			No. 812			No. 813			No. 814			No. 815			No. 816			No. 817			No. 818			No. 819			No. 820			No. 821			No. 822			No. 823			No. 824			No. 825			No. 826			No. 827			No. 828			No. 829			No. 830			No. 831			No. 832			No. 833			No. 834			No. 835			No. 836			No. 837			No. 838			No. 839			No. 840			No. 841			No. 842			No. 843			No. 844			No. 845			No. 846			No. 847			No. 848			No. 849			No. 850			No. 851			No. 852			No. 853			No. 854			No. 855			No. 856			No. 857			No. 858			No. 859			No. 860			No. 861			No. 862			No. 863			No. 864			No. 865			No. 866			No. 867			No. 868			No. 869			No. 870			No. 871			No. 872			No. 873			No. 874			No. 875			No. 876			No. 877			No. 878			No. 879			No. 880			No. 881			No. 882			No. 883			No. 884			No. 885			No. 886			No. 887			No. 888			No. 889			No. 890			No. 891			No. 892		
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GRAFT.

Its Cause and Cure.

BY WM. STRONG.

Graft—signifying, over and beyond.

This is an age when few men are satisfied with their simple rights. The "above, over and beyond" is the most attractive part of the bargain.

If the buyer succeeds in breaking the price; if the purchaser knows that he has done the other man out of his profits and has bought the goods at the cost of production, or even less, then he is perfectly well satisfied. This apparently legal way of getting the best of the bargain has cultivated a spirit that has led to still greater abuses.

A tainted egg is certain to grow worse. A principle that is a violation of the Golden Rule will harden the heart of the man who practices it until he is prepared for a still further deviation—and thus the greed for gain works.

"Grafting" is somewhat of a modern term used instead of the old Anglo-Saxon word "stealing." If a poor man takes a loaf of bread or a pair of shoes he is stealing, but if one or a number of merchants, brokers or manufacturers enter into a private arrangement with the manager or president of a Bank and borrow money which he or they never intend to pay and are successful in covering in a legal form their tracks—such men are allowed their standing in the Church and in society. They may possibly be known as "Grafters"—getting something above, over and beyond. Or, men of recognized business ability and financial standing in the community, project a Joint Stock Company. The law has been that five such, can do so and make it a Limited Liability concern. They sell the stock at par and the simple-minded and confiding take stock and pay their good money, believing that they are greatly favored at having shares in such an investment, with such successful business men to manage their affairs and handle their capital. The concern is launched under most favorable conditions. Many thousands of dollars worth of stock is placed upon the market and sold quickly, until at last it is in demand at a premium. Then the stock is watered and the watered stock is sold at par. The Directors of the Company find themselves in possession of sums of money. The Directors meet often and are paid a handsome thing each, for the few hours spent in discussing business. The undertaking is destined to be a paying one. After some time, when the more experimental phases of existence have been passed over and success is in sight, the Directors meet and whisper to each other, "What a pity that we have not this thing more directly our own and not have to make dividends for such a lot of poor, weak-minded stockholders, who will never appreciate our efforts and good fortune." The President, Manager and Secretary have had their liberal salary; the Directors their fees for attending meetings, but the "above, over and beyond" is looking for that in the case of many Joint Stock Companies' Directorate, is the whole hog. The method of Graft in this form is somewhat varied—usually the plan adopted is that under some pretence, the stock of the concern is allowed to run down. Difficulties arise with the Board of Directors—disagreements spring up with the employees. These are easily fostered. The market is not what it was expected to be. Profits are not sufficient to warrant the payment of dividends. Matters drag on for some time in a most indefinite and unsatisfactory way. Frequently the affairs of the Company are allowed to go so far that a compromise is made with the creditors. Then of course the stock has no market value and the whole of the very unsophisticated shareholders get frozen out. This process is somewhat varied under various circumstances, but the result is mostly the same—the Directors get their feet in the trough and others are pushed aside, even if it means starvation.

