

THE SUNFLOWER

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

Volume 15.

Published by
The Sunflower Publishing Company.

LILY DALE, N. Y., JANUARY 20, 1906.

Issued Every Saturday at
One Dollar a Year.

Number 251

WHATEVER IS IS INEVITABLE.

Mr. Hugh O. Pentecost Maintains that
Proposition in an Argument
for Fatalism.

My subject this morning is "An Argument for Fatalism." By the word "Fatalism" I mean that opinion of belief commonly voiced in such expressions as "What is to be, will be," "You will not die till your time comes," or, as I have put it upon the first page of our order of service "Whatever is, is inevitable." That is, my fatalism I refer to that philosophy of life which holds that there is a certain "destiny" [divinity] that shapes our ends, to use a Shakespearean phrase, "rough-hew them how we will," that we are the creatures of destiny.

It is almost impossible to express the idea of fatalism, however, without in a measure personifying what is called Fate or destiny, and without thinking of it as if it were some power or some personality, almost that was driving us on in our course resistlessly. In my idea of fatalism, however, there is no suggestion of Fate, as if it were some kind of a god that was doing something for us.

The common objection to the doctrine of fatalism is that it precludes the usefulness of any effort on our part. People say, "If you are a fatalist, it unnerves you; it takes away your initiative," or, as one lady wrote to me during the week, "I am very sorry you are going to make an argument for fatalism, for if you should convince anybody that that was the truth, there would be no use to tell people to keep trying." That is the only objection that anybody has ever been able to bring against the doctrine, that if we believed in fatalism, we would all simply quit doing anything and just drift with the stream like a chip in a brook. But the only question is, "Is the doctrine of fatalism true?" That is all. What the effect of it would be is something that we have nothing to do with.

Now, I may as well say at the outset that I believe in fatalism, and in order to make it just as shocking as you like to have it (for all people, after all, like a little shock) I wish to say that I believe that human beings are merely automata; that they have no such thing as free will. They have something that looks like free will, but it is not. They will what they must will, though they go through life thinking that they are deciding questions for themselves. I say I think the idea that you have the power to choose what you will do or not do is a delusion. You have no such power.

Now, I am going to go through the train of reasoning that has brought me to that conclusion: All investigation seems to indicate that this universe is one. Sometimes this doctrine is called Monism, in contradistinction to Dualism. That is to say, the trend of thought today, as the result of deeper and deeper inquiry into facts, is leading many persons to believe that this universe is composed of one substance, and not of two—one matter, the other spirit. All we can find is substance in motion. Now if that is so, then everything in this universe is the same, and whatever moves (as everything does move) is moved in the same way and for the same reason.

With regard to certain things all this is simple. For example, nobody would claim that a planet circling in space has free will. They would say that it is governed by the laws of motion, and simply goes where it must. And nobody would claim, I suppose, that a pebble on the beach is a creature of free will—that it can roll where it pleases. Apparently a tree is one

of the most intelligent things in the world. Its roots are called the brains of the tree, for they twist and wind in their search for the substances that the tree needs for its life. They will run toward a stream of water instead of toward dry ground. But I believe almost everybody would decide that the action of the roots of a tree is apparently automatic. That is the way it is built. It must go that way. Unless you wish to say that a tree is a free agent like you, to seek what it wants, you must admit that it is automatic in its action.

If you will look carefully at a jellyfish, you will see that it simply floats, that is controlled by outside forces. Then we come up into a higher grade of animate beings, into the range of animals, for example. We immediately begin to say, "Ah, things are different now; here we are among creatures who can choose; they are free from the earth, and we observe them exercising their choice." I cannot absolutely prove to you that that is not so, I can only give you my opinion. I think that just as a planet, a tree, and a jellyfish are controlled by outside forces, so the animal is; that it is simply following its impulses, its desires. It seems different because an animal, a dog, for instance, is not fastened to the earth. But it is impelled in its running around just as absolutely by what it needs or desires as the root of a tree is, and it cannot have any other desires than it has.

But now we are coming to human beings. Don't tell me that I can't do as I please! Don't compare me to a jellyfish or a stone or a planet! I know that I do the thing I will to do every day! You think you do, but in my opinion you are controlled in your actions just as much as the planet. You simply follow the strongest desire that you have, and you cannot help it. If you can't determine those desires, if they are things that are in you, if they are the results of heredity, of your environment, of the quality of your brain, or your nervous system (as they undoubtedly are, in my opinion,) then you are just as much automatic in your movements as a tree or a pebble or a jellyfish, precisely! And the investigations of those men who are called scientific, that is, of the people who are really trying to find out things, tend to prove it.

It has proved, for instance, that the moth does not fly around a light because it wills to, but that the light and heat have a certain effect upon the physical organism of the moth which twists it round and round until it falls into the flame.

Most people, even the preachers, believe that we live in a world of cause and effect. Do we? When I say cause and effect, I mean that we live in a world of orderly sequences—that all things will happen the same way under the same circumstances. For instance, that an apple, detached from its branch, will fall to the ground; and that water in the open air will always run down hill. Those are what we call laws of nature, and we say that the whole universe is conducted in this orderly way, under what we call the law of cause and effect. Is that so? If it is so (now, be very careful, or I have got you), if it is so, then everything that is now is the result of preceding causes; that is to say, I am speaking to you this morning and you are listening to me as the result of all that has gone before in this world! Either that is so, or else we do not live in a world of cause and effect.

Now, men, why is it that so many people hate this doctrine of fatalism? There are several perfectly natural reasons, one of them is that it humiliates us. We don't like to be put in the same category with the jellyfish. But how can you be humiliated if you stop to think? Did you ever stop to think what this universe is composed of—millions of suns and planets beside

which the little thing on which we live would be like a boy's marble? And there are fourteen hundred million people on this earth. One is born and one dies every second.

Try to get it thru your head if you possibly can, what you can amount to under these circumstances. A grain of sand, a microscopic object, an absolute nothing, so small that you are inconceivable, and yet you have gotten it into your head that this world was created just for you, and that you are so precious and mighty and wonderful that you can never die, and that you are going to live on through eternity and be your wonderful self! You forget, if you ever get into heaven (for no matter which place you go to) that if your friends got there it would be a million years before you could find them in the crowd!

Neither does a belief in fatalism take away all incentive to conduct. The Russians, for example, are all Dualists. They believe that God is on their side, and that He is doing things for them all the time. The Japanese are all fatalists, yet they knew how to do something and they did it with an enthusiasm and a dash that have never been equalled.

I will tell you why I like the doctrine of fatalism. I like it because it is true. And I like it because when you once get it into your mind it is no longer possible for you to be half-righteous or vain or conceited, which are far more unpleasant than drunkenness and gambling and vice. If you happen to be a preacher or a housewife or a small business man, you will have a clear understanding of what I mean. You will not think of yourself as being any better than the next fellow, and you will not make a fool of you nor abuse or discourage you.

Another thing, if you hold this doctrine of fatalism, you will get over the habit of judging other people. I do not preach to people or tell them how to live, because I know that you are doing just what I am, living in the only way that you possibly can, and there is no blame nor any credit to you for the way in which you live. I do not denounce people, and I do not justify not excuse them. Some kind of people I do not like, but when I choose the light meat I do not sit in judgment on the dark meat. There is no moral judgment in the matter at all.

And one of the blessed things about this doctrine of fatalism is that it finally and forever gets rid of your conscience. I have had all kinds of pains and aches, but I never had anything that was so painful to me as a conscience. I know now that all the things people told me were wrong and that my conscience troubled me so much about were the best things that ever happened to me. They taught me more than all the things I ever did that were right.

It does away with the doctrine of human responsibility, which is the doctrine of tyrants and oppressors. If there is any God, he brought us into the world just as we are, and if there is any responsibility it is he who is responsible, and in the same way parents are responsible to their children.

It may be said that I am preaching a very dangerous doctrine. I am not. The doctrine I am combatting is a very dangerous one. Under the law of Dualism, of human responsibility, of free will, the world is what we see it today, a few palaces and thousands of penes. The very people who are preaching the doctrine of duty and human responsibility are the people who are down in Madison Square Garden this week spending thousands of dollars in the care of a horse when they are probably owners of houses in which mothers and fathers and children are dying like flies, and they are nothing for it. Yet they talk about human responsibility and live under the law of human responsibility all the time!

