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## RELIGION OF TODAY.

### The Faith in Immortality and the Idea.

J. P. COOKE.

Is it not strange that the "Barrel Organ" artist should close every program with the strain of "Immortality"? Life is continuous.

Modern science indeed cannot accept any cessation. It knows nothing of dead matter. It knows not matter in the ancient sense and therefore it knows no death! Rather it teaches us to see life everywhere! All is life!

Give me the gospel of the fields and woods—

The sermon written in the book of books—

The sweet communion of the things of earth

Fresh with the warm baptism of the sun.

Give me the offertory of bud and bloom.

The perfect carolling of happy birds.

Give me the creed of one of God's fair days

Wrought in the beauty of its loveliness;

And then the benediction of the stars.

His eloquent ministers of the night.

Few men of our day have had more living faith in immortality than Alfred Tennyson, one of the noblest and rarest minds of our era.

Mr. Knowles, the English scholar, says: "His belief in the personal immortality was passionate—I think almost the strongest passion that he had. I have heard him thunder out against an opponent of it—'If there be a God that has made the earth and put this hope and passion into us, it must fore- shadow a truth. If it be not true, then no God—but a mocking fiend created us! I'd sink my head tonight in a chloroformed handkerchief and have done with it all!'"

Was the experience of this earth life, this "bank and shoal" of time, a thing to be grateful for? If this were all true?

"My own dim life should teach me this.

That life shall live for evermore. Else earth is darkness at the core, And dust and ashes all that is."

To deny the evolution of the soul into the blessed life of the changeless light was to him flat blasphemy.

Of his friend who inspired the wonderful poem "In Memoriam," Arthur Hallam, he said:—

"Eternal form shall still divide  
Eternal soul from all beside,  
And I shall know him when we meet."

Often in prose and verse he gave voice to his conviction that but for the darkness that is in man and blinds him, the sphere of spirit interfusing and penetrating all things to the center, would be open to the eye of the soul. "Tis Life! 'More life and fuller that I want," then we should see and know even as we are known.

With a sound and normal development we should all be naturally clairvoyant and clairaudient. If we have not been cheated of our soul and the soul's perceptions.

All people have the spirit life within them which if not wrongly taught or marred, can lead the way to light and knowledge.

There is a short but highly valued lesson we should teach all our little ones for their practical religion. Teach them charity and justice to one another, and to rest with perfect confidence on Him who created the universe, who sustains it, breath by breath—and who harmonizes all who seek in truth and humility!—

"The ghost in man, the ghost that once was man,  
But cannot wholly free itself from man.

Are calling to each other thru a dawn

Stronger than earth has ever seen;

Is rending, and the Voices of the day

Are heard across the Voices of the dark."

There is no good reason why "Æonian Evolution" should refuse to carry the soul beyond the bounds set for earthly experience by the orthodox tradition.

"We are conscious waves in the all-permeating Life which flows from the Living Central Spheres, or Circle of Light." But this is all sufficient. I am but a little child in spirit, not half born, yet, thru the ocean of matter or darkness. But I can tell the truth—so far as I see it or have been permitted to gaze upon the Inner Life and Truth of all things.

And God may be glorified even by his humblest children. The worship of such little ones may even please Him.

Paul's doctrine of the spiritual body—which was not original with Paul seeing that it was current in the nation—the doctrine of Swedenborg may be scientifically unassailable! If there be a body—and there is) a body, a physical body which we manifest thru in dreams, etc., a body of fine ethereal substance, completely organized in all its parts as a nut is organized within the shell, a finer human form, with eyes, ears and brain, a spiritual heart in the chest, propelling spirit blood thru spiritual arteries, spiritual lungs breathing an inner, vital air. If this inner body uses the outer body as a pianist uses his instrument to play upon, it must elude all physical methods of search.

Materially and sensuously we cannot prove it to the animal mind but no one can prove its non-existence. It is visible to those with eyes to see, and the moon-day sun is not more than visible. Blind men cannot see that.

As Octavius B. Frothingham argued in his cogent way: "What can you do with the Idealist who plants himself sturdily on the facts of the moral nature, the spiritual organs, and simply stands there, affirming the validity of his spiritual being, and uttering prophecies from the heights of his Faith and Hope?"

"You cannot dislodge him; you cannot refute him; you cannot pretend he is not there. You may launch at him your bold assertion, and an equally bold assertion he will launch back at you. You may call him a visionary and he will call you a materialist; you may call him a poet, he will call you a prosa; you may call him a dreamer who lives in ecstasy, he will call you a delver who lives in the ditch.

"He says, 'I fall back on my faith, my hope, my spiritual organs of perception, conscientiousness which is to me God's voice in my soul. My faith in Absolute Transcendental Truth is my argument. My constitution to aspire to endless being and eternal usefulness is evidence which no miracle can strengthen. Eternal life manifests thru me in time. My soul is an immortal principle. It is an indestructible essence. It is a wave, a conscious vibration in the Divinity which it adores. In a Love that blesses me daily and hourly. It can no more die than God can die. The sun may turn to ashes, grow cold and drift away, but the Life, the Living Light of the Cosmos is changeless and eternal.'"

We are all conscious of durability as a quality, if not of future duration as a present fact. We ask for evidence of Faith. Conscious Faith is its own evidence. It is a fact above time and space! Spirit is its own proof which no mere rarefaction of matter can reach! It is conscious substance!

If God could raise up such as I am thru evolution from the di-atoms of the sea. He can go on and make an angel of me.

If my body is a resurrection from the grave of a trilobite, some finer than enters its own tomb may well come forth from me. If clay bloom has rooted into soul, how high shall my soul mount?

Above all, we who have come to the insights of the spirit and now that philosophy means Idealism—that Idealism means Idealism—all things and Complete Idealism—the only sign of Reality—we hold ourselves vigorously to our criteria.

Men and women with living loving hearts in their bosoms, will believe that they are perishing. Tennyson cannot feel that his friend is gone to nothingness.

The mother who puts her babe in the ground has an instinctive persuasion of the organic vitality of the bond that unites them and which cannot die. No argument will dispel it.

It may be feeling, but feeling is the larger and stronger part of our nature, and it often has an inconvenient way of insisting upon being heard.

Belief in Immortality is instinctive, from a Digger Indian to Saint Paul. It is apparently still a cardinal Faith.

With many it is a perceived fact! It asks no special defence and is self-preserving. It gave birth to Spiritualism, not Spiritualism to it, and it does so much to preserve Spiritualism from the perils that gather about it, with delusion, imposture, rant and cant, witlessness and fanaticism, which sets itself against it, as philosophic Spiritualism does to preserve it from the perils of materialism, skepticism and doubt.

Men and women are Spiritualists, not because their faith in Immortality was dead but because it was alive.

The Two Mysteries.

"[In the middle of the room near the coffin, sat Walt Whitman, holding a beautiful little girl on his lap. She looked wonderingly at the spectacle of death, and then inquiringly into the face of the aged poet. "You don't know what it is, do you, my dear?" said he, and added, "We don't, either."]

We know not what it is, dear, sleep so deep and still;

The folded hands, the awful calm,  
The cheek so pale and chill,  
The lips that will not lift again,  
Though we may call and call,  
The strange, white solitude of peace that settles over all.

We know not what it means, dear,  
This desolate heart-pain;  
This dread to take our daily way,  
and walk in it again;

We know not to what other sphere the loved who leaves us go,  
Nor why we're left to wonder still,  
not why we do not know.

But this we know: Our loved and dear, if they should come this day—  
Should come and ask us, "What is life?" not one of us could say.  
Life is a mystery as deep as ever death can be;

Yet, oh! how dear it is to us, this life we live and see!

They might they say—these vanished ones—and blessed is the thought: "So death is sweet to us, beloved! though we may show you naught; We may not to the quick reveal the mystery of death—

Ye cannot tell us, if ye would, the mystery of breath."

The child who enters life comes not with knowledge or intent. So all who enter death must go as little children sent,  
Nothing is known. But, bearing sleep, what hath the mind to dread?

And as life goes to the living, so death goes to the dead.

God begs you to leave the future to him while you mind the present.

—Geo. McDonald.