Selling bogus Oil, Gas, Mining or other stock on a fifty per cent commission is another form of Graft. The general agent of the Company offering stock is usually a well dressed gentleman in the prime of

life, with tact and persuasive powers. This man usually comes to a locality and by quietly moving about, picks out his confederates. A manufacturer, merchant, or ambitious alder, well selected, with good local standing, makes a good partner in the Graft, or a good mark for the united efforts of the confederate agents. One or two good names secured, often purchased, make a good beginning in a district. Then the work is easy. The Grafting scheme is successfully carried through and those who gather in the unjust gain, call it "good business."

I know whereof I write. Very many prosperous Joint Stock Companies throughout the country are controlled by men who know what I am stating is true. Several well known, large and money-making Institutions in this City are the material evidence of Graft.

Many dupes are the silent sufferers of bogus Stock Brokers and bucket shops. Many Railway and Insurance Companies rob the public that they may pay to a corrupt political system the price of preferment, or secure the Rockefeller refund of freights. Why is all this thus? Principally because the preacher on Sunday has been teaching the people to say:—

I lay my sins on Jesus

The spotless lamb of God.

He bears them all and frees us

From the accursed load.

I bring my guilt to Jesus

To wash my crimson stains

White in His blood most precious,

Till not a spot remains.

So long as humanity believes that the thief went straight and safely from the Cross to Heaven, so long will men and women be thieves. As soon as men know that there is no forgiveness for sin—that whatsoever a man soweth, that he must certainly reap, he will quickly learn to act justly and live honestly.

Where is Paradise? The Scripture distinctly states that after the Crucifixion, Jesus descended into Hell and preached to the spirits in prison and that is where He interviewed the thief. Is it not the most natural place for a thief to land? Formerly such was the case, but in latter times and especially the present, the crime is called "Graft" and the thing is accomplished in such a legal way, that it is passed unpunished.

Judgeships are brought—the Courts are corrupted.

Political impurity is such and legislation is so unjust, that Acts of Parliament are framed and put upon the statute book, cunningly devised to protect the Grafters. Nothing but the Light of Truth can remedy present evils and correct corrupt system. Even the press and the pulpit combine to shield their supporters because of the fusion of financial interests.

Light and power is coming through Spiritualism and the unfoldment of the Divine Principle in the mortal.

The knowledge of universal law and the co-relationship of forces must work the remedy of an evil, which is the greatest problem of the modern world.

Sleeping one day I had a dream. A dream did I say? Nay, more.

A picture true appeared to view

That made my heart feel sore.

The thought of my vision is with me

As out through the world I go.

The force of the word has oft occurred

"We must reap the kind we sow."

Each one a husband man appeared

And all going forth in the field

They all agreed there's need of seed,

That the ground a crop may yield.

But men sow tears with fondest hope

That a crop of wheat may grow.

It's ne'er been known in any zone.

"We must reap the kind we sow."

You scatter trouble in the world,

Then trouble expect 'twill yield.

Nature is true to what we do.

It's the crowning law of the field.

As this law is fixed and cannot change,

Let us watch where'er we go.

Be straight and true in the work we do.

And we'll reap the kind we sow.

The above is condensed from a lecture given by Wm. Strong in Sons of England Hall, Hamilton, Ont., on Sunday, 22nd. September, 1903.

Mrs. Pettengill Homeward Bound.

If my memory serves me correctly I believe I said my letter from Monte Carlo would be the last from abroad, but as we are now in mid-ocean, half way to our own country, I feel that the readers of THE SUNFLOWER will appreciate a final few words at the end of our trip as a Christmas greeting from Mrs. Pettengill and myself.

After leaving beautiful Monte Carlo we visited Genoa, Italy. It is a quaint old sea port besides containing one of the greatest cemeteries in this respect. It is laid out in a large square, in the center are the graves put as closely together as possible, with a small grave stone at each and there the bodies lie for ten years, then they are taken up and cremated. All around the square laid out for graves are huge corridors of marble, continuing right around where the most beautiful statuary is placed in memory of the dead and where the ashes are kept. Single figures and entire family groups are represented by the skill of some of the greatest sculptors of the age. It would take days for one to thoroly examine the many memorials, altho a guide escorted us thru and pointed out the most interesting and gave us the fullest explanation of them.