Humbly! I say that whether it is the effect of it or not, under the doctrine that I am combatting we have the world that we live in; that is to say, we have made a mess of it! You cannot do any worse by adopting my doctrine and living under it.—Reported in Truthseeker.

Compensation for Speakers and Mediums.

BY NETTIE N. P. FOX.

Within the past few months several articles have come to the notice of the writer, in which the idea was advanced that the speakers and mediums in the ranks of Spiritualism were receiving too much compensation for their work.

Some of the writers went so far as to say: "As mediumship was a gift no one should receive pay for bestowing its benefits upon others."

This subject has many points, but in this short article only two can be considered.

If Spiritualism is to have an organization upon whose perpetuity the world can depend, an organization embodying the most advanced ideas, the most progressive thought, accepting all scientific facts, all philosophical truths, and standing at the head of the reform movement of the world, it should be championed by men and women of executive ability, broad-minded and efficient. Without such support even the spirit world cannot make a success of organization.

How are the various societies to procure speakers and mediums whose ability, earnestness and enthusiasm will hold and draw the people until they are educated up to the higher ideas of Spiritualism.

We answer, "by making the compensation commensurate with the high and important duties devolving on those occupying such prominent positions." In the ministry, the professions and the business talent and ability receive adequate recognition. In the past many of the ablest speakers upon the spiritual rostrum have abandoned lucrative positions to devote their lives to the advocacy of Spiritualism. Many others who would have been an honor to the cause, have drifted into other channels, for they could not live upon the meager and uncertain pay received. If Spiritualism would conserve the best elements of its growth, instead of permitting them to be absorbed by other organizations, it would advance more rapidly.

But aside from the question of perpetuity of a Spiritual organization, there is the question of justice to mediums. Many of these have devoted years to their development, and because of their sensitive condition are unfitted for successfully coping with the antagonistic elements of industrial life, and must have fair compensation or leave the work to less desirable representatives.

Granting the justice of compensating mediums for time devoted to consolation or enlightenment of others; and granting the better condition of mediums when relieved from the anxiety incident to the struggle for existence; would not the best developed, the best informed, and the most desirable mediums be most readily secured by giving them adequate support?

Would not the trend of patronage be away from the inefficient, and much of the complaint of the frivolous messages be at an end?

To require mediums to work without compensation would be as effectual in driving them from the advocacy of Spiritualism as the unjust tax imposed on them by the enemies of our cause.

—The Occidental Mystic.

As Miss Mary Weeks was kneeling by her bedside, she passed away. If it had been an infidel and he had passed away while he was standing up swearing like a trooper, it would have been God's curse. As she was in the act of prayer, what was it?—Do Ut Des.

A CREED.

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

We have received from the First Spiritual church of Baltimore good wishes for the New Year, and a card on which is printed a Statement of Principles. This "creed or statement, in many was notable, and so much so, not being copyrighted, and brief we give it in full.

"We believe in God, the Supreme Spiritual Power and Intelligence of the Universe.

"We believe that service to humanity to be the best expression of our love of God.

"We believe in the immortality of the soul, and the continued identity of the individual after the change called death.

"We believe that the exchange of intelligent thought between the spirits of the so-called dead and human beings on earth is scientifically proven.

"We believe in the moral responsibility of the individual, and that in accordance with his thoughts and deeds, peace or suffering comes to him by the natural operation of changeless spiritual laws.

We believe that the door of reformation is never closed, but the pathway of progression lies eternally unobstructed before every human soul."

In the early years of the National Association, Spiritualists were at logger heads over the statement of their principles because this contained an expression, about God, although defined as the Infinite Mind. Now a thriving society takes the word God without qualm, and defines that it means "The Supreme Spiritual Power and Intelligence of the Universe. Not one would be objected to by a strict church member. In fact not an item but is endorsed by some one of the churches. Of course to an impartial mind that makes no difference. Spiritualism is eclectic, and takes the truth wherever found. If one does not agree with the belief of the Baltimore Spiritual church, he will not be forced to do so, and he must agree that it is beneficial to have some common standard to which to appeal when it is asked, "What do Spiritualists believe?"

It is not because the churches believe in these six items, but because they believe in a great deal more which the Baltimore church repudiates, that draws the line of distinction. What this statement most clearly shows, is a reaction against the iconoclasm which marked the first decades of Spiritualism, which made the most popular lecturer a destroyer and not a builder. Even the truth found in bad company met the fate of old dog Tray at their hands. Now it is beginning to dawn on the minds of many that a wind-swept desert, where the only answer the inhabitants can give is: "I don't know!" is not desirable for a residence. A rough shanty is preferable, even if the roof leaks and the siding is full of knot holes.

Then again there is no doubt the Baltimore Spiritualists believe in a great deal more—in a lot of things which would keep them out of the churches. They disagree on many points. They pledge themselves on the few they think so clear, that none can dispute them. Next year they will add a few more items about which they find themselves in accord.

The danger lies in too many items. Stand for the fundamentals. Have not the Baltimore Spiritualists included about all of these. Perhaps some may think they have already too many, for why is there necessity for affirming a belief in God? The word has a different meaning to every thinking soul. Every one conceives of his infinite power differently because the standpoint is not the same. It would seem as

(Continued on Page 8.)



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W. H. BACH, Managing Editor.

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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. You can do it by calling your friends' attention to the paper and this special offer. Remember it is good only until January 31. See page 6.

THE MORRIS PRATT INSTITUTE.

Those who received the slanderous circular recently sent out from Chicago regarding the Morris Pratt Institute are requested to read the following from a prominent worker who went to Whitewater and was a personal witness to the conditions prevailing. Anonymous reports are unworthy of even reading and a person who will make a charge and not back it with his name is too low to be considered among human beings.

Extract from report of E. W. Sprague, N. S. A. Missionary:

We visited Whitewater, Wis., and held meetings in the Morris Pratt Institute building. These meetings were well attended and the people, including professors, teachers and students of the school were well pleased.

We were delighted with the school and sincerely wish every Spiritualist in the United States could visit it and know from observation just what it is now doing, and what its future may become thru the cooperation of the Spiritualists who believe in education and wish to see our speakers and mediums educationally equipped for the service of mankind and the spirit world.

Spiritualists of America! You have a fine college. It is all your own and free from debt. Now will you assist in the support and help to make it what it should be, visit an institution that every Spiritualist can point to with pride.

Prof. Weaver, who is Superintendent of the school, is the right man in the right place, having every qualification for the important position he fills. His good wife and all his other assistants together with the students form a strong and harmonious band of workers and seekers for knowledge that must inspire every Spiritualist who enters the college.

Reader, if you cannot visit the Institute, send for a catalogue and then write its secretary or Prof. A. Weaver for and other information that you may desire, and when you have become thoroughly convinced of the value and worthiness of the Institute, lend a helping hand in bringing it up to the highest standard of excellence and usefulness.

Charles L. Rich, a divinity student committed suicide. Did he act on account of his belief? Or did he do it because he was influenced by his belief? If I believed as he ought to have believed, being a divinity student, I would do the same. For I then would go straight to heaven, and not have to be troubled with the trials and tribulations of this life.—Do Ut Des.

"There is so much good in the worst of us,
And so much bad in the best of us,
That it scarcely behooves any of us
To talk about the rest of us."

SNAKE DIVINITIES.

Serpent worship and the propitiation of snake divinities which once spread all over Asia, still maintain a tenacious hold on the little native states of Cochin and Travancore, on the southwest coast of India. Here Hindoos, high and low, revere the cobra as they did a thousand years ago, and it is considered a heinous crime to injure the reptile or neglect its interests.

In the district of Travancore alone there are between 15,000 and 20,000 shrines dedicated exclusively to the worship of snakes which possess extensive and valuable properties for their maintenance and for the cost of the ceremonies which the keepers have to perform from time to time.

In these shrines the Hindoos set down fantastic idols of serpents on a stone base, and the shrine is protected by a mud wall. Household-ers to assure their welfare should make offerings of dough, milk and cooked rice to the serpentine habitues of the shrine and place lights and chants hymns to be assured of their favor.