## WHAT SHALL WE EAT?

SAMUEL BLODGETT.

This is not a simple, but a very complicated question. To determine wisely many things must be considered.

The first question to ask is, why do we need to eat at all? To say we eat to keep from starving does not answer it. Why should we starve if we did not eat. The crystal is certainly alive, its perfect and orderly organization proves it; but it does not need food or drink. It also remains stationary unless some external power moves it. When we come to plants we find they make accretions by the use of food, but they remain stationary. The plant takes its food directly from the soil and air. Animals move from place to place, and they cannot take food directly from the soil, but get it from other organized life, the water and the air. Water and air are really organizations, though not reckoned so by chemists. We have three kinds of life; the mineral life, the plant life and animal life. The plant life embraces and contains the mineral life, the animal life embraces and contains both the mineral and the plant life. Spiritual life contains all these sub-lives; and spiritual life is the animating principle of all these lives. The spiritual is in the mineral, the plant, in the animal as truly as in the human.

Why does the plant take food? I say it is from spiritual aspiration, and to supply spiritual needs; and the animal and human take food for precisely the same reason. Cut off the supply of food and the animal and human die. Without food it is incapable of ministering to spiritual needs. When from any cause the spirit cannot make the body useful to itself it casts it off, and we say the person dies.

You may say this is pure unsupported assumption. Examine a little and see if it does not have a rational support.

What philosophy is there in eating at all? We are continually casting off what we call dead, effete tissue, and replacing it with new, which, so far as we can see is just like what we are casting out.

Dead, is it? Well, do we supply the renewal with live flesh, or live tissue? Let a chemist take the two classes of matter, that which we discard and that which we renew with, and does he not find precisely the same nutritive elements? And that which you are now taking in, will you not discard also? And will you not keep discarding and keep renewing with the same kind of material elements as long as you live? If we were getting some new material element that we had not had before, that might be the reason, but as we are not, what shall we say?

From a material standpoint it all looks like nonsense. Nature is sensible. She has reasons for her processes; and when we cannot see them we might as well own we do not know it all. We are forced to conclude that there is something about food that chemists have not found. There is something that is not tangible to the senses, and as all matter is supposed to be tangible, we will call that something spirit. Then it is spirit which we get with our food, and what we must have in order to be nourished. After extracting the spiritual essence in the food, it is no longer food for us, or is it valuable in any way, and soon becomes absolutely poisonous. For this reason we throw it away and appropriate something new, charged with the spiritual elements we hunger for.

There is no doubt that human beings can be reasonably healthy on a purely flesh diet, and some reach such an abnormal condition that they believe that nothing else agrees with them. I have read that Edwin M. Stanton, for years before he died lived exclusive-

ly on raw beef steak. The hunters and trappers along the Rocky Mountains from 1820 to 1830 lived on Buffalo. I talked with one of these fifty years afterwards. They fitted out with pack mules on the Missouri River, and were gone something like two years, till they got a load of furs, and then returned. He said the men were healthy. Said I, "Did you have salt?" A. "We took some along, but we soon got out; it didn't make much difference."

This can be said for a flesh diet: we get all the material elements of a perfect nutrition in proper proportion, and we get them in a form to be easily digested. Animal food is more easily digested than vegetable food; but there is so much effete impurities to be eliminated, even in the very best of meat that it works the eliminating organs much harder. The liver, the kidneys, the lungs and the skin are taxed much harder; and I believe that any one's digestive organs, when not too far gone for continued existence in any way, properly treated, will acquire one sufficient to digest a vegetable diet. There is no doubt that it is relatively much cheaper. I speak from chemical analysis and experience. One and one half cents worth of graham flour made in a mush and eaten with as much value in good milk, or instead of the milk, three cents worth of raisins, give a clearer head and more endurance, either physical or mental than twenty five cents worth of beef steak. There is as much nutriment in one and one half pounds of potatoes as in one pound of the best meat, and each one can reckon the relative expense for himself.

Corn is nearly as nutritious as wheat, and if we use considerable of that, the oil in it will supply a sufficient amount of oil to offset for the oil in meat; or you can supply a good vegetable oil for one tenth as much as it costs you in ordinary meats, unless we take fat pork simply for the oil there is in it.

I have lived without meat for six months at a time with no loss of power or endurance, no inconvenience, and with a decided saving of expense. If I was living at the far north where necessity compelled the use of flesh food, I would not suffer with sentimental objection to the diet; and I do not argue against meat eating from a sentimental standpoint. I perceive the world so arranged that some animals are evidently designed for preying upon others; and I see man made with a diet latitude that in my judgement gives full permission to use meat; but unless circumstances make one or the other diet desirable, we should adapt our habits to what we conceive is the best to develop, and the best to give the highest health and vigor. Experience shows that meat does not give the enduring muscle that may be had from a well selected vegetable diet. The walking test in Germany in 1898 was a wonderful eye opener on this point. There was seventy miles to be covered in eighteen hours, and 22 entered the match, eight of whom were vegetarians. The vegetarians all got their in good condition, though two missed their way, and walked five miles further. Only one of those who used meat got through, an hour behind the last vegetarian, and exhausted. I believe that in a mental strain the vegetable eater would show an equal superiority. I wish to call attention to a fact that I have never seen noticed, yet it will be apparent to every thoughtful man. Chemists cannot determine the relative quantity of nutrition between meat and other foods for this reason. That dead, effete matter in a slaughtered animal, always there and in process of expulsion, is an unknown quantity, and possesses no nutritive value. Having the same elements of the nutritive portion, and being impossible to separate, it is reckoned

(Continued on Page 8.)



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LILY DALE NEWS.

Mrs. Covell has returned to Corry, Pa.

Don't forget the Fire Meeting at Library Hall.

Mrs. Phillips of Conneaut, is visiting her cousin, Mrs. E. L. Griswold.

Mrs. Baldwin and daughters, Miss Bernice and Mrs. Kaplinger have gone to Columbus, Pa.

Mr. and Mrs. Riley Johnson have gone to Fredonia for a week's visit to their daughters.

Mrs. Langworthy spent a day here arranging for the shipment of some of her furniture to Jamestown where she has secured a flat and will remain during the winter.

Everett Abrams, "our meat boy," and Miss Baulah Knott, of Cassadaga, were married January 1. Everyone extends their best wishes for their happiness and prosperity.

A letter received from Mrs. Mary J. Ramsdell tells us that she has been in a sanitarium for some little time, but is now at home again, though her health is far from what could be desired.

Mr. Ingram and Miss Goody-koumz have returned to their homes in Cleveland, O. They wanted to see a storm while here. They should have waited a few days and they would have had the benefit of a New York snow storm.

There was no use of going South so far this winter as we have had the nicest kind of weather. The ground has been bare most of the time and no blustery weather has reached us until within the last few days. As we write the wind is blowing and snow flying, but probabilities says it will not last long.

Everybody seems to have recovered from the Christmas festivities and are in good condition for the winter. We may look forward to a series of dances which are to be held in Library Hall every two weeks, beginning Saturday evening, January 13th, and to the little gatherings that have and are being held at the different homes.

Do you think we are lonesome? Well, I guess not. We can go out somewhere most every evening if we wanted to. Little socials, here, there, and everywhere, take up all the time one can devote to them.

So the winter will go and it will be time for the summer Assembly before we know it. Mrs. Grace Champlin had a narrow escape from what might have been a very serious accident at Sinclairville recently. She had been there to play for an evening gathering, and while waiting for the carriage to take her home, went upstairs under directions of the landlady of the hotel. The directions being improperly given, she went through an open door at the head of the stairs and fell headlong down them. Not being able to make anyone hear her, she crawled upstairs, and there they heard her call. She was bruised on the heel and back and was confined to her bed for over a week on account of it, and is as yet unable to get around to any extent.

CONFERENCE.

A very interesting and harmonious meeting was held at Mrs. Hyde's Sunday evening, upon the subject, "Is Man Finite or Infinite?" Next Sunday at 7 p. m., the conference will meet at Miss Abbie Olmstead's, subject, "Is Meat-eating Detrimental to the Human System—Physically, Mentally and Spiritually?"

John B. Gough.