Another queer sight in Italy is to see women washing clothes in every stream and rubbing the clothes on a stone instead of a wash board or else dozens of women washing clothes in public wash houses all open to view. Also to see clothes of every description hanging out of the windows. It certainly did not add to the charm of such quarters of the city. The new part of the city is more modern and having sewerage there, of course it was much cleaner.

From Genoa we went to Milan which is an interesting city with its old cathedral, and there we saw the buildings being erected for their exposition in 1906.

Thanksgiving Day was spent in this city and we had the great pleasure of meeting Mrs. Pettengill's friend, Mrs. Hickok, an artist who is abroad in the interest of her work and she was at Lily Dale last summer. It was a Thanksgiving to all of us to exchange greetings in a foreign country.

We then went to Lucerne, Switzerland, which is a distinguished city situated on a little lake and surrounded by the Alps.

We like the Swiss people very much. They are clean and honest and take great pride in having their city look its best. The scenery all along to Germany was beautiful.

Our next stop was at Frankfurt, Germany, and I must say, we began to feel more at home in Germany. Everything is more modern and the people are more intelligent.

From there we passed to Berlin; an ideal city, laid out splendidly with wide streets and plenty of room for everybody. There is so much to see there that I will not undertake to write in full detail, but will say we enjoyed every minute spent there. The statuary in public parks and in front of the Palaces is very fine. Everything seems to be first planned with a careful, artistic eye. The German people as a whole try to enjoy life altogether. Berlin is over-crowded with Russians, causing the hotels to be over-filled. We were lucky to get accommodations as required.

Our final adieu was to Hamburg where we boarded the steamer. The captain and stewards gave us a welcome back to their ship and we have the same cabin so feel quite at home, with our same kind steward.

The weather is perfect and one would think it was September, instead of the middle of December. Just think of eating dinner out on deck in perfect comfort. It has not been cold at all and everybody is well and happy.

We have 2,200 passengers on board the Blucher. About 125 cabin, 400 second class and over 1600 steerage, mostly of whom are Russians fleeing from their country to America, and I sometimes think at that rate on every steamer we shall be overwhelmed by immigrants who can neither read or write our language. We feel sorry for them fleeing away from their fatherland to try and get protection in our country whose President declared Peace.

With the kindest greetings and best wishes to all for a Happy and Prosperous year of 1906, I will close this letter. ELIZA R. DOUGLASS.

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This department is conducted to enable Spiritualists and Public Workers to keep in touch with each other and with the world. Send us notices of your engagements or say other items of interest. Collectors of notices, send us reports of your meetings, entertainments, what speakers you have, your elections, reports of annual and other business meetings, in fact, everything you would like to know about other societies.

Write reports with brevity and as plainly as possible. 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 give your full name and address to every communication, and for security for publication, but as a guarantee of good faith, "correspondence" or "subject" may be given to the editor. The printed article can be signed that way if you wish it but we must have your name for our own information.

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Mrs. Talcott writes from Ashtabula, Ohio: "Our Ladies' Aid Society still continue their bimonthly meetings with very large and interested audiences. Rev. D. A. Herrick is serving our psychic society for December. He is a very interesting lecturer. We have purchased a lot and expect to build a temple in the spring. Send us your helpful thoughts."

Dr. Doty writes from Rochester, N. Y.: "It gives me great pleasure to have the honor to report thru your valuable paper, the phenomenal success of Mrs. C. D. Greenamyer, who is lecturing and giving messages in Cox building hall for the First Church of Spiritualists of this city. A developing circle was held last night (Monday) at Mrs. Joslyn's and the development was a great success. She is giving us three nights each week and we are really lacking seating capacity for accommodations for the people who come. Everybody loves Mrs. Greenamyer."