Every morning the king and queen of the serpents are bathed, and fruit and milk are offered to them, to be followed at noon by cooked rice and fried grain. On certain days the idols in grove and household temple are carried in procession to the house where propitiatory offerings are made. The presiding functionary must be the oldest female member of the family, who has to practice celibacy from the day she attains the position.

At famous snake festivals at Travancore pious folks gather from all parts to join in the worship, bringing offerings of gold, silver, grain, pepper, spices, oil, sandalwood, silk and other things. The cost of the festival is defrayed by the revenues of the paddy fields and gardens attached to the shrines. It is believed that unless the ceremonies are conducted with reverence the largest cobras of the grove will come out and show themselves to the members of the house. The natives also believe that snake bites in the neighborhood of these shrines never prove fatal. Be that as it may, death from snake bites is very rare, tho many groves contain as many as thirty cobras and the shrines in Travancore number between fifteen and twenty thousand.

The snakes of India are rarely aggressive, but generally keep to themselves, and being so kindly treated and benevolently attended, it is not astonishing that they become harmless. All over Travancore the people when they see a snake approaching say: "The God is coming," and make way for the divinity. Children play fearlessly about the groves while their serpentine friends are gliding about or basking in the sun and have never been known to have been harmed. When the groves become overrun with serpents the surplus population is removed and sent to other shrines, certain pious Brahmins being especially applied to for this purpose.—New York Herald.

The Social Evil.

The first of January many public offices change hands, and the new incumbents naturally want to attract attention to themselves. One new mayor called in his chief of police and asked him how they were to rid the city of the social evil. The chief was experienced and admitted that he did not know.

Probably one of the best answers to the question ever given was that of the keeper of a bawdy house. A committee of ladies called upon her trying to get her to close up her house. They dwelt with her upon the fact that she had made lots of money and had plenty to keep her the rest of her life, and she need not follow such a life for a livelihood. In reply she asked them if they would admit her to their social circle provided she complied with their request? Well, they could hardly agree to that on the start. Would they admit her to their church membership and circle? Well, not immediately. "Then," was her reply, "I will not close my house. But I will tell you this: If you will go home, mind your own business, and lead such lives as will keep your husbands and sons at home, I will have to close my house."—Do Ut Des.

THE SUNFLOWER \$1.00 a year.

THE ORGANIZING POWER OF THE SPIRITUAL LIGHT.

J. P. COOKE.

In considering the inner life and power of all things, let us keep the fact distinctly before us that the spirit is the man himself; not some formless essence or a substantial ghost.

Let us keep the eye of the mind steadily fixed upon the spirit and life as the man himself.

Then what is death? It is the birth or the withdrawal of the man himself from the material body. He casts the body aside. And by this act he steps out of this world into the spiritual world. No change is effected in the man himself, in the form, organization, or character. He is no poorer and no worse. He has not lost or gained a single feature or faculty. He has only gained more favorable conditions for the attainment of his ends.

The material body or counterpart has still the same form. Its nerves of sense or motion are all perfect. It possesses no life in and of itself. All that the body ever did was the ability to respond to the spirit. The simple act of the spirit—its separation of two organic forms, which before had acted together as one. That spirit, in which life resided, still retains it; and that which was dependent upon the other for its power, and even for the ability to resist the common forces of nature, and retain its form has lost it; and as powerless to love, to think, to feel, as the substances which composed it were when they were material, earth, and gases.

It is true that a great change has commenced in both forms. The material body having lost the power which gave it organization and enabled it to resist the common forces of nature, yields to their action and returns to its former state, disintegrating, becoming earth and gas, and mingling with the elements.

While the man enters upon a new condition, with new conditions, with new results, his change is most momentous in its results.

While various accidents may destroy the outer shell of the man, the finer or spiritual body is not easily perishable. It has its seasons of prosperity and decay. The mind has its seasons of vigor and decadence, therefore the mind is not the same.

Soul is of the central living power, a modicum of the eternal life and white light of God, the central cosmic soul. This is the great organ-

izer! It is simple and cannot decay. It is not made of parts. Never was there a pile of gross matter that had intelligence or could illuminate itself.

There is but one source of living light. It is the cosmic spirit. It constitutes the inner life of all intelligent creatures.

It cannot be that the soul has the knowledge; but, rather it is knowledge. It does not possess happiness but it is happiness. It is blessedness! Knowledge, love, joy, life, these are of the essence of the soul. The comprehending unity in man. The other informing soul. The spirit and truth.

"Truth is within ourselves: it takes no rise, from outward things, whatever you may believe. There is an inmost centre in us all, where truth abides in fullness; and around. Wall upon wall, the gross bluish hems it in. This perfect, clear perception—which is truth." One of the noblest truths that Browning ever versed!

This comprehending unity of the spirit is that which sees, hears, feels, senses gravitation, electricity. It observes physical laws in their outward effects; but this personal consciousness is that power, which, though never to be reached, never approached, on the outward road, yet reveals itself to itself.

Like God and like space, it is at the centre and at the circumference of all being!

This is spiritual life for it is free of time and space limitations.

The interval—Eternity! It lives in eternity while dwelling externally in time.

Spiritual self-consciousness is ideal unity recognizing and enunciating itself. It is the divine and eternal element in man! That which is temporary must pass it by, leaving it to stand evermore as the power of the one eternal light. The one central, matchless being who is life.

One man makes history, other men record it! Ages come and go, appear and disappear, but they are products, not life. Insensible vapors from the body, not the living fount of life—I am! I live! Spirit I am by the grace and mercy of the cosmic creative parent. Soul of all souls.

It is the element of infinity in the human soul. In it few on earth have yet believed, after it but few aspire. Yet it is this lofty power of moral principle in the divine depths of our nature which is so nearly allied to the Omnipotent One. The primal soul. Beyond the ether blue.

"The inner life of every being. The living light of all on seeing!"

To each one—"There comes a time, when, with earth's best love by us,
To feed the heart's great hunger and desire."

NOTICE.

If this paragraph is marked it indicates that your subscription has expired and this is the last number of the paper you will receive until you renew. We do not think you can afford to let THE SUNFLOWER drop from your list of reading matter. It stands for pure Spiritualism, and genuine mediumship, the highest exponent, both in mental and phenomenal lines. Send in your subscription by return mail so as not to lose a single number of the good things it contains.

We find not even this can satisfy us,
The soul within us cries for something higher.

What greater proof need we that we inherit,
A life, immortal!—in another sphere?

It is the homesick longing of the spirit,
That cannot pierce its satisfaction here!

You Are Partly To-Blame.

Did you ever stop to think that you are partly to-blame for every evil the world contains? If no one went to a saloon there would not be any, would there? If homes were made as pleasant as other places there would be no inducement to go elsewhere. If no one went to a dance hall, they would shut up. If all kinds of pleasures were made attractive in the homes, it would take away half the pleasure of going anywhere else. Men, women, and children will naturally gravitate to those places where they have the greatest pleasure. Boys are noisy. At home it is, "don't make so much noise." "Don't do this," and "don't do that," and finally at the bowling-alley or the billiard-room, they find they can make all the noise they choose. Next comes the saloon with its attractions of music, dancing, and finally drinks. Keep the boys at home by making home pleasant. Encourage them in pleasant amusements, and do not discourage them with any more "don'ts" than you can help. If a thing annoys some member of the family, don't do it when that member is there. If you do, as sure as fate you will drive him to some place where that objectionable feature does not exist.—Do Ut Des.

What is the matter with Elijah II when he has got to abdicate an account of ill-health, and go on a cruise in the Caribbean Sea? Is the air of the Caribbean Sea more potent than the power of his God? "Physician heal thyself."—Do Ut Des.

No one ever heard of a messenger boy being touched to the quick.

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Lilly Dale, N. Y.

LILY DALE NEWS.

Lily Dale items are scarce this week. Guess it is because we have such fine weather. Today is lovely. Just enough snow on the ground to cover it and not enough to make good sleighing, weather warm, just thawing, and everything looking more like a day in early spring instead of in the middle of the winter. The cool nights have slowly frozen the lake until in the deeper parts there is about nine or ten inches of ice and our people who handle ice are beginning to think of putting up their supply.