John B. Gough, the great temperance advocate, illustrated the principle of individual rights in a very pointed manner. He had been taken to task for advocating the total prohibition of intoxicants, when a man said it was taking away his individual rights. Mr. Gough said, "Suppose I was going along the streets swinging my arms around my head, and you passed along and I hit you on the nose, you would say, 'What did you hit me for?' I would say I was just swinging my arms around my head. It is a personal liberty I have. You would say, 'That is all right, but your personal liberty ends where my nose begins.'"

Let us enjoy our personal liberty to the utmost, but not mistake liberty for license.

AN INVOCATION.

BY BELLE BUSH.

Fount of all life and being, Light of revolving orbs, Whose breath through space proceeds,

Each human soul absorbs. God of the brook and ocean, Lord of the star and lea, In humble, meek devotion This boon we ask of Thee:

Oh! let new light and wisdom, Fill our hearts to-day, That, seeking for Thy Kingdom, We work, as well as pray.

Let that divine compassion Which deeds alone express, Give to each thought and passion A loving tenderness.

Help us to rise in feeling Above earth's cumbrous clod, Through faith in Thy revelations, Oh, God! our father's God.

Help us to feel our weakness, And Thy sustaining power, That we, in loving service, May praise Thee every hour.

We ask Thee not to alter One fraction of thy will, But when our footsteps falter, We crave Thy guidance still.

Bereft of all earth's treasure, We kiss the crown or rod; Work with Thy loving pleasure, Oh God! our father's God.

And oh! if there be any With hate our steps pursue, Father divine, forgive them, "They know not what they do."

An Effective Sample.

A clergyman was very fond of a particularly hot brand of pickles, and, finding great difficulty in procuring the same sort at hotels when traveling, always carried a bottle with him. One day when dining at a restaurant with his pickles in front of him, a stranger sat down at the same table, and, with an American accent, presently asked the minister to pass the pickles. The minister, who enjoyed the joke, passed the bottle, and in a few minutes had the satisfaction of seeing the Yankee watering at the eyes and gasping for breath.

"I guess," said the latter "that you are a parson?"

"Yes, my friend, I am," replied the minister.

"I suppose you preach?" asked the Yankee.

"Yes, sir; I preach twice a week, usually," said the minister.

"Do you ever preach about hell fire?" inquired the Yankee.

"Yes; I sometimes consider it my duty to remind my congregation of eternal punishment," returned the minister.

"I thot so," rejoined the Yankee, "but you are the first of your class I ever met who carried samples."

Tattler (London).

Remember that emptiness is never sacredness.

The happy life is simply the one that has cultivated the habit of looking for happiness in all things.

There is as yet no culture, no method of progress known to men, that is so rich and complete as that which is ministered by a truly great friendship—Phillips Brooks.

Following a leader as we could never follow a maxim, we do and conquer a thousand things we should otherwise never attempt. What we receive from him is moral impulse, not a letter, but a spirit.—Joseph Wood.

The world delights in sunny people. The old are hungering for love more than for bread. The air of joy is very cheap; and, if you can help the poor on with a garment of praise, it will be better for them than blankets.—Henry Drummond.

The highest of characters is his who is as ready to pardon the moral errors of mankind as if he were every day guilty of the same himself, and at the same time as cautious of committing a fault as if he never forgave one.—Pliny the Younger.

If you form a habit of thinking kindly thots and saying kindly words, in a short time your mind becomes related to all kindly watered people in the world, and it becomes much easier for you to say a kind word than an unkind one, and to do a kind deed rather than an unkind one.—Mind.

Joy is wealth and love the legal tender of the soul.—Ingersol.

Buffalo Notes

By N. S. I. Correspondent.

I understand that a watch service was given at the Spiriting's Hall on the regular meeting on Monday evening, December 31st.

As usual, the service was conducted by Mr. Coffman.

The evening service was very large and the lecture was interesting and instructive.

After the lecture, her guide, Mrs. Lane, gave several very convincing tests.

New Year's Eve, it was decided by committee of ladies that the old year should be watched out and the incoming year of 1906 be welcomed.

After regular service, about 100 stayed to participate in the service of watching out the old year and welcoming the new.

There was a good array of talent brought into use, and instrumental music, recitations and songs, and speeches, after which all partook of the hospitality which the ladies had prepared.

It was an enjoyable occasion.

A most enjoyable occasion was the evening of December 30th at the home of Mrs. and Mrs. Lane, 218 Virginia St., in which they tendered a reception to the home and visiting mediums.

Mrs. Juergensen of Brooklyn, N. Y., being the guest of honor, a surprise was given in the shape of a nurse of money to assist her in sustaining the material needs of the meeting out to others the spiritual food that they need.

There being several mediums present, the forepart of the evening was devoted to the exercise of the medial gifts.

Mrs. Staley gave some notable tests, also Mrs. Lane's guides doing well their part in catering to the spiritual necessities of the occasion.

Mrs. Day rendered a poem and a song which were much appreciated by those who listened.

Others present did well their part in the program of the evening, and in due time all were requested to a journey to the dining-room, which was most beautifully decorated with flowers and other ornamentalations.

The flowers on the table were displayed in a tasteful manner, entwined with amaranth and other beautiful little bouquets, arranged in the table.

The menu consisted of cold sliced turkey, salads and dressing, two kinds of bread, and different kinds of cake.

There was cranberry jelly and other delicacies, of which due mention should be made, as there were special favors placed at each plate, originally and tastefully arranged, some being in the following manner: a half orange, the inner part being extracted and a little wire affixed, serving as a handle, artistically covered with colored ribbon.

The contents of the orange-baskets was whipped-cream. The table was in every way, very beautifully arranged.

During the partaking of the hospitalities of the occasion, much enjoyment was indulged in from material, social and spiritual lines.

Much credit is due the hostess for the very able manner in which she entertained the local and visiting mediums and friends.

The Wednesday evening seance at Temple, Prospect and Jersey St., Jan. 3rd was fairly well attended.

Mrs. Coffman gave some readings and clairvoyant discriptions, then her guide Owen entranced her and finished the evening service by going through the audience and giving messages to those present.

Most of which were recognized. Mr. Coffman is to be with the society during January when we expect our friends and earnest worker Dr. W. M. Lockwood to be with the society during February and March.

An entertainment and help will be given by the First Spiritual League and Society, under the management of Marguerite Haden, Friday evening, January 19th.

A refreshment and a good time is expected. Come and bring your friends.

The members of the Y. S. I. will hold a social and dance in the parlors of church, Tuesday evening, January 23rd, a good time is expected. Who will attend same.

The Harmony and Sunshine Circle, held a Union meeting and social at the home of Mrs. DeWitt, 998 Broadway, Monday evening, January 1st, a very enjoyable occasion and a large number were present to participate in the program of the evening.

All for one and one for all. With an endless song and sweep, So the billows rise and fall. On the bosom of the deep; Louder in their single speech More resistlessly they roll, Broader, higher in their reach, For their union with the whole.

Through all warring seas of life, One vast current sunward rolls; And within all outward strife, One eternal right controls. Right at whose divine command Slaves go free and tyrants fall, In the might of those who stand All for one and one for all. —James G. Clark.

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# METAPHYSICAL.

Conducted by EVIE P. BACH.

## I CAN, I WILL.

I can, I will! This is the strengthening thot  
That felt and uttered by the soul  
In need.  
Frees it of all the fetters Fear has wrought,  
And makes it strong indeed.  
The soul arises when these words are spoken,  
In sovereign majesty of might divine!  
The prison doors of ignorance fly open.  
That truth within may shine.  
Unhallowed, forth it comes on outstretched wings  
Of faith, and low! it, like an angel seems  
As with its newborn joy, aside it flings.  
Old doubts and hideous dreams.  
Behold! I'll do! and thot's mysterious powers  
Bring unseen forces ever to my aid.  
In every earnest worker Nature showers,  
Her wondrous wealth, when prayed.  
Behold to look within! O reach my soul!  
Both Life, and Love and Truth reign there for naught?  
Behold thou the veil! Self-knowledge is the goal!  
Self-power—'tis won when sought.  
—Anon., in Now.