A. M. Shepard, secretary writes: we take pleasure in announcing our meetings for November and December, conducted by Mr. and Mrs. Mackie, late of Toledo, Ohio, speakers and mediums. Our meetings have been well attended and enjoyed by all, the messages and tests given by Mrs. Mackie, our able and time-tried medium, with her splendidly developed gifts of clairvoyance and clairaudience have been demonstrating to our people proof positive of our continuity of life. The work has been highly appreciated and each test, Sunday after Sunday, has been fully recognized and accepted, bringing tears to the eyes of some and joy and comfort to the hearts of others. This church regrets their departure but our loss will be others' gain. The officers of the First Spiritual Church of Findley, Ohio, recommend these earnest workers to any society requiring their services."

Wm. Strong writes from Hamilton, Ont.: "The enclosed paragraph from the Hamilton Herald speaks for itself. To those requiring her services Mrs. Susanna Harris may be found by addressing care Mr. J. B. Harris, photographer, 165 1-2 North High street, Columbus, Ohio." "After addressing the Willing Worker's Spiritual society last evening in their hall, corner of King and Charles streets, the medium, Mrs. Susanna Harris, of Columbus, Ohio, was greeted by a number of the leading members and friends of the society in the interest of which she has been working for the last eight weeks. After a hearty expression of confidence in her work, and their unanimous wish for her well-being and success, they presented her with a purse of \$25 in cash, accompanying the same with a cordial invitation to return at as early a date as her plans for work will permit. Mrs. Harris expressed her hearty thanks to all for the many kindnesses shown her."

J. C. Barnes writes from Indianapolis, Ind.: "The Progressive Spiritualist church here is flourishing with increasing congregations every Sun-

day evening to listen to the earnest and impressive discourses of Rev. Anna Thronsdon and the many telling messages from spirit friends who she sees and hears. Mr. Thronsdon is a great help as a soloist, having few equals as a singer. The society is fortunate in accession of so brilliant a family, including Miss Dorothy Thronsdon, their 12-year-old daughter. Youngest and last mentioned, tho not the least in the attractive trio of workers for the cause they so dearly love. She is clairaudient and gives excellent tests at our social meetings and leads at the drills at our Lyceum with grace and agreeable expression. Our Lyceum meets in G. A. R. Hall, 222 East Maryland St., at 2 p. m. and immediately after the Lyceum we have conference, when we often have "A feast of reason and a flow of soul."

Lectures begin at 7:30 p. m., after which messages are given very satisfactorily. The society meets every Wednesday evening in the spacious parlors of Mrs. Sarah Ziegler, 139 S. Noble St., where social discourse is cultivated and after, short talks by the pastor, Mrs. Thronsdon, followed by messages.

Mrs. Ziegler deserves great credit for her generosity in opening her home for the Ladies Aid Society on Tuesday afternoon and the public on Wednesday evening, as well as for her tireless energy in all good work promotive of the church interests. Our President, C. S. Allen, deserves more than a complimentary mention for his indefatigable work as an organizer and great assistance in bringing the church to its present efficient stability. We have many other good workers too numerous to mention, but those I have mentioned are the most persistent.

CONNEAUT, OHIO.

There are everywhere to be found those who look with curious eyes upon any evidence of prosperity in the cause of Liberalism, and are alarmed lest liberal and independent thought should encroach upon the domain of conservatism; but, notwithstanding the determined opposition, and, in some cases, the malevolent antagonism to the cause of Spiritualism in our midst, the Conneaut Society still lives!

There was a good attendance at the recent annual business meeting, and the members gave unanimous pledge to uphold the white banner of true Spiritualism in our midst so long as there is a shred of it left to weave.

Our Ladies' Aid Society is doing splendid work, and the suppers and entertainments are well patronized. An "Experience" social was held on the evening of December fifteenth, which netted over thirty-five dollars. Among the many good things of this delightful evening that merits especial mention, were the beautiful "mental pictures" given by Mrs. Van Tassel, and an original song by Mrs. Neal.