The meeting held in Library Hall Monday evening January 8th, to complete the arrangements for the incorporation of the Lily Dale Fire Department listened to the financial report. It showed that after buying ten ladders, 6 pike-pole heads, a block and tackle with 200 feet of good rope, a fire pump, suction hose, 500 feet of delivery hose and nozzles and other supplies, paying for the incorporation papers, \$342.50 had been expended and there was a balance of cash on hand of \$186.41. The report was referred to a committee for auditing.

The board of directors elected to serve until the first annual meeting to cover the requirements of the State law governing the organization of fire companies was J. H. Turner, E. L. Griswold, W. H. Bach, Committee on By-Laws, J. H. Turner, B. R. Frisbee, A. H. Jackson, Auditing Committee, Ben Luce, C. D. Greenmyer, E. L. Griswold. The meeting adjourned to meet at the call of the Chairman of the Board of Directors. L. C. Hutchinson acted as chairman. Fifteen members were enrolled as charter members.

Mrs. Vesta Kelly and daughter of Little Valley, have been visiting Mrs. Maggie Turner.

A letter received from Mrs. Humphrey, by Mrs. Turner, stated that the Caldwell family had quite a reunion during the holidays, and a very enjoyable time, at Washington, Pa.

J. H. Binney has returned from Erie and Edinburg, Pa.

A letter received from Toledo informs us that Mr. R. G. Stitt, one of our summer visitors, has been laid up with sciatic rheumatism for some time, but is now improving.

Miss Jane Streeter, a former summer visitor, was married during the holidays.

S. J. Richardson and C. M. Carroll are in Buffalo on business connected with the Workman's Union Suit. They appear to be meeting with good success.

The first of a series of six dances was held in Library Hall Saturday evening last. West's orchestra furnished acceptable music and there was a good attendance and a good time. They will be held every two weeks.

CONFERENCE.

The discussion on "Meat-eating," last Sunday evening was led by Miss Olmstead. Mrs. Hyde contributed much to the general interest of the occasion, and the meeting was thoroughly enjoyed by all. Next conference will be held at Mr. S. J. Richardson's, subject, "Diet, from the standpoint of health and economy."

Wasted Time.

Why do people waste their time over the unsolvable problems, or worthless if solved? Who cares if a hen and a-half can lay an egg and a-half in a day and a-half, how long it will take ten hens to lay ten eggs? It is only a catch question, with absolutely no bearing on the practical part of life. The same thing holds good about the discussion of such problems as, Who and what is God? What did Jesus mean when he said, "I am in the father and the father in me?" and a whole lot of other simple questions, most of which can never be solved. As well might we discuss the difference between tweedledee and tweedledum.

There are too many questions bearing on important things of life to waste time on questions that will never be satisfactorily solved, and would be of no value to humanity if they were.

We believe in people who believe in themselves.—Elbert Hubbard.

Will Woman Ever Succeed in Ruling The World?

Will the women ever succeed in ruling the world?

If we are to judge by their ever growing influence, there is every reason to believe they will.

The radical and really wonderful changes that have taken place in the social and political condition of the woman during the last fifty years seem to indicate that the feminine element, whose duties and rights were limited only half a century ago to home life, and which, in spite of all, has succeeded in attaining its present high standard, will, in all likelihood, increase its influence, extend its field of action, place itself on a parity with its present master—man—and ultimately succeed in ruling him and be the only dictator and arbiter of the destinies of the world.

Will the human race benefit or suffer by the change?

I dare not say, although I am inclined to think that it will not be either physically or morally affected. The world will, in my opinion, continue to be what it is—THE WORLD—with all its good qualities and evils; with all its beauties and ugliness; with all its kind actions and sins.

The woman-mistress will not be better or worse than the woman-subject, and she surely will not make a more efficient or deficient ruler than man does.

While writing this I fancy to hear the cries of victory of the triumphant woman and the shouts of protest of the conquered men.

"We will win," the fair ones will think.

"We will be sacrificed," the men will sigh.

And the ones will imagine they have everything to gain, and the others will fear they have all to lose.

Both are sadly mistaken, and if the men would have to sacrifice much, the women would also find themselves compelled to sacrifice many of the rights and privileges they now have and enjoy.

The man would have to obey, but the woman would have to command, and the latter is by far the most difficult task. In this respect the vanquished woman would obtain more benefit than the victor.

Besides, if women should ever attain the same social and political privileges that men have, they would no longer have the right to be called the "weaker sex," consequently would lose many of the privileges they now possess.

Men would not be compelled to respect them and treat them with more consideration than they treat other men.

Woman would cease to be an object of worship. She would cease to be queen of the home—that is to say, real queen—and become queen of the world, with all the sorrows and cares that surround earthly thrones.

She would cease to be an ideal, love-inspiring creature, and become a plain commonplace, every-day terrestrial boss.

CEASARE LOMBROSO.

Indiana State Association of Spiritualists.

The Indiana State Association of Spiritualists will hold a three-days Massmeeting in Muncie, Ind., at the I. O. U. A. M. Hall, Patterson Block, cor. Main and Walnut Sts., on Friday and Saturday, January 18th and 19th, 1906, at 2:30 and 7:30 P. M., and on Sunday, January 20th, at 10:30 A. M., 2:30 and 7:30 P. M.

The speakers for Friday and Saturday will be Will J. Erwood, of Wisconsin, and Miss Elizabeth Harlow of Columbus, O., and on Sunday, W. V. Nicum, of Dayton, O., and Will J. Erwood.

Mrs. Anna Thronsen, of Indianapolis will follow each lecture with messages.

The young people of the society have arranged special music for these meetings, and will be assisted by the Misses Meckel and Mendenhall, on guitar and Mandolin.

Muncie can be reached by interurban lines, from all surrounding towns, and we hope all our neighbors who are interested will take advantage of this opportunity to enjoy some good lectures.

For further information address Carrie H. Mong, Secy., 415 South Franklin St., Muncie, Ind.

The Mormons have erected a monument in memory of Joseph Smith. Wonder if they patterned it after the Phallic worshippers of old?—Do Ut Des.

Buffalo Notes

By E. E. Corcoran.

Sunday morning, January 7th, at the Temple, Mrs. Coffman and her husband, Mr. Coffman, and a number of interesting readings were given.

The service was largely attended, there being about 300 persons present, all the available chairs were taken up, and some had to stand. The lecture was of more than usual interest, subject, "Growth, progress, and development," many good points were cited and given an elucidation. During the evening, a friend of Mr. Coffman, the president, rendered two vocal solos. There was present, an old friend of the society, a man of sterling worth in the field, was the audience, a Mr. Salem Parker, he is also favorably known in many places and homes in New York State. He was called upon to give a song, he responded and the piece was beautiful and soul-inspiring, touching the hearts of those present, with such a feeling of interest, that heavy sighs were given, it was successful, and told Mr. Parker of that appreciation, which he could not resist, and gave another song, which were rendered in an able manner. After the singing, Mrs. Coffman gave quite a number of convincing spirit-messages, all being recognized. The meeting was a success.

The Wednesday evening service at the Spiritual Temple was conducted by Mrs. Amanda Coffman, our regular speaker for January, was mostly devoted to answering questions collected from the audience. She was kept busy answering written questions, judging from the pile of papers put on the table before her for consideration. Mrs. Coffman did very nicely, during time allotted her in that line of work.

Mr. L. Staley was present in the audience, and was called to the rostrum, and through her medium, gave a satisfactory reading and message. A large audience was present, and appeared to be very much interested. The evening service at the Spiritual Temple, had an entertainment and hop, at the Temple, for the benefit of the Society Fund, during the afternoon and evening of Jan. 23rd and 24th, at the Temple. Buffalo patrons, tell your friends to come, an interesting and successful time is anticipated.

Additional Buffalo Notes. The Sunday night meetings of the Buffalo Circle are well attended, and the audience pays strict attention to our beautiful philosophy as voiced by the controls of our speaker, C. E. Hulbert. There is such a depth and tone to the spiritual messages from these spirit-teachers that even the most sceptical feel that they are listening to more than ordinary power.

The subjects are strictly followed, and the words and illustrations are clear and bring out the spirit of the message in such strong colors, that all can understand the teachings, and be able to think on reason for their faith, on the broad lines of investigation. The largest spirit-teaching service is given every Sunday evening, and is attended by a large and conscientious audience. Mrs. W. Wolf, and the mediumship of Mr. Hulbert, are the supreme in the circle, and the service is very bright for its kind.