## PRACTICAL SUGGESTIONS.

Lesson No. I of a series of Soul Culture Lessons in Now.  
The principle upon which technical suggestion is founded is thus stated: "I am that which I think I am." The Bible form is: "As a man thinketh in his heart so he is." Metaphysically it would be something like this: "A person is governed in conduct by his convictions of truth."  
This is the one law controlling, either consciously or unconsciously, human conduct.  
Upon it every system of education, religion, government, reform and art is based. It is the foundation of all the present systems of metaphysics, whether it be Christian Science, Mental Science, Suggestive Therapeutics, Faith Cure or prayer. A person can do nothing which has not for its origin the principle of suggestion.  
Instinctively and automatically the race has obeyed this principle as it has obeyed every so-called natural law. It is Nature's one and only method of awakening the latent faculties in the soul. As sun, moisture, and air call the buds from stem, and flower from bud, so does the objective world call the latent faculties of the soul into expression. The principle in man and that in the same. Something from without awakens Life in the germ of the Soul. In the present conscious life of man, manifestation is impossible except it comes in response to excitement from without. Experience, stored up as memory, may reproduce the old emotion and thus Life may have manifestation. If the experience was born of external excitants. Man will in unbelief, no doubt, come to live sometime from within, but man as he knows and deal with him is subject to the principle of suggestion. Suggestion is the only objective force in nature, for the objective force exists to the individual as a question, as the awakener of the soul into expression. Therefore we have the definition of the term Suggestion as used in Mental Science: Suggestion is whatever causes an individual to feel or think.  
Whatever appeals to any of the senses is a Suggestion.  
Man feels and from feeling thinks; from the experience born of these feelings he learns what thots and feelings are healthful and pleasant, and thus seeks them; what are unpleasant and avoids them. To bring the matter to this intelligently, is the object of these lessons. Therefore this definition:—  
The Science of Suggestion is the classification of that knowledge which teaches one what thots to think that he may feel healthful, happy and successful.

The Art of Suggestion consists in choosing and involuntary thinking those thots which makes one healthful, happy and successful.  
All human duty is boiled down into this: Learn what to think and think it.  
We learn what to think by experience, and experience is born of Suggestion. We learn how to think by telling the Self to think a certain thot. This thot must be truth to us or we cannot so tell ourself. All truth is put in positive statements. All truth is now. Therefore we command ourselves to think by saying: I do, I can, I think, I am. These are termed Self-Suggestions. They are commonly termed Auto-Suggestions. In Mental Science and in Soul Culture they are termed Affirmations.  
An Affirmation is the individual side, the Principle of Suggestion. Affirmation is the conscious man's Suggestion to the sub-conscious; it's the conscious man's command to the soul as to what and how it shall express some of its infinite possibilities.  
From this you will comprehend the greatness of this study, the power of Affirmation, and why Now, being a Journal of Affirmation, is wielding the most potent power in the universe. For thot is all-potent, is the only power man uses and he can only use it as an affirmation. When he learns how thru Affirmation to make his objective life to his desire, he has learned "to control Fate."  
Now our definition: An Affirmation is a statement of truth consciously used so as to become the directing power of life's expression. When one thinks—affirms—properly he is master of Fate. From this it follows that when we wish a person to do, or be, anything, all we have to do is to cause him to think along right lines and he will do and be that which we desire. The only way we can influence a person is thru suggestion. How to use this principle in influencing others is the purpose of these lessons. Would you obtain all possible good from them, study every lesson carefully. Memorize these definitions, for they will not be repeated.  
Start right. Say nice things! It is cheaper and there is more in it. Get up in the morning with a smile instead of a grunt. Let the first word be pleasantly spoken, then you have started the day right. Don't get impatient—that's losing control of yourself. If your breakfast does not happen to be ready as soon as you are—take it easy—you'll keep. You might hurry things a little by growling and grumbling, but you would lose your appetite and your wife would lose hers and perhaps her temper too, and by noon you would be hungry and ugly. That's a nice combination, isn't it? Food don't set well when one's ugly—there's something funny about that—but you've noticed it. Every time you get mad your digestion is affected, the food seems to ball up in your stomach; it's awful disagreeable. It is so much easier to say nice things. Every time you speak a kind word it makes you feel good—has a soothing effect: you feel so good a lump rises up in your throat—you've noticed that, too. If you keep it up all day, thinking good thots and saying nice things, by evening you will be enjoying something akin to ecstasy—try it.—Dr. Carson, editor of Health Reporter.

Within each person is a beautiful chamber of silence. We can retire to this chamber whenever we choose. The noise of the busy world is then shut out. Peace and harmony then reign in our lives. This chamber is the home of the soul—the God within. Here we come in touch with our real self. The oftener we thus retire the more perfect becomes the realization of our own power. Each time more of truth is revealed to us.  
Only the good, the beautiful and the true dwell there. O! what peace it brings to touch the vibrations of the soul. From this chamber of silence we come back strengthened, healthful, peaceful, happy and ready for whatever comes, and go our way rejoicing.—Now.

## ALCOHOL AND ATHLETICS.

**Growth of Temperance in Navy Credited to Sports**  
In an article in the Blue Jacket an enlisted man in the navy declares that the growth of temperance in the navy is not due so much to the addition of the beer boat as to the increased character of the personnel and the increase of liberty in wholesome port with the encouragement given to rational athletics by the navy authorities.  
"It is the opinion of a majority of the men," says the writer, "that to send them on shore frequently for sports gives them more, both for them and does more for the ships, commanding officer as well for the service in general than a regular liberty. Of course they want liberty, too, and plenty of it, while they have money to spend. There is plenty of liberty now, but we look for the time when it will not be considered as one of the privileges and when a man will be free to go on shore as soon as his work is done. Then there will be a minimum of absence over leave.  
"The man on shore who works for a living does not hurt anyone but himself when he falls to turn up at his work on the minute. He loses a portion of his pay, and his employers are apt to look upon him as unreliable. That is the way it will be in the navy in the near future. The men will return to their work on time in order not to lose their pay, and as they hold good positions they do not want to be displaced by steadier men. It is now noticed on our big ships that when a man is scratched off a baseball party list there is more real disappointment than if he were deprived of an overnight liberty."

## THE W. C. T. U. IN JAPAN.

**Thirteenth Annual Convention Shows 2,577 Members.**  
The Japanese National Christian Temperance union recently held its thirteenth annual convention at Yokohama. Among the most interesting women in attendance upon the convention at Yokohama were the noble woman who is president of a large training school for nurses in Tokyo, a practicing physician from the same city, the wife of a distinguished judge and the wife of a banker—all Japanese.  
The business sessions were conducted in a strictly parliamentary fashion and the evening meetings were like those of the Women's Christian Temperance union around the world—uplifting, dignified, enthusiastic; the crystallized expression of the efforts expended by our representatives.  
Listed with the heavy work done was the adoption of a constitution which places the organization upon a strong basis. Reports showed that there are 2,577 members of the national union, with a decided gain during the past twelve months. One hundred and one were in attendance, sixty-seven of whom were credential delegates—the W. C. T. U. of the nation sending seventeen of these. There are fifty-six local societies in Japan. The amount raised and expended by them this year was 2,475.87 yen, which means \$1,237.98½ in American money.—Union Signal.

## A Plea For Sobriety.

The work of today demands men of clear brains for its performance. It matters not whether that work be in the office, the counting room, the legislative hall, the store, the shop or the mine. The worker who each morning brings to his task a strong mind and a steady nerve will always find his services in demand. The one who allows himself to become the victim of an unbridled appetite soon discovers that his place is filled by one who can do the work better than he. While it is undoubtedly true that excesses in the use of liquor are not as common today as a quarter or half century ago, there is still vast room for improvement, and every effort in that direction encourages and betterment of our low men.—Baltimore American.

## Special Trains For Drunkards.

Railway companies in London have found a certain cure for inebriety. They had arranged to run outward trains for drunkards on the bank holiday, but, to their surprise, there were no drunkards, and consequently no special train was required. "The premature publication of our plans," explained a fellow who before could be relied upon to travel home drunk have been placed in a compartment with other drunkards, and consequently they resolved to keep sober. It is a fact, however, that the cause of temperance has done more for the cause of legislation than any amount of legislation could possibly do."