Mrs. Elizabeth Schauss, of Toledo, Ohio, has been the efficient leader of our society for two months, but, for various reasons, it became necessary for her to return to her home for the present. It was with much regret that we acquiesced in the decision and hope to be able to welcome her soon again to our rostrum. Her unswerving fidelity to truth, fearless championship of the right and honest mediumship merit the warmest commendations, and she has very few rivals today upon the Spiritualist platform.

The last number of the SUNFLOWER was full of good things, and I read with delightful appreciation the reply of Dr. Austin to the attack of Dr. Lytle. I hope that the proposition for discussion may be accepted, for only good for Spiritualism can result from a discussion in which Dr. Austin takes a prominent part.

May your bright little SUNFLOWER continue to shine with undiminished glow, and the new year dawn with brighter outlook, and all indications of prosperity be realized in abundant measure as the day goes on.

To Editor and readers are hereby extended an earnest wish for a glad Christmas and a Happy New Year.

MRS. FRANCES E. BONNEY.

President Conneaut Spiritualist Society.

Those who attain any excellence commonly spend life in one common pursuit; for excellence is not gained upon easier terms.—Samuel Johnson.

Whatever I learn from any circumstances, that especially I needed to know.—Thoreau.

COMMERCIAL RELIGION

Rev. Mr. Bludsoe of Pittsburg, Kan., Scores Christianity of Today.

Baltimore, December 5th, 1905

Rev. Mr. Bludsoe, pastor of the First Spiritual Church took for his subject, Sunday, December 3d, S. P. M., "Religions, past, present, and future." Before entering into the discourse he read a poem, by Longfellow, entitled "The footsteps of angels" which clearly showed that the poet was a Spiritualist.

In part the speaker said that the Christian world has said that we have the only true religion. In my estimation no religion has the all of good. Those who think that their particular creed has all that there is of religion show that they are not familiar with religious history. It would shock some of our great church people if I should inform them that the Sun-worshippers are the oldest religion of which we have any knowledge, and they were idolaters too. The Christian religion is founded on the worship of the fire-worshipper. Even this day, Sunday, is a day on which the ancients worshipped the Sun—so you see that our good Christian friends have borrowed a great deal from the religions of the past. The religion of the Sun-worshippers is the most beautiful of all religions—the religion of Persia. Even our Christmas did not originate with the birth of Jesus. That too was taken from the ancient cult. We send missionaries to the East to convert those people. Some time ago, twenty missionaries were on their way to Africa to teach the so-called heathen the excellence of our Christian religion and with them went 60,000 gallons of rum to help them in the saving business. We have the religion of Brahma and Buddha—their religious idea is beautiful and most spiritual. The Indians are more spiritual than we. Are you aware of the fact that the Jainists have no divorce in their midst and that not a murder has been committed among them for 500 years? What a beautiful contrast with our boasted Twentieth Century Christianity and civilization! Then we come down to the religion of Egypt. The sadducers said that there can be no resurrection of the body. The Pharisees thought differently. The question was not a settled one with those people. The resurrection of the body is a literal impossibility. The ancients believed in cremation. A most beautiful way of disposing of a dead body. It can do in an hour or so what it takes weeks and months to accomplish by earth burial. At the St. Louis exposition a body was on exhibition that had been embalmed 2800 years ago. The body was as perfect as it was when it was embalmed. We have also the religion of Greece. It was Paul who said that they were worshipping an unknown god. The Grecians can boast of a Socrates and a Plato—men of the soundest and truest morality. In those days they had what were called gnostics—the "know alls," and we have the agnostic, one who does not know. It was asked of the late Col. Ingersoll if he believed in a God. He said, "I do not know if such a character exists." Again he was asked if he believed in the immortality of the soul—again he said, "I do not know." The day is past when men will accept a statement on hearsay evidence. We now come to the religion of the Jews, or properly speaking—the Hebrews—a class of people whom God has called his chosen people, a people who believe in the worship of one God. In spite of the persecution that is heaped on the Jew, he still holds on to his religion. From a religious standpoint he asks nothing from the Gentile. They cannot be found in our almshouses, orphan asylums, nor in our homes for the aged. All they ask is to be let alone. The Hebrews are true to their highest impulse. They are charged with crucifying the lowly Nazarine—which charge is unfounded. The Christian world ought to be grateful to the Jews, if such a statement is true, for if the Jews had not crucified Him, the Christian world would have had no redeemer and consequently no salvation. The truth of the matter is that Christ was murdered by the Romans. He was a reformer of his day and sought to inject into his people a right sort of religion, and for that he was crucified. The Jews were looking for a messiah who would help them to throw off the Roman bondage, and lead the Jews to the promised