The entertainment will be given on Sunday evening, January 22nd, at the Temple Hall, 31 Main St. The characters will be made by the members of the society. Our fellow member and spirit-worker in the cause of Spiritualism, Mrs. Travis, has passed through a very ordeal, and lost all her money, and Christmas presents, and valuable papers, through the burning of the home of Mr. A. B. of Westfield, N. Y., where she was stopping as a guest. A subscription is being taken for her benefit, by the members of our society, led by that faithful worker, Mrs. W. Gilbert Harmon. Circle will also hold a benefit entertainment for Mrs. Travis, on Saturday evening, January 13th at the home of the president, 54 Morgan St., and we hope to raise money enough to replenish her wardrobe and other

essential things, for her trip to Florida, where she is to spend this winter with her friend, Mrs. Ahl.

Sec'y.

Within one's self must be the source of strength, the basis of consolation.—Marcus Aurelius.

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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Just a merry, ringing laugh to hide the wish to cry;
Just a look of sweet content to meet a thoughtless frown;
Just a hand of fellowship to every man who's down.
Just to roll away the stone that blocks another's way;
Just to find some sunshine upon the darkest day;
Just to scatter lots of love where'er the needs are rife—
This makes up the simple philosophy of life.
—Gertrude Mercia Wheelock.

NEW THOT IS COMMON SENSE.

There is a wide gulf between complaint of the cold and misrepresentation of the temperature and its effects. The Ego of me may not be shivering, but something is, and it is not a pleasant sensation.

To adapt ourselves to what seems to be acute conditions must be the part of common sense. To be comfortable when it is cold and happy when it is hot, to feel very well indeed with a cut or a burn that has been lovingly and simply treated, are all possibilities.

To find fault with the weather, to worry and groan over a small hurt or a large one produce very undesirable conditions, not only upon the grumblers but upon all who are unfortunate enough to be in the same environment. Such an attitude toward the inevitable is certainly very unscientific.

Equally so is that of the "demonstrating over" individual—the one with the superior I-know-it-all manner, who declares that there is no pain and no matter, but who suffers intensely.

It is a mystery to me why these radicals do not demonstrate over the dirt on their faces. Why should one use water on one's skin when it is a reflection on omnipotence to use it on a burn?

Why not let that do all the little odd jobs?

Why do them at all when there is really no one to minister to?

Why not think eat, think drink, think sleep?

Now I believe in right thot, but I do not believe in wasting time and nerve-force over the casting out of pain when that can be immediately relieved by simple and consequently scientific means.

I also believe in the glorious gospel of common sense, and am truly proud to say that I dearly love and sincerely respect my own wonderful body. If I wound it I apologize as swiftly as possible and do all in my power to make it comfortable.

I am as opposed to martyrdom as I am to war, and if an apostleship were about to be conferred upon me I would ask to be called the apostle of "Feel Good."

Suffering is always caused by wrong thot, and the persons who prefer to add to their pain by a determination to "demonstrate over" a condition that can be easily eliminated by a proper consideration of the case are off the track.

At least this is the way it seems to me.—Eleanor Kirk's Idea.

WASTE OF VITALITY IN TALKING.

Vitality is life, and we needlessly and extravagantly waste it in many ways. In our manner of walking and talking we expend much more strength than either demand. The very life passes out in speech and superfluous talk, and is a waste of vital force. The kind of talk has much to do with the matter as to how exhaustive it may be.

Life is given to each moment by moment, for necessary needs; and when a person uses this up in talking nonsense there is loss. By talking and discussing actual needs, one will have his portion of life supplied but not for needless purposes.

Excessive blossoming of fruit trees prevents a good crop, and may prevent fruit altogether. So it is very often with many; vitality runs wild

in word-bloom and bears no fruit. Have you noticed how people often tell the same unimportant thing over and over? Did you ever notice how trifles are magnified by a world of words; how things that need not be spoken at all are dragged out into gossip; how a worthless non-essential is argued and disputed over? And then, shortly after, you have noticed how an exhaustion follows?

The more the expression of thots and feelings are condensed, the greater power they have. A certain amount of steam properly compressed would do a great amount of work. So it is with the vital force of the body.—Dr. Burke, in Health.

TRUTH.

Truth is nature. The truth in life, both of the physical and spiritual world, is made up of details, which are yet bound together in one mighty whole, and which, while of infinite variety, are yet one. No two blades of grass are exactly alike, yet all grass is one. This is one field, tho made up of millions of blades of grass.

Science works from the outside inward. It takes the details and and slowly works back to the law.

It necessarily follows that there is an apparent conflict, particularly at that time when science is most active. "Your law does not correspond with our law," says science; "the two are antagonistic." "Wait," says Faith, "you do not know all yet. If you do not agree with me when all is known, I will submit. But meantime I will maintain that I am right. For I feel assured that ultimately you will agree with me."

The fundamental truth, to be acknowledged as such by all men, must be clearly demonstrable to every reasonable and reasoning being. Some say truth about God is so demonstrable; others not. One can grant that this truth is not yet demonstrated so that it may be accepted by all men, but not that it is undemonstrable.

Truth is immutable, unchangeless, unaffected by man's opinion. Truth is by no means a matter of opinion. The circulation of the blood existed in the first animal, but only recently has man become aware of it. The law of gravitation has existed since eternity; man knew it not until Newton discovered it. The truth—the fact—was the same, altho generations of men were born and died ignorant of it. So with great truth as undiscovered. So with truth about God and the Soul.—Alice Robbins, in Now.

I am a manifestation of Infinite Individuality—cosmic, universal, I associate with Socrates, Buddha, Jesus, Lincoln, Whitman, and with your larger self. You and I need not wait for a perfect society on this little earth ere our cup of joy overflows. We must keep in touch with our age and work for progress. Yes! But we must live now the full-orbed life of an awakened soul enriched with beauty, and greatness, the beauty and the love of the Immanent-Over-Soul with whom we are.—G. E. Littlefield, in the New Commonwealth.

TO THYSELF.

A solemn proverb haunts my mind,
With meaning deep and vast,
The mill will never grind again
With waters that have passed.

Take the lesson to thyself,
Loving heart and true;
Golden years are passing by,
Life is ebbing too.

Let us make the most of life,
Lose no happy day,
Time will never bring thee back
Chances swept away.

Leave no tender word unsaid,
Love while life shall last,
The mill will never grind again
With waters that are past.

—Selected.

Wholesome exercise, in the fresh air, under the wide sky, is the best medicine for body and spirit.—Journal of Am. Med. Assn.

Nightcap Privilege.
Queen Mary's kindness took a very odd form in the case of the Earl of Sussex. He was a valetudinarian who had a great fear of uncovering his head lest he should take cold. Accordingly he petitioned Queen Mary for leave to wear his nightcap in her royal presence.

Her majesty, in her abundant grace, granted his petition twice over. His patent for this privilege is unique in royal annals: "Know ye that we do give our beloved cousin and counselor, Henry, earl of Sussex, Viscount Fitzwalt, and lord treasurer, license and authority to wear his cap in her presence, as in any other place, at his pleasure, as in the presence of any other person or persons within this realm or any other place in our dominions heretofore during his life, and these our letters shall be sufficient warrant in his behalf."

Electricity From False Teeth.
"False teeth have been known to generate electricity in the mouth and shock their wearer painfully," said a dentist. "Only last week a gentleman came to me and said he feared he was getting a cancer on his tongue. Such severe shooting pains attack me," he said, "that often I utter loud oaths in the most unseemly places—at table, before the minister, and so on. It is like a knife thrust. Do you think I am going to lose my tongue?" I found that two different metals had been used in fitting the poor man's false teeth. These, combining with the saliva, had formed a small battery. Electricity generated in the battery continually, and shock after shock was administered to the tongue. I padded the metal with an insulating varnish. Thereafter the man had no more trouble."—New York Press.

Origin of Dominoes.
Two monks who had been committed to a lengthy seclusion indulged in a lengthy session of the game played by showing each other small flat stones marked with black dots. By a preconcerted arrangement the winner would inform the other player of his victory by repeating in an undertone the first line of the vesper prayer. In process of time the two monks managed to complete the set of dominoes, and to perfect the rules of the game, so that when the term of incarceration had expired the game was so interesting that it was generally adopted by all the inmates of the monastery as a pastime. A very soon the game came down to Italy, and became popular throughout Italy, and the first line of the vespers was reduced to the single word "Domino," by which name the game has ever since been known.