The prospect of proving the doctrine of immortality is not discouraging, and if correct data could be obtained on this question we predict that an astonishingly large number of the most intelligent people are firm and consistent in their belief that death is an eternal rest.

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"VEGETARIANISM AND FRUITARIANISM."

When I read your editorial under the above title a few days ago, my fingers began to itch, and became itchy to write a reply; but then it occurred to me that you would be completely buried under a general avalanche of replies coming to you from every window; (Oh! I had forgotten that you live in a zero country, and that this time of year your windows are down and barred.) and that you would not find the tithe of them. You see I have been an editor myself for the last twenty-five years, and know how it goes. But at the close of the article I noted the word "NIENT" in big capital letters, and I thought the idea, that he was just "stirring up the animals," for the purpose of noting results, and I concluded that I would "buzz" around with the other hornets.

Somehow I can't believe that the editor of THE SUNFLOWER was serious in his editorial; but I suppose we are expected to assume that he was and draw up our replies accordingly. It looks to me as if he was just laying off a little ground which he wished some of us or persons all of us would cover for the benefit of such Spiritualists as were in the dark on this important subject.

The editor says: "The position of the writer, and he does not want any one else to express his views, has always been that such as a good Vegetarian but such as a strong, able-bodied man requires to carry him through his day's work would be produced by a diet not greater than a meat diet. There would be a turning towards fruitarianism that would surprise the multitude. We think so."

That is to say, that the great objection to Vegetarianism is that it is much more expensive than a flesh diet. Later on he says: "Every substitute for meat, or other animal product is very expensive. Attempt to use peanut or other butters as you would cow's butter and you would want a national bank behind you."

All Vegetarians do not eschew cow-butter. I have never drawn a line on it myself, yet I do not use it, for the reason that I not only prefer peanut butter, but it is only about half as costly. For twenty-five cents here in Washington I buy a can of peanut butter, weighing perhaps 1 1/2 pounds, to which I add an equal part of water to reduce it to proper consistency, thus making three or four pounds. If I buy cow butter, I must pay a little more for it, say thirty to fifty cents, and then perhaps I have only got axle-grease. I must have grease for cooking, and peanut oil is preferable. Indeed it is so far superior to olive oil that it is shipped to Spain and Italy and other southern points of Europe, where it is bottled and labeled Olive Oil and sent over here and sold to those whose tastes are outraged by anything like American olive oil. If our readers are not prejudiced I can advise them to purchase a can of peanut butter, and try for themselves if it is not preferable to cow-butter. The paragraph concludes:

Attempts to use nuts, dates, figs, and other fruits, and the ordinary diet of a man does not get the salary of them in sufficient quantity to get the wolf away from the door. An ordinary Vegetarian restaurant with a normal appetite such as a worker possesses and it will cost you from two to three times as much for a satisfying meal as in a restaurant. At least that is my experience."

I have not had much experience in vegetarian restaurants, but have heard that they are somewhat expensive. The reason for which probably is that as yet the custom is to serve meat, and they must cater for the lack of custom. There was a restaurant in Topeka, Kansas, which accommodated both classes of customers, where my meals never cost me more than ten cents and were as low as six or seven cents, while those who went there with me, having to do with less than fifteen cents. I boarded there weeks at a time, always sitting at a table with friends, most of whom were flesh eaters.

As a farther illustration of the cost of Vegetarian diet, I lived sixteen weeks on a vegetable diet in Tacoma in 1903. My meals were

made up of nuts, oranges, apples, grapes, honey, cow-butter, raisins, potatoes, milk, etc., and average cost was eighty-eight cents a week. Last fall and winter I boarded myself for about seven months at a cost of ninety-eight cents a week. My diet was much the same except that I used peanut butter instead of cow butter. This fall my diet was similar up to the time Mrs. Hull came out and my average expense was \$1.21 a week. I prefer this diet to anything I could get in a restaurant. Indeed I should require to be very hungry before going into a restaurant where one is required besides paying his bill to endure the unsavory smell of roasted, boiled or fried flesh, a smell as noisome almost as barnyard offal. Again the editor says:

"Then for a working man to assimilate the vegetarian foods of today and get sufficient to carry him through his labors, he would soon ruin his stomach. Try to eat enough nuts to take the place of meat, see where you would be, outside of the financial question. Take enough olive oil to supply the absence of animal fats, what would be the results?"

It was just such arguments as this which made me think the editor was in a playful mood when he wrote his editorial. He certainly is not ignorant of the fact that nuts contain more proteids than any kind of flesh. To illustrate: peanuts contain 28.2 proteids, besides 46.2 fat, while beef that contains 20 parts proteids to 100 has only 3.6 fat. The following is a table of the nutrition of various nuts:

Table with 4 columns: Nut, Proteids, Fat, Starch. Rows include Walnuts, Sweet Almonds, Hazelnuts, Filberts, Chestnuts.

Dr. J. M. Peebles states that there is more nitrogen, more muscle, more strength in one pound of browned peanuts than in one and one-half pounds of beef. Then take into consideration that beef contains fourteen grains of uric acid to every pound, while the kidneys are only able to secrete about four grains in a day, and you see the why for so many rheumatic troubles. It would be well, if this was the only evil. Cancers are increasing in this country at a very rapid rate. A no less authority than Charles Edward Russell says:

"In this country the recent increase of this most terrible of human afflictions has been something to alarm us all. It was once rare. It now threatens to become common. In the Cincinnati hospital in the year 1870-71, the number of cancerous patients was one in 587. In 1904 the number was one in 273. In 1873 when the total population was 216,230 the number of cancer cases reported at all the institutions was 42; in 1900 with a total population of 325,902 the number of cancer cases at all the institutions was 198, and in 1903 with about the same population the number was 267."

Why this increase of cancer? I think the answer is not difficult to find. In 1870 the packing-house monstrosity had not controlled the entire meat output. Now it does. A cow with a lumpy jaw (that is a cancer in the jaw) would not be killed by your local butcher and sold as pure beef. Now it is. It is true there is a government inspector in all these packing-houses, but as he is generally a man friendly to the packing-houses where he is located, and not always impervious to the saucy and financial tips of the lord barons of the packing-house, his eyes are easily blinded to the defects of the cattle killed. In fact he seldom sees only a meagre part of the cattle that are slaughtered for the dear people. Mr. Charles Edward Russell tells us:

"I have here before me letters written by former employees of the tin trust, assuring me that the Federal inspection is a farce. The inspectors inspect nothing says these letters. They sit reading or smoking with their pockets full of tags which are handed out as they are required. One man tells me that he used to get fifty at a time, reaching his hand in the inspector's pocket."

When you purchase a nice juicy steak, or a royal roast, how do you know that it has not been cut off from a cancerous or tuberculous or other diseased and rotten animal? Now as to the necessity for flesh as a diet. It is a common objection that people cannot labor on vegetarian diet, and this too with all the testimony before the world

of the endurance of vegetarians where flesh eaters had shown their weakness. Probably some other writer will hand out a lot of facts on this matter, and I will pass on to say that I have met that objection in a slightly different form before. I used to attend house raisings, log rollings and work in the harvest field in the early days of my manhood. Why a man couldn't get his house up, or his wheat crop set without passing around the jug of liquor several times between meals. The men said they couldn't stand it to do the heavy work unless they had plenty to drink. For all the world they talked just like the flesh eaters of this day. Now we know that liquor only weakened them in the long run. When a man tells me he could not live without flesh, I always say, "If you hold to that idea, you cannot." Nevertheless, somehow our vegetarians seem to have more endurance and keep healthier and enjoy life much better than flesh eaters. DANIEL W. HULL, Olympia, Wash.

Don't Forget that you are being used as a model by someone. Some boy who sees you going around with that pipe in your mouth is getting the idea that he cannot be a man until he learns to smoke. Don't forget that when you use that oath in the presence of that young girl that it is accustoming her to listen to them without a blush. When you tell that snotty story, it is putting an idea into the head of the young man who listens to it.

Love, like genius, obeys no law but its own. - Andrew Jackson Davis.

Each decade must have new men to determine its liberty. - John Boyle O'Riley.