land. Christianity is not an outgrowth of Judaism, as our orthodox friends would have you believe, but comes from Phallic worship. Has Christianity fulfilled its mission? Christ said, "I come not to bring peace but a sword," and the Christians of today are carrying out that to the letter. Bigotry and cruelty is now rampant in the East. See what Christian Russia is doing today. Behold the thousands of helpless men, women and children slain. What for? Simply because they are Jews, and yet more blood shall be shed in the name of Christianity. Note the crusade of Peter the Hermit. Carnage and death followed in his wake—all to raise the standard of Christianity. What about the religion of the present? It is a commercial religion. Men go to church for personal gain. Some go to please their wives, some their sweethearts. It is the woman that keeps the church alive. Take the woman from the church and in six months their doors would be closed. Men, as a rule, do not go to church to please themselves. They have some other object in view when they go. This is the age of commercial religion. Men go to church in order to keep their hold on society. The golden rule, "Do unto others as you would that others do unto you," is not followed, but do others before they do you, is the rule. Spirituality is on the decline. It is not the higher criticism that has made the church what it is. It is liberalism, or what the church calls infidelity that has caused it. Thomas Paine, Thomas Jefferson and Col. Ingersoll have been mighty factors in freeing the minds of the people from superstition and ignorance. Three hundred years ago they burned witches in Salem, and did other acts just as Christian. They would do the same thing now if they could, but they can't, thanks to our liberal ideas. What of the religion of the future? It will be the religion of humanity, a religion of peace, a religion of brotherhood, a religion of the golden rule. Wars will be a thing of the past. We will then believe more in the religion

of humanity than in the humanity of religion. Oh hasten the day when men will think right, do right—because it is right and not from fear of a revengeful God.

D. FEAST.

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SPIRITUALISM AS IT IS.

BY J. C. BARNES.

A great deal is said about the Philosophy of Spiritualism, and a complaint is made about so many caring for only the phenomena of Spiritism. The same persons who deplore mere Spiritism, call themselves Progressive Spiritualists. But how much have they progressed, and how are they progressing?

The philosophy of Spiritualism is trite and common-place to me, having been taught it sixty years ago by my mother. She taught that heaven and hell were in us—condition, not a place—that we are and always will be, what we make ourselves, other things being equal—that we are in eternity now as we ever will be, etc., etc. I have been an observer and student of the philosophy and phenomena of Spiritualism for fifty years, and have seen and learned nothing new in all that time, except some new phenomena—but no new philosophy. It is a beautiful philosophy, and I doubt if it can be improved upon. But why call it Progressive Spiritualism or why call yourselves Progressive Spiritualists when no new moral, sociological nor intellectual thought is ever received through a medium, a lecture or a periodical purely Spiritualistic, that is superior or even equal to what we hear and read from men and women in the flesh outside of Spiritualism per se? As I said, all we hear or read is trite to an intelligent Spiritualist. It is all A. B. C., or kindergarten work, preparatory to real progression. What do ye Spiritualists more than the churches? They tell us to be good to love our enemies—to live an upright life, etc., and that our future depends on our life here and now. But do Spiritualists teach as a cult, what is right, what is wrong, what is evil, how to love our enemies? Do they discuss those questions more than others? Do they try to arrive at a science of morality or sociology? Is it not true as a rule, that such questions are tabooed by Spiritualists? I know that the ablest Spiritualists are debarrd from the platform and the ablest periodicals in the ranks are eking out a precarious existence for no other reason than that they teach a scientific sociology or moral principle.