Reasoning Power of Animals.
Men apparently conceive ideas from a "clear sky," but such genius could not manifest itself were not the mind already highly cultivated by much conscious effort—reasoning—experience. On the other hand, animals and small children become conscious of much knowledge by mere witnessing the intelligent movement of others, and in time, without thought or effort on their part, they suddenly discover that they also are competent to do the same thing, or, in other words, they begin to imitate. It is a general impression among psychologists that animals probably do not reason; they have no ideas as we have.—A. F. Shore in Scientific American.

Won't Eat Possum.
A human being is a queer animal after all. We eat possums and pay fancy prices for them, yet a culture will not touch one. During a long season of snow some years ago a farmer said the buzzards in his locality were almost starved, and to test the matter he killed a possum and put it out where he could be easily found. The buzzards would not touch it, though they examined the carcass. Not satisfied, the farmer cooked another possum up brown and spread it out, but the buzzards declined the feast. Greensboro (Conn.) Record.

Purpence a Grub.
London possesses a curiosity in the Southwark street market, which has been held regularly for over 300 years. It is little known except in the neighborhood where it is held—viz, near Blackfriars bridge. Originally the grubs sold were caught of Blackfriars bridge, but now they come mostly from Holland and Scotland. They are not sold by weight, as is usual, but by the handful, the price being "a purpence the grab."

A Bird That Likes Pretty Things.
The primal parent of a bird was born with a vain streak. His remarkable nest was adorned with all sorts of ornaments, feathers, bits of wood, etc., and when it was in captivity any objects which his keeper may throw in the cage are utilized for ornaments—pieces of cloth, glass and other rubbish.

If love be not of life a part,
'Tis ever winter in the heart.
—Henry Harrison Brown.

VIEWS OF LILY DALE

12 views of Lily Dale, in a neat little album—photographs, not prints or kodak views—for 75 cents, postpaid. Get these views and show your friends what a beautiful place Lily Dale is. Address: C. D. Griswold, Photographer, Lily Dale, N. Y.

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READING OF THE EMBLEM.

The center of the design represents a human face, the highest type of intelligence; the face is encircled by the band of darkness symbolizing the ignorance and superstition of humanity; this is broken by the rays of light from the center of intelligence which pierce the darkness and join the light of the golden leaves beyond. Each leaf symbolizes one of the principles of nature on which progression is based. This design is set in the center of a pure white field, symbolizing purity, while its position in the center of the square is a symbol of justice. The whole is encircled by the solid band representing the unity of humanity, while the ornamentation of the band symbolizes the kindnesses extended to others.

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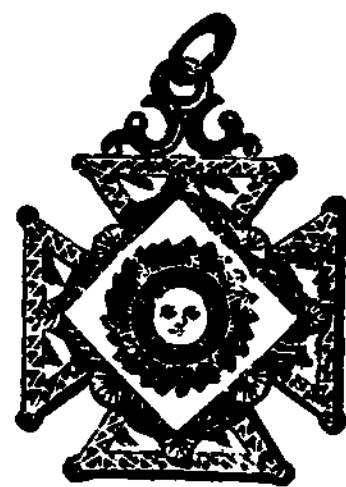
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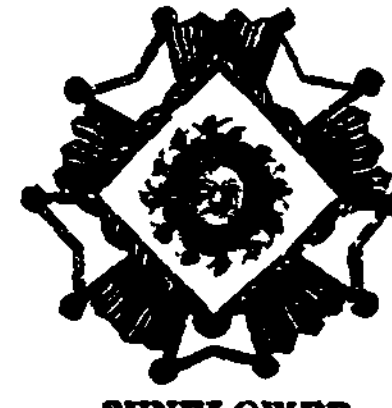
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Rochester Notes and General Observations.

A New Year's dinner and entertainment was given by Mrs. E. H. Messersmith who is at the head of one of our most popular Spiritualistic association's in this city, and its members, in the chapel of the Unique building, 180 William St., to about fifty of Rochester's worthy little children.

It was because of the thoughtfulness and personal efforts of Mrs. Messersmith that enthusiasm was aroused among the members, interesting them in the welfare and happiness of less fortunate humanity, that the children were fed and entertained by the association and that the affair was such a success.

A committee of five; Mrs. Messersmith, Mrs. Giminder, Miss Sherman, Mrs. Colville and Miss Benjamin, all of Rochester, supervised the affair, acting as an arrangement committee.

The dinner was served at 1 p. m. The tables were tastefully decorated with ferns and carnations. There was an abundance of fruit, and everything to complete a turkey dinner. The children enjoyed themselves in games after the dinner was over, and when they departed for their homes each child was presented with a bag of assorted candy and nuts, a bag of buttered popcorn and a pair of warm mittens, and sent on its way rejoicing. The affair was a grand success.

I am glad it was our association that has among its members some of Rochester's most respected and intellectual people, those in the higher progression, that was the one to take the initiative in the first public work of this kind in our city. I believe it is a stepping-stone; a yet to be further developed great Spiritualistic movement in Rochester. So-called Spiritualists in our city, and there are hundreds of them, are practically asleep. They need to be aroused to activity for the public good. If some of the wealthier people in Rochester, who spend so much time in their Spiritualistic circles and seances in their homes privately, would spend as much money in starting a fund for the erection of a temple that we might be proud to call a church, with soulful, qualified workers as leaders much good would be done in a public way for humanity. It seems there are those who still prefer "to hide their light under a bushel."

So many people who have not awakened to the realization of the beautiful Spiritualistic truths, will ask like others in ignorance—what are Spiritualists and their associations doing for the people? To such I would say, nothing more than the people will let them do, and the question is honestly and briefly answered.

If people are not in the higher sciences, soul and spiritual progression, what use have they for the finer things, the less crude. What do they want of Spiritualistic truths? They are not seeking such unfoldment, and consequently can not accept the higher philosophy and phenomena. Among such are sceptics, not our men of science, men and women of literary genius, the prosperous in our prominent colleges, but the unenlightened, those who live largely for the material side of life than for spiritual. It is only those of higher spiritual reason, who see spiritual truths being demonstrated, who see the spiritual being who come at times to consciously and mentally communicate and converse with them when communications permit.

It is impossible to make a person beyond their capacity and range. Spiritualists have begun to realize that much of their energy has been wasted in trying to raise to a higher plane of existence, those who were not ready for it.

These are the ones who know of Spiritualism or the great things that mediums and Spiritualists are doing. A blind man cannot see if he has not lost his reason—he knows it.

Spiritualism or naturalism is here today, has been and always will be. In the true sense of the word is not modern having existed in some name and some form in all the past ages, was confined to no particular race or nation.

Christ, the greatest medium we have remembered, stood at the very apex of Hebrew Spiritualism, holding seances on the mount enab-

ing Peter, James and John to talk with the spirits Moses and Elias who had long been in the spirit world. The Bible is full of Spiritualism, if the people in the churches today do not know it it is probably due to the fact that the religious instructors are preaching according to their understanding or else those among them who are more enlightened, who would be more honest and liberal would preach to empty benches, no doubt, if they attempted to voice their opinions.

One going into the study and investigation of Spiritualism and naturalism learns that we are not all natural-living people; we are a part of nature but we do not live in harmony with nature or nature's laws. The soul is dwarfed, the highest and best in us is not unfolded and the true self is not made manifest.

Spiritualists like good mediums, are not made but born. All are not qualified for public work of service, or, as Christ said, "many are called but few are chosen."

There is much to be gained thru mediumship. All mediums and mediumistic persons who have come into the true realization of things, know they have their guides, the best they are qualified to attract to them—like attracting like.

If persons who are living back of a mask, a lie, as it were, know that the truth is known to one whom they once came into association with that the evil they have done or tried to do others will surely come back to themselves where it belongs, they would be much surprised.

Such persons according to the workings of the laws regulating such things will in time be put in spheres where they rightly belong, where they will no longer be a menace to honest and respectable society, where they will see the folly of having tried to tear down the characters of others with the hope of building up their own, when all such will sweep their own door yard clean instead of trying to sweep that of their neighbors.