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My Dear Mrs. Dr. Dehson-Barker: I can very truly say that this month that I am feeling very good. The last month's treatment did wonders for me, causing the pain in my side to disappear and my appetite to increase, which caused me to gain flesh most rapidly, and I look fine. I have never felt better. I am so thankful to you and band, and wish with the suffering women all over the land could receive these rich blessings which you can give. Yours Most Sincerely, A. J. Johnson.

Dearest Doctors: I am feeling fine now and don't think I will take any more medicine after my month is up. My dear, good doctors, your medicine has done me more good than any medicine I have ever taken, and I shall always praise it very much. My advice to anyone that is sick is to take your treatment. This is all I present to you, my very best love from me and also to the band. BELLE TRAVERS, Watsonville, Cal.

Dear Friend: I must call you that, for you have been a friend indeed to me. I am sure if I had never received your help, I could not have lived much longer. I could not clean up my mind, or do anything at all when I commenced taking your medicine, and now I can do most of my own work and walk anywhere I please, something I never did before. I feel like a new woman entirely, and I know that you and your band have done it all. I can never tell how the medicine I am, and you can publish this letter if you like, and I would be glad if you would, as I have never seen a testimonial from Mississippi, and I would like to see one, or do anything that will help me to know what you can do for sufferers.

Wishing you and your band a greater success, and thanking you again for what you have done for me, I remain a faithful worker for you and yours. Mrs. A. D. LANCASTER, Lumberville, Miss.

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WILL YOU

Send us one new subscriber this month on our 50c offer! We ask every one of our readers to do so as a special favor.

Dr. Henry B. Watson in renewing his subscription says, "THE SUNFLOWER is almost indispensable to me as I find so many nuggets of wisdom in it."

A. B. Gaston, secretary, writes from Meadville, Pa.: Kindly announce that the Spiritualists of this city have organized, and would like to correspond with speakers and mediums who may pass this way during the winter.

Florence E. Shank writes in renewing her subscription: "We don't think we could get along without THE SUNFLOWER, and we hope 1906 will be a prosperous year for it." Thanks for the renewal and the kind wishes.

Thomas and Anna Kauff write from Philadelphia that if they had secured W. H. Bach's book on Mediumship long before they did it would have saved them in money and unpleasant experiences.

Our Cuban correspondent, Danthas, struck a key-note in his article in last week's SUNFLOWER when he said: "Miss Rosa Yglesia is rapidly being brought out as a first class and sensible medium."

That is just what we need—FIRST CLASS AND SENSIBLE mediums. Mediums who will study the laws of mediumship and learn how to utilize their powers to the best advantage.

Fred Heim writes in renewing his two subscriptions: "A Happy New Year to you all. Do not ever get discouraged about our great Cause, it is growing—loud and on the march—more than you have any idea of all over this country, likewise in other countries."

D. Feast writes from Baltimore: The First Spiritual church held a watch meeting service in the church Sunday, December 31, '05. The church was completely filled. Mr. and Mrs. Bledsoe and Chas. R. Sperm made interesting remarks germane to the occasion.

A correspondent writes from Hamilton, Ont.: The First Society of Spiritualists of this city have been listening to the truth of Spiritualism through the philosophy and message bearing powers of Mrs. E. Clark of Syracuse, for the month of December. Every one is much pleased, and regretted that the time came that this genial and able exponent of Spiritualism must leave us for other fields of labor. We all join in wishing her the best of success wherever she goes, while we are only waiting for time for her return to us.

S. S. King writes from Hamilton, N. Y.: Enclosed please find list of members for your welcome Sunflower fresh from the City of Light. I am pleased to add to the number at any time, but I suppose many subscribers send their orders direct to you. The First Spiritual Society of Hamilton has been prospering with the help of Mrs. Clark of Syracuse, N. Y., and her well informed guides. We have reason to be thankful that we have been able to secure so many talented and honest mediums, in fact, I don't believe there is a dishonest or false medium in our city at the present time and I think that if all inter-

ested in Spiritualism would support only honest mediums we would not be imposed on very long by dishonest ones. The last issue of "Reason" with B. F. Aastin's reply to Dr. Lyle's sermon against Spiritualism, has been sent to most of the ministers in this city to give them a chance to digest it with their Christmas turkey.

Dr. Beverly writes from Chicago: Our Christmas exercises were surely very enjoyable, for Santa Claus really materialized, and presented each one in the audience with a present of some kind. The mediums, especially were kindly remembered. Prof. Hillis was presented with a heavy box of provisions, which he could not carry home alone. Our watch meeting was also a grand success. Over 100 people remained till the mid-night hour. The special music by Miss Violette Beverly of Iowa was very fine. There were more than a dozen mediums present, so that every one received a message and a new years greeting from the angel world. Next Sunday Eve, Dr. Beverly will lecture upon the "new life," illustrated by subjects from the audience. A new medium from Boston will demonstrate some new phenomena. All kinds of spiritual readings such as Clairvoyants, trumpet readings, etc. are given in the booths by the different mediums. There is no admission fee at our hall, and the people are coming by the scores and hundreds, to enjoy the rich Spiritual food and surely no one can have any excuse for being a sceptic. The people are hungering for these truths and when presented in an honest manner, they are readily received. The SUNFLOWER is eagerly sought for, by many of our faithful workers. Willing workers are wanted to carry on the many departments for work that are opening up under the direction of our president. Arlington Hall is located on the northwest corner of 31st and Indiana Ave.—which has the finest cars in the city. It is also near the elevated and Illinois Central Station. Come and bring your friends and remain to all the services, and you will be richly rewarded.

John Tawney writes: Bro. Howe voiced my sentiments in THE SUNFLOWER of Dec. 23, in regard to vegetarianism. I have not only discarded flesh of all kinds, but with it tea, coffee, alcoholic liquors of all kinds, and with it tobacco in all forms. Since having discarded all these, I have felt better physically, have done more heavy work. I only work 12 to 16 hours a day on my farm and all kinds of the heaviest work. During my spare moments, I study ancient history, chemistry and all kinds of new thought, besides my higher Spiritualism, and if I had continued being a flesh eater I never could have stood the hard labor I now perform at my age, 55 years. I did not become a vegetarian for the cheapness, but because I felt it wrong to take life to satisfy my appetite.

D. Feast writes from Baltimore: The First Spiritual church held a watch meeting service in the church Sunday, December 31, '05. The church was completely filled. Mr. and Mrs. Bledsoe and Chas. R. Sperm made interesting remarks germane to the occasion. Walter's string and wind instruments furnished beautiful music. The feature of the occasion was the message service presided over by Mrs. Loane, a member of the church and a most excellent and true medium. It is not often that Mrs. Loane will consent to appear before the public, and when she does, a large audience always greets her. Her messages were all understood and duly appreciated. At 11:00 o'clock the congregation repaired to the Sunday school room where refreshments were served to all free of charge. The closing hours of the old year were spent most agreeably by the friends, and one and all wished each other a happy New Year. With the service, ended the engagement of Mr. and Mrs. Bledsoe. We feel that it was good for them to have been with us. We hope to have them with us again. Just as they were getting acquainted and their influence felt, they go. The First church wishes them God speed and lots of success on their work. Your correspondent wishes THE SUNFLOWER a happy and prosperous New Year.

S. S. King has our thanks for list of subscribers. NEXT.

Topic For Progressive Lyceum n. Sunday, January 14, "What Good Does it do?"

What good does it do to be asked again? How much does it give of joy or pain? Is there thought and word and deed each to labor and to help along life's way?

Notes From the Southern Cassa Inga Camp Meeting.

Sunday December 10th, was very pleasant, in fact the only Sunday in this month so far that it did not rain. Pres. Hillogoss announced a meeting for the afternoon which was well attended. Eber W Bond was called upon to speak after Pres. Hillogoss kindly address of welcome which he did in a very feeling manner.

Mr. Bond and wife are very much missed by the campers, but he felt it was better for him to be elsewhere. The cheering news comes to us that he has bought a home in Lake Helen village where he will be only a short distance from the camp.