How applicable to you are the words of Paul: "I have fed you with milk, and not with meat, for hither ye were not able to bear it, neither yet now are ye able." "For every one that useth milk is unskilful in the word of righteousness; for he is a babe."

It seems to me that the most important questions ever put, were, what is truth? and what is right? All men want the truth, and all men want to do right. They are both questions to the intellect of men and can only be answered by knowing. We can only know by our own or others experience. Truth and right may be taught logically or scientifically.

It seems to me that in order to be Progressive Spiritualists, we must progress morally or sociologically. But how many Spiritualists know any more of right and wrong than others. Right and wrong are perceived through the intellect, and are not related at all to religion, though most people expect religious people to do right and be better morally than the non-religious. Spiritualists have imbibed or inherited the same sentiment from the churches, as they have other sentiments they should have outgrown, and they think they ought to be better because they have a religion. The only moralizing influence, if it may be called truly moralizing, is, the doctrine that our conduct and growth of spirit today, or next year, or in this life, and that our spirit friends are interested in our progress and conduct here. But, as I have said or implied, how can we be made better men and women unless we know how to be such? As I have said, spirits do not teach us right and wrong any more than people in the flesh.

What is true or right is scientifically true or right. It should be the business of Progressive Spiritualists to learn the science of a right life—of moral conduct of sociology. But do not Spiritualists go to law, and to war? Do they not take part in politics and differ from each other the same, though perhaps not so much as others? If they knew the science of sociology, (the most important science in the universe,) they would not take part in politics, war, nor law-suits.

I am not saying that Spiritualism or any other religion has any natural relation to right conduct or the science of sociology any more than with any science, but as people have inherited the belief that they are related, and expect religion to affect conduct, it is well for Spiritualists to know how to do, and what is right.

The science is so simple, so easily demonstrated, that no one need err in it. With the masses, it is next to impossible to tell what is right or what is wrong. At present, in our chaotic condition of society, no one is seriously to blame for anything. In a scientific society no one nor number would have any desire to do wrong to anyone else, singly nor collectively. Our greatest evils, those that cause nearly all other evils, are collective evils. Evils imposed by, and sanctioned by the people.

Spiritualists have a superior and a demonstrable religion, and if they desire as I think they do, to be a superior people, they should have a demonstrable sociology or moral science. They should teach and live a superior doctrine to the churches. They should teach why we should not resist evil with force—why we should love our enemies—why we should not go to war nor to law—why we have no right to cause pain to any sentient being—why we should take no part in politics—why we should not command nor require obedience—why one person has as many rights as all other persons—why might does not make right, etc.—why a majority has no more right to coerce one man than one man has a right to coerce a million men.

If some of you agree with me in some of the above propositions, and even if you teach and practice some of them, you do it because it is a sentiment with you that you tacitly assent to, but do you do it because you know it to be true scientifically? An absolute knowledge that a principle is true, is a much greater incentive to action than a mere sentimental assent.

You may not agree with me, but do not be too hasty in condemning my position, for remember your objections are only sentimental and not of knowledge. Remember that as Solomon said, "He that answereth a matter before he heareth it, it is folly and a shame unto him."

I have simply made suggestions, without proof, hoping you will reason out to a demonstrable proof as I have. Space does not permit an elaborate presentation of my principles; but I assure you they are logical and scientific.

Cease to take authority for truth and take truth alone as authority—discard all expediency and seek only the right, for whatever is right is expedient. Lay down the microscope of prejudice that magnifies our differences, and take up the telescope of charity that broadens our views and we will see things alike.