Justice in time always crowns the endeavors of the honest and loyal with success.

ALICE BENJAMIN.

THE CHANGING PHASES OF TRUTH.

Children growing up in this day are bound sooner or later to become sceptical of some parts of the Bible—prevalent as the "newer criticism" of the Scriptures is coming to be. To the reverently orthodox parent this doubting on the part of the child comes as a subject for grief and trepidation. To the less orthodox it is not a matter of quite such serious concern, but it is always a question in the mind of any conscientious father or mother how to explain the Bible miracles and wonders in the light of advancing knowledge and thought. The problem is one which every family must work out for itself. The tendency of the times is illustrated, however, in a book recently issued which retells the Bible stories for 20th century children, frankly taking them out of the class of literal and inspired history and treating them as myths, romances, allegories, etc. This will seem very sacrilegious to some, while to others it will appear as the only logical thing.

People's minds differ greatly. To one it does not detract a particle from the account of creation to be told that the Adam and Eve story is not literally true, but only allegorically true; in fact it appeals to me as true in the latter sense than it could possibly in the former. And so with the whole Bible. Many people are so constituted, on the other hand, that they demand the miraculous, and the Bible would for them lose much of its authority if they once were to see it as uninspired. No hard-and-fast rules can be adopted in such matters, and it is idle and wrong to try to force the issue between the various schools of Bible interpretation.

If the Old Testament manna means more to your children interpreted as bread dropped from heaven by God specially to feed the Children of Israel, then let them so picture it; if it is more convincing to them interpreted as mushrooms which came up in the night and which the wanderers converted into food, then so let it be. But in either case the child should be impressed at every stage that, since we are human, all the things which we call truth are mixed with some error, just as the

purest light known to science has some dark rays in it, and that all truth must be accepted by us only provisionally—subject to new interpretation as new light is received.

There is the same problem about Santa Claus that there is about the Bible. Are we to teach our children that Santa Claus is real, when a hundred times tell them that he is a myth? There again it must rest with the particular family; no rule will work itself. For myself, I would be the first to rob children of the innocent faith in the wonderful story which Santa Claus stands for. I would not categorically say to a child falsely that Santa Claus lives in a modern house stop with a telephone team and comes down a chimney and out through a back burner stove—hot air coming out all stocking with presents, but it is perfectly feasible to tell the whole matter in romance in such a way that the respect for truth need not be violated.

After all, we have often said before reality and truth are not always interchangeable. Santa Claus may be a myth, but as a myth he is older today than many of the most material things in the world. The parable of the vineyard, in which those who worked long hours grumbled because those who had worked a shorter day got the same pay as they did—this may be an allegory, but it has been true a million times in the world's history, and is true every day of the year in these times of ours.

Scientists are now beginning to tell us that nothing is real in the old sense—that such a thing as a mountain of granite is only a group of electrical charges. With the X-rays we can see through a wall; with the phonograph we can listen to the voice of the dead; by process of selection we can create new fruits and flowers; with the wireless telegraph we can transmit intelligence a thousand miles in all directions on the wings of the magnetic ether. Are not these all miracles, and are we not always living in a world of mystery in which reality is constantly being unfolded from unreality? Why then quarrel as to whether a certain thing is true or not? The best it can be only pronounced true? Certainly our senses will not make it either true or untrue, and we may be sure that everything will "come true" for us as we fit ourselves to receive the truth.—Pathfinder.

Remember a Passing Fashion.
It may not be known that the familiar soutane or cassock of a Catholic priest was the garment he actually wore by his gentlemen up to comparatively recent times, though it was not always necessarily black. There is a portrait of Dante wearing one of instant length, made on an unimpeachable "sunt" pattern. And long gowns were not confined to gentlemen. The habit of a Franciscan friar as the garment worn by the shepherds of Umbria in St. Francis' time and probably for centuries before and after it. There is evidence enough of this in our own times. If one travels outside the narrow limits of western civilization, the man or woman who goes east will see shirred men everywhere. Amos, Cushimies, Punjabi, Burmese, Chinese, Japanese, Malays, to mention only a few. The present bifurcated system of western Europe though it seems to the untraveled eye as fixed and unalterable as the pyramid, is but a passing fashion in the history of man's attire.—Grand Magazine.

Ernie L. Rich, a divinity student committed suicide. Did he act on account of his belief? Or did he do it because he was influenced by his belief? If I believed as he ought to have believed, being a divinity student, I would do the same. For I then would go straight to heaven, and not have to be troubled with trials and tribulations of this life.—Do Ut Des.

D. A. V. & P. R. R.

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One hour slower than Eastern Time.

No. 11 No. 2	IF EFFECT NOV. 5, 1905.	No. 9 No. 4
A. M. P. M.		A. M. P. M.
7:00 8:00 Lv.	Dunkirk	8:40 9:00
7:10 8:10	Frederick	8:52 9:02
7:20 8:20	Leavenworth	9:04 9:14
7:30 8:30	Lily Dale	9:16 9:26
7:40 8:40	Onondaga	9:28 9:38
7:50 8:50	Albion	9:40 9:50
8:00 9:00	Blacksville	9:52 10:02
8:10 9:10	Gerry	10:04 10:14
8:20 9:20	Falconer	10:16 10:26
8:30 9:30	Janetown	10:28 10:38
8:40 9:40	Janetown	10:40 10:50
8:50 9:50	Falconer Junction	10:52 11:02
9:00 10:00	Warren	11:04 11:14
9:10 10:10	Tinerville	11:16 11:26
9:20 10:20		11:28 11:38

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Addie 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 at present except my very best love from me and also to the band.
Belle Travers, Watsonville, Cal.

Dear Friends: 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 room, or do anything at all. I am now feeling much better, and now I can do most of my own work and walk anywhere. I please, something never did before. I feel like a new woman entirely, and I know that you and your band have done it all.
I can now tell how thankful I am, and you can publish what I say, and I would be glad if you would as I have never seen a testimonial from Mississippi, and besides I want people to know what you can do for them.
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MEDIUMISTIC EXPERIENCES.

BY EVA CASSELL.

NUMBER V.

During the winter I met Spiritualists who advised me to patronize various persons who advertised themselves as developers of mediums, and thinking that these older Spiritualists knew more than I did, I went. I now know that I made a mistake for my mediumship was of the order which necessitates years of the action of certain earthly states and conditions upon the psychic before development could ensue. But at that time I was not aware that I had a spirit guide or guides, for I had never seen one who stood in that particular relation. I seemed to be left to myself—like a straw before the wind, to drift into trouble purposely in order to gain an experience and be taught the folly.

Many mediums have no personal guide who stands ever at their elbow ready to warn and prevent them from stepping into trouble, and the higher and nobler the guide, the less does he try to protect the psychic from earthly trouble. Why? Because these earthly afflictions are absolutely necessary to the system of development used by the guide. Especially is this so where mediums are made useful in reformatory work—where the mind and intellect are wholly involved. "Developing mediums", are a bane in these cases. However, I had no one to tell me the difference and I persisted in my course advised by Spiritualists older than I.

Frightful were the headaches, the bad feelings I experienced from sitting with these developers. One of them, James R. Cocke, of Boston, a blind man had a large patronage. After two sittings with him I sensed the presence of a spirit lady. At the third sitting I saw her and described her and Mr. Cocke said, "Why that is my mother and she has never been able to manifest to me before. You must be finely organized else she could not come to you."

He talked at length on the subject, but after I returned to my home I found that his spirit mother had accompanied me here and the next day she said, "I want to see my son James, will you go to Boston that I may see him?"

I was much disturbed and began to think over my day's duties and mentally I concluded that I could not go. She immediately seemed to know my answer without my speaking and began to persuade me to go, but mentally I resolved not to go to the developer until my next legitimate sitting which would be on the following Wednesday. This seemed to shut out the spirit and she said no more.

The day for the sitting arrived and I went to Mr. Cocke and when he was making passes over me I felt the nearness of the female spirit and spoke of it to him. He said, "Let her control you; she ought by right to have controlled you on your last visit, but you are such a hard subject for spirits to approach, you will never be developed if you act like this. Give up."

At that I tried to be passive and soon a great bunch of grief swelled my throat and I felt extreme anguish of soul. I burst into tears and sobbed violently and threw out my arms around his neck, exclaiming "My boy, my boy—my baby-boy, how can I leave you!"

I realized all that was taking place but in a shadowy sort of a way.

Mr. Cocke said, "Mother, mother!" At this moment, impelled by some power I made an effort to emerge from the psychic state and struggling to my feet I knocked my chair over, saying, "I do not like to have this spirit manifest. I cry enough at home without coming here to weep in this way."

He was somewhat angry and replied, "You are foolish. My mother died when I was a baby and she wept bitterly over leaving me. She was the dearest, the purest and the noblest woman in Kentucky and you ought to be delighted to have her control you."

I felt somewhat ashamed and just then Mr. Cocke's guide controlled him and spoke angrily to me saying, "What are you here for? You come to us for development

and when we give you a lady spirit who is as pure as the angels you repulse her. You are a fool madam."

At this my natural independence returned, and I answered, "It may be as you say—the spirit is certainly pure and good, I sense that, but I do not want her to manifest thru me nor to come into my home bothering me. I've got about all I can shoulder without her. I don't know much about these things, but I know when a thing will get to be a hindrance."

The guide began to scold me for the stand I had taken but I seized my coat and hat and left the room.

Several years later this man, James Cocke, committed suicide, he was well up in occultism, and has written many books on the subject. He was, I have said, totally blind. I had, previous to this, patronized several developing mediums, being advised by Spiritualists to do so, but I never got a particle of development.

There are hundreds of would-be mediums who pursue the opposite course to the one needed to unfold mediumship. And there are others who expect their "guides" to stand at their elbow, ever ready to ward off adversity, to preserve them from danger and to temper the harsh winds that blow; they hear others prate glibly of their guides and of "spirits," declaring that the latter would not make a move unless directed by the spirits; and these would be mediums—to follow suit—wait anxiously for their guides to do the same by them, but in vain. Nothing is given to them for guidance; the years pass on and the miraculous does not happen; earthly trials combined with their anxiety over the non-appearance of their guides eats into their souls, and if they are told many times by itinerant mediums that "they have a work to do, a mission to perform," they are greatly worried for fear the world will collapse before they have a chance to save its inhabitants by having done their work.

This is a stock phrase frequently used by mediums and received with joy by the sitter as it is pleasing to the vanity of most people to be told that they are destined to elevate the earth by "work."

But the devotee finds, after waiting long, weary years for the spirits to control them, that it was time wasted and he is just as far from the goal of his desires as he was when he first started to develop his mediumship.

The higher class of spirits—those who work for the amelioration of the debasing conditions of mankind, those who work along reformatory lines, have ascended to the heights of the angels and do not return to earth personally, to attend upon the foot-steps of mediums. But, from the transcendent heights they radiate their ideas, their powers for disseminating truths to humanity.

There are persons continually being born whose lives lead up to the stage of existence which fit them to receive these radiated ideas, they are reformers conscious of no form of mediumship, perhaps, yet receiving the noble ideas of these supernal guardians and clothing them in language for the enlightenment of the masses.

The highest form of mediumship is that where guides, controls and spirits advisers are unknown by name. Personally high-sounding titles of spirit guides carry little weight; it is ideas, knowledge and spiritual truths which carry weight. They are known, not by name, but by their work. These are the souls who are employed in reformatory work; in the unfolding the spiritual attributes of man that he may reach to the higher apex—the ultimate.

Churches of some sort cover the whole territory of the United States. They create public opinion, and they are capable of training the youth of the land that they will be armed against temptation. They waste energy enough criticizing the evil of the world outside the churches and in attention to rituals and creeds, to redeem the world from evil, if it were put to use where it would do the most good, in instructing and inspiring the people.—Christian Register. [Unitarian.]

James Pollock, a divinity student and his father, had a row. As a result the father was killed. There a "divinity which shapes our ends" if so he must have been them pretty roughly.—Do It Dear.

Broken Beams From the Summerland.

Visitors at the Assembly at Lily Dale in the years gone by will remember with peculiar respect and affection M. A. Gaston, the wife of Hon. A. Gaston, who was the president of the association. An affliction which had shadowed over her life, but which she had borne with gentle dignity, had been suddenly and gently dislodged by the spiritual light which physical conditions cannot obscure. Twenty years before her departure she was seized by another affliction, which her physicians diagnosed as incurable without an operation, but her spirit declared that she ought not to be subjected to the treatment, and she justified their decision. She lived on to the amazement of all who knew her, "battling for life, for health and even for pleasure." For she gathered all the happiness possible to her from her daily life.

On October fourth, nineteen hundred and three, as the first rays of dawn awoke on a silent, sleeping world, her spirit freed from shackled imprisonment, returned to its long home. Mr. Gaston has published a book of 145 pages, in memory of this now deceased spirit. It contains the history of her life, especially its mediumistic side. She, in childhood was a sensitive, and the larger part of the volume is made up of communications given to her. They are the conversations of relatives and friends, and have a peculiar charm and significance. They are the conversations of their home-like style and they impress the reader with the oft repeated claim that friends meet with no transforming change. They came to them just as they left this life, with the same feelings, and kindly understood in this light, the book is valuable to the student of phenomena as well as philosophy.

It will be mailed to anyone interested for the postage, 5 cents, by Hon. A. Gaston, Meadville, Pa. It is published as a souvenir of a commercial venture.

Hudson Tuttle.

Why Does Not God Kill the Devil?

Why does not God kill the Devil, and wickedness bring to an end! There could not be much opposition, friend; For evil has really no power, And all would prefer to be happy, And never would wander away, But the power of the Devil is greater.

Than God's and he leads them astray! Recruits he is constant getting From God's holy ranks, and ere long, If the Devil should rally his forces, The fight would be readful and strong.

Why does not God kill the Devil? It would so much help the elect; He leads them so often to trouble—one would expect: McCalls and McCurdys on trial For me that they would not commit.

If the Devil were not at their elbow To urge them and aid them in it. The Deacon, the Sunday-school teacher, And even the Preachers sometimes, Yield up their good names to the Devil.

And they shine in the record of "Crimes." Why does not God kill the Devil (I ask this great question once more.) Or otherwise save him from sinning, And place him on Calvary's bright shore?

The glorious millennium can never begin Until God has killed the Devil. Or turned him away from his sin; Then we shall be perfectly happy—No evil one here to receive—And everything that is unholy would leave. —Selected.

I will receive from my friends not what they are, but what they give me, which propels me, but by any relation. We will not, and part Emerson. The River of diminished.

Emerson. The River of diminished.

TO OUR FRIENDS

We want to know if you will help us to add

1000 NEW NAMES

to our subscription list during January, 1906? We can do it if you will help. You have written us how you appreciate THE SUNFLOWER, and if you do, your friends will appreciate it also.

We want to appoint

EVERY ONE OF OUR READERS AN AGENT

to solicit subscriptions from their friends during January, and, to do our share, we will make this offer:

EVERY PERSON WHOSE NAME IS NOT NOW ON OUR SUBSCRIPTION LIST, CAN RECEIVE THE SUNFLOWER UNTIL JANUARY 1, 1907 FOR

50 CENTS 50

Now, friend reader, will you act as an agent for us and let the NEW SUBSCRIPTIONS roll in all this month? If Spiritualism has done you any good, try to help it to do someone else good. THE SUNFLOWER will help you to help them.

REMEMBER THIS OFFER IS NOT FOR RENEWALS, BUT IS TO ASSIST OUR FRIENDS IN INTERESTING THEIR FRIENDS IN THE PAPER, AND GIVING THEM A CHANCE TO READ IT FOR A YEAR FOR

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After that we know they will continue at our regular rate of \$1.00 a year.

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NORTH

SOUTH

Suggestions for the improvement of the paper are in-
vited. THE SUNFLOWER PAPER CO., LILY DALE, N. Y.

Mrs. Lawton writes: As you have not heard from McKeesport some time, I thought your readers would like to know what the Spiritualists here are doing. Our congregation here is about 40,000, and we pride ourselves on being a wide awake people. All denominations are represented by one or more churches. The Spiritualists alone, having no church building, but hold their services in a public hall. Of course they have scarcely secured solid footing here, as five years

Hon. P. W. Birkhouser and wife, of Omaha, Neb., are at Hotel Cassa-
ga. Mr. Birkhouser