The President of the Ladies' Aid called a meeting for the afternoon of the 13th, which was well attended, and plans for the winter were discussed. Mrs. Will Whitaker was appointed vice-president in the absence of Mrs. Cooper of Camden, N. J., who may not be able to be with us. We are very thankful to Mrs. Cooper for the kindly assistance to us last year. Special committees were appointed: Mrs. Spencer 1st vice-president, and Mrs. Herbert were appointed committee on reception. Committee on making arrangements for suppers Mr. Alger of Lily Dale, Mrs. Vogt of Brooklyn, Mrs. Johnson of Lake Helen.

Sunday the 17th, Pres. Hillogoss presented Dr. Charles Haino as the speaker of the afternoon. He read a beautiful poem on "Love" and made it the topic of his remarks. All that he said was uplifting and beautiful. Truly "Love is the fulfilling of the law."

On Sunday evening George P. Colby gave a very fine address under the control of his German guide, Prof. Hoffman, at his home near the camp. It has been announced that Prof. Hoffman will give a course of lectures upon the subject, "The Origin of the Mind."

Mr. and Mrs. Bloeser of Erie, Pa., has taken the new cottage lately built by George Bartholomew. Mr. Bloeser is a sufferer from asthma, and feels he has already derived benefit from the climate.

Mr. and Mrs. Thatcher and daughter Ethel of Jamestown, N. Y., and well known at Lily Dale, are in temporary quarters until the completion of their new cottage. They have a fine location near the lake.

Mr. Walcott and daughter of Brooklyn, occupy their quarters at Hotel Cassadaga.

Mr. Arthur Underhill and nephew Mr. Eagle of Canton, Ohio, are at the Underhill cottage, and Arthur Underhill, Jr. is attending school at Stetson University, at De Land. We welcome Mr. Underhill among us, and sympathize most deeply with him in the loss of his beloved wife and his honored father Judge Underhill. Yet we can hardly call them lost who have only pushed aside the thin curtain that "country that hath no pair."

We had a steady down-pour of rain on Sunday, but it was held—no services were held—but Monday, Christmas day was a fine day. The dining room presided over by Madams Lloyd and Sherman laid cover for over 90 people. The dining room was beautifully decorated with palms and holly. Six courses were served by efficient waiters. The dinner was most excellent. New Year dinner will be served by Mrs. Spencer of the Spencer House.

Mrs. Whitaker, for years one of the trustees of the First spiritual Church of Buffalo, N. Y., and her son Will and his wife are very happy in their beautifully appointed cottage on Bond street.

At a Board meeting held on Sunday the 24th, H. S. Keogg of Cleveland, O. was appointed to fill the vacancy made by the resignation of E. W. Bond.

We have had some few days when the thermometer soared to 80, but most of the time it has been delightful. Today, December 27th, it is 67.

There is a cloud of sadness that dims our joy here when we remem-

ber that Amassa Carrigue and his wife Eva, are both very ill at their home in Pawtucket, R. I. The cottage they have occupied for several seasons has been made ready for their coming but for the present it seems ordained otherwise. Mrs. Carrigue has been one of the vice-presidents of the Ladies' Auxiliary, and has been very helpful in many ways. The earnest prayers of many friends is for their recovery.

CARRIE E. S. TWING.

Notes From San Jose, Cal.

The First Spiritual Union, of San Jose, are continuing its meetings with fair attendance. Mrs. Nettie P. Fox, our resident speaker has been employed during the month of December.

Rev. Allen Franklin Brown, started the Lyceum here last July, and thru the perseverance of Mrs. H. L. Bigelow, our President and Miss Merel Muntz, it has been continued up to the present time.

Rev. Brown and wife, who have just returned from the south, after an absence of three months, were with us December 17th, and duly organized "The Sunset Lyceum." Officers were elected and money raised for a charter with the California State Spiritualists' Association. The following officers were elected: Miss Merel Muntz, conductor. Mrs. Merrill, guardian. Edward Lavery, assistant guardian, Dahl Hamby, secretary. Mabel Sweeney, treasurer. Mr. John Weber, watchman.

Mrs. Cornelia J. Brown, is State Superintendent of Lyceum work, and has visited every Lyceum in the state, and had something of interest to tell us about each one.

At the evening meeting of December 17th, Rev. Brown gave an interesting address. Rev. Brown and wife will go from here to Oakland and San Francisco, to attend State Massmeeting, to be held in the above cities in January.

Tuesday evening, December 19th, a number of Spiritual workers met at the home of Mrs. Cora D. Ringler's to organize a Ladies Aid, thru the call of Rev. A. F. Brown. State

Officers elected; Mrs. Dr. Dobson-Barker, pres., Mrs. Annie Sweeney, first vice. Mrs. Merriell, secretary. Mrs. Cora D. Ringler, treasurer. Name adopted for society, Mutual Helpers.

The Sunset Lyceum of the First Spiritual Union, held its Christmas entertainment at Hale's Hall, Sunday at 10 A. M., under the management of Miss Merel Muntz. The following program was given, Dahl Hamby, Sec'y., acting as chairman: Song "Christmas Bells," by The Sunset Lyceum; Recitation "Merry Christmas," Dewey Anderson; Piano duet, selected, Linda Zink and Helen Bock; Recitation, "The Night Before Xmas," Evelyn Hamby; Song, "Santa Claus" Mabel Sweeney, Ella Anderson, and Evelyn Hamby; Recitation, "The Night After Christmas," Edward Lavery; Song "Sweet Clover," Evelyn Hamby; Calisthenics. The Sunset Lyceum; Recitation, "Christmas Morning," Opal Ringler; Dialogue, "Where Shall We Put The Xmas Tree?" Ella Anderson, Helen Bock, Max Obitz, and Mabel Sweeney.

The hall was nicely decorated with flowers, holly berries, and pepper branches. At the back of the platform was hung the American flag. At the close of the program, the flag was raised, displaying a long row of dainty, well-filled stockings, boxes of candy, and numerous other things for the children.

The most thorough surprise was that given by Grandma Weber. She came with two baskets well laden. One basket contained paper sacks, well-filled with sweet-meats, and a toy for each Lyceum scholar. From the other basket she presented the Lyceum with a souvenir plate, and each teacher with a beautiful "Sunflower Badge," Spiritual emblem. Mrs. Cornelia J. Brown, state superintendent of Lyceum work, and Allen Franklin Brown, were both present at above entertainment.

Mrs. Hibert, who is much interested in the lyceum work, gave several books and other presents to the children, but we were informed that illness prevented her being with us on the above occasion.

\$2.00. For a short time we will send THE SUNFLOWER one year, MEDIUMSHIP and Its Development, PSYCHE to Assist Development. All for \$2.00

Some Plain Facts Regarding the Gold Eagle Mining Company of the Black Hills, So. Dakota. THERE can be no uncertainty in buying treasury stock from a company for the purpose of installing a reduction plant on a body of free milling gold ore, which is almost limitless and in the middle of the greatest ledges of gold ore in the world. Such are the conditions under which we now offer at 20c a share for a short time, some treasury stock, to raise funds quickly to build our mill and add a cyanide plant to it and put our mine on a paying basis. The Gold Eagle Mine adjoins the Homestake, and THE GREAT LEDGES OF GOLD ORE that make the Homestake the most reliable mine in the world, RUN THROUGH THE GOLD EAGLE FROM THE HOMESTAKE. The Gold Eagle property has water, timber, railroad and the inestimable advantage of showing how to proceed without making any mistake, that is, to follow the methods of the greatest gold mine in the world, namely the Homestake. The mine adjoining the Gold Eagle on the east, is known as the Penobscot and is owned by Lieutenant Gov. Maitland of Michigan. The net profit of the Penobscot for the year 1905 will exceed \$500,000. No stock has a better future than the Gold Eagle and none is so free from uncertainty. It is not a case of making a thousand or losing one hundred. It is a case of having the one hundred safe and the one thousand sure, with dividends certain. Every essential of a great permanent gold mine exists, lacking now but some machinery. Stock sold upon the installment plan, but in no case less than 100 shares. Maps and expert's report on application. Address all communications to the GOLD EAGLE MINING COMPANY, 340-66 129 South 11th Street, Lincoln, Nebraska.

THE SUNFLOWER
WHAT SHALL WE EAT?

(Continued from page 1.)