Men are continually mourning over heresy who are cheating widows out of their inheritance and making business men bankrupts by their selfishness. All our fine scholarship and philosophy will not avail much, unless they teach men to pay one hundred cents on the dollar and to produce a dividend here and now. Talk as we please about the superficiality of some men who seem to ignore poetry and idealism in the interest of simple good works, they will assert their right to be heard as teachers and even iconoclasts, until we can show some practical result of our fine idealizing in common, every-day honesty. Even morality in the lowest sense will be a broader principle than ever religion has been, if it touches the every-day miseries and wants of the needy men and women.—S. J. Stewart.

His Reason For Scattering Them.

A Georgia dandy, charged with bigamy, said to the Judge: "Hit's true I got mo' than one wife, suh, but dey's scattered." "Scattered?" "Yes, suh; some's in Alabama, some's in Tennessee, en only one in Georgia—whar I live at. De only way to have peace, jedge, wuz ter make a scatteration!"—Atlanta Constitution.

"Do not attempt to pack a Great Hope into a small soule. Let your soul expand, so that great hopes shall have great room."

PRIEST VISITED BY REPROACHFUL GHOST.

Tells From the Altar Story of an Apparition in His Monastery.

SPOKE TO THE SPIRIT.

It is of rare occurrence that the theory of ghosts is openly developed from the pulpit.

The Rev. Father Hubert of the Passionist Church, Ardoyne, Belfast, in a course of sermons he has just been delivering upon spirit manifestation, has given remarkable accounts of ghosts that have appeared in the Ardoyne Monastery.

TWO GHOSTLY KNOCKS.

Father Hubert pointed out that he had recently been appointed to the position of rector of Ardoyne and had come to take up his residence there.

One night, shortly after his arrival, just as he had retired to rest, there was a knock at his bedroom door. Then a similar knock was heard at the door of an adjacent room.

The priestly occupants of both rooms opened their doors. Before them was the figure of a Passionist father restlessly pacing the corridor. For some time the ghost continued its perambulations. Then suddenly it melted into thin air.

On several other occasions the apparitions appeared, and the manifestation was so convincing that the watchers were assured of the supernatural character of the visitation.

Full of curiosity, Father Hubert, in the presence of other fathers, one night accosted the ghost.

APPARITION'S REPROACH.

To their great astonishment, the apparition made answer—it was an answer of reproach.

Turning to Father Hubert, the ghostly visitant accused him (the preacher) of not fulfilling a promise made to the apparition in the flesh that Father Hubert would pray for him a certain number of times.

He (the preacher) said he had made that promise, but unhappily, had overlooked it. This oversight has since been remedied, and since that time the apparition has not appeared.

Father Hubert told his amazed and interested hearers that he did not regard these visitations as alarming or sensational.

This was not the first, second or even third visitant from another world, which has appeared at Ardoyne, and there was not a similar institution in the country which has not in its annals, records of similar experiences.

He, himself, had seen and interviewed two other apparitions, which were not those of clergymen, and he thought the reason there were not more of such manifestations was to be found in the fear and dread and nervousness they caused to the living.

Father Hubert has been called to Dublin to explain his story to his superiors.—Buffalo News.

Kansas Editor's Conundrum.

According to the Bible Methuselah begat Lamech and lived 782 years thereafter. Lamech lived 182 years and begat Noah. Noah was 600 years old when the flood came. Was Methuselah drowned.

—Topeka Herald.

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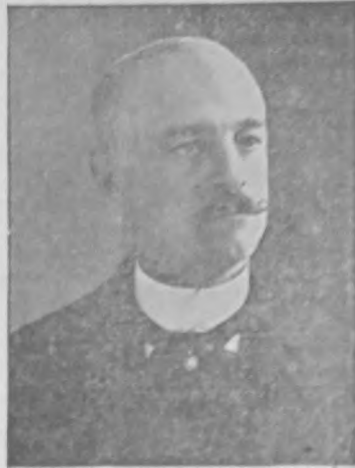
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