As nutrition. Thus animal food is rated at a higher food value than it possesses. Much of this enters into the circulation for elimination, and it is likely this is what lessens the muscle capacity for endurance. It looks reasonable it might leave the system more exposed to disease, and less able to resist it.

Here is the matter of taste. It is right and desirable that we should enjoy our food. But it is well to keep in mind that what we desire to eat and drink is so much a matter of habit that there is nothing useful as food that we cannot easily learn to like, and that we can form a very strong attachment for things that are decidedly injurious. We can get tied to liquors, tobacco, opium, etc., so strongly that it is exceedingly hard to break away; and what we like best for food may easily be made second or third choice. I know a lady who worked for months in a mill on an exclusive diet of raw rolled oats and water. She told me she enjoyed her food, and never felt that she suffered in any way.

I know a man who, when he was a little boy, got so attached to his mother's corn bread that when his mother was going to have company, in his generous anxiety to give them the best, asked his mother to feed them on corn bread. When a boy myself, say from 14 to 20, my standard dish for breakfast was baked potatoes and milk. Part of the time I had a piece of apple pie for dessert, but that did not make much difference. I could not have had anything that would have suited me better; and it had the staying qualities too. I never got hungry before noon, and the boys were not plenty who did more hard work on a N. H. farm than I did.

Now, a large single handful of graham flour, or its equivalent in rolled oats, made into a mush, and eaten with a half pint of milk, an apple or orange, a few raisins or some other fruit makes an acceptable breakfast, or first meal, then I want no more until night. There is considerable range to this repast, according to the season of the year, etc, but not a great variety at once. I feeling that it tempts to over eating. A meat eater would not think he had overdone it to consume as much value in meat at a single meal as would pay for keeping me a whole day.

If we are to have meat eating company we have meat; and if I am out to a meal where they have meat I eat what is set before, asking no questions; but if the subject of meat eating comes up I generally make the remark that I feel just as well satisfied without it. If asked if I believe man is naturally a flesh eating animal I can say yes, but that nature did not make it a necessary part of his diet. Some vegetarians claim that a normal young child has to be taught to eat meat before he likes it. I am satisfied that little children take to meat as naturally as they do to bread, but that they can be reared even less subject to disease without it.

Those who eat much meat are more easily overcome by the drink habit. I believe the average person eats fully one third more food than is good for him. If people did not eat but two thirds as much they would have clearer heads, a sweeter disposition, and enjoy life better. More than enough is clogging, confusing, stupifying and debilitating.

Evolution and Religion.

HARRISON R. HUNT.

Far back in the remotest ages of antiquity, the antiquary shows us the beginning of civilization. We see in the Swiss Lake Dwellers, the people of the caves, the men who built the tunnels in Europe and America, the promises of ages of culture in futurity. In that distant era religion was in its formative stages; the race was just beginning to realize the beauty of the world in which it dwelt. Man worshipped the elements; he feared the thunder and the lightning; he gazed in wonderment out upon the broad expanse of ocean; the dark mountains filled his soul with awe; he worshipped the blazing orb of day, and revered the sparkling dome of night. Nature was his re-

ligion. When history dawns we find a civilization already hoary with age in the valley of the Nile. Egypt had reared her immense royal sepulchers, the pyramids, and hewn her colossal, human-headed Sphinx with its face to greet the orb of day. In Osiris, Isis, Typhon, and Thoth we recognize the forms of Polytheism, while the faith in the happy Osirian land denotes a firm belief in the continuity of life.

Centuries later, on the shores of the Aegean sea, another civilization rises in the form of ancient Hellas. The Greeks believed in the potency of Zeus, Poseidon, wing-footed Hermes, beautiful Aphrodite, bounteous Ceres, and their divine contemporaries. Grecian Polytheism was a most beautiful system, Hellenic ideas, although fallacious, were indicative of a high state of culture.

Then came the Hebrews, and with their advent as a nation, a new light, the idea of the dominancy of one overruling principle, dawned upon the minds of men. The Christian faith was built on the ruins of Jerusalem; it spread among the northern Aryans and became the faith of the dominating nations of the world.

At the present day we stand upon the great divide where the belief in an infinite or overruling mind is disappearing before the rush of scientific facts; a new concept has been evolved, and no longer does the thinking world hold to the belief in a deity; it has found that the universe is not the plaything of an Almighty, but that the vast relations and co-relations of natural forces constitute the endless processes of time and space.

Our ideas are the results of a long period of evolution in the countless tribes that have gone down in long lapse of the ages. The religions of the past have been the stepping-stones to these ideas of today; the concepts of our ancestors have evolved to the concepts of the present. We are on the threshold of a mightier and a better era than the world has ever experienced.

A MESSAGE FROM THE HIGHER SIDE OF LIFE.

To Mr. Walter T. Cooke, Through the Indian Guide "Kishpo."

We lead you through the forest, Down by the shady brook; We seat you on a grassy mound In a sequestered nook.

We bring you thoughts of heaven, Of a land beyond the stars; Where there is life eternal And no sin our future mars.

In this sweet vale Elysian We lead your thoughts above, To those who come to greet you With messages of love.

We lead you down the valley On, to the ocean sands, There to await the little bark, That will go to spirit lands.

Therein some day you will take your seat

With Alice by your side, When on the vibrations you will sail Across to the other side.

Loved ones who have gone before Are waiting there to greet And to guide you, on this shining shore,

Where many friends you'll meet.

A Foolish Suggestion.

At the end of a review of Dr. A. R. Wallace's book, "My Life," in the "Contemporary Review," the writer says:—

"It is a horrible idea that the spirits of those we love may be at the beck and call of some professional medium, engaged for the evening to go through a programme of spirit tricks. I say it in all seriousness, and with no desire to scoff at believers in Spiritualism, among whom there are men worthy of the highest esteem; but if these inanities of the seance could be proved by strict scientific investigation to be genuine spiritual manifestations, there would be only one course open to the humane—the formation of a Society for Prevention of Cruelty to Spirits."

If spirits were "at the beck and call" of people on this side there might be some justification for this writer's suggested "Society," but as it is not true—and no intelligent Spiritualist claims to be able to command or "call up" spirits at will—it is simply ignorant fooling on his part. Light, London.

Keep out of the past. It is haunted. Let it pass from memory as you retain only the soul growth born of experience. Live as souls. This is the ideal, it is the real way of living. Bring this realization of living into our lives now.

THE SUNFLOWER.

BY ORVILLE T. FLICHER.

Across the years I fly on tireless wing; No rest I ever know; on I go. Nor stay my ordered flight for friend or foe.

Once past I never shall return to bring Again my gifts so often spurned, for, lo,

Each moment is a bridge that's burned. I know No haste, yet in my flight out-speed the light.

While out of seconds' ceaseless cycles grow Who knows my name and freely will bestow

On me his best of hand and heart and mind, I'll give him true success and clearly show

The secret of my power to bless mankind; He me enjoys who ne employs aught.

My name is Now. Let hold with all thy might.

OPPORTUNITY.

BY JOHN J. INGALLS.

Master of human destinies am I; Fame, love and fortune on my footsteps wait.

Cities and fields I walk I penetrate Deserts and seas remote, and soon or late

I knock at every gate. If sleeping, wake; if feasting, rise before

I turn away. It is the hour of fate, And they who follow me reach every state

Mortals desire, and conquer every foe Save death; but those who doubt or hesitate,

Condemn to failure, penury and woe. Seek me in vain, and uselessly implore,

I answer not and I return no more.

Be Yourself—But Remember Others.

You must live your own life. No one else can live it for you. But do not forget that other live in the world and have an equal right with yourself to the comforts and enjoyment of life.

Avoid that which annoys others. You can not know how much some little thing you are doing may annoy others. Think of the things others do that annoy you, and try to avoid doing those things that annoy them. You can give your own life with a strict regard for the rights and privileges of others.

I will make me a way of gliding and wide-wayed silence, With a highway of glasses and of gold, With life as a colored peace and a lucid leisure

Of smooth, electrical ease, Of sweet excursion of noiseless and brilliant travel,

With room in your treets for the soul. —Stephens Phillips.

From all life's grapes I press sweet wine.—Henry Harrison Brown.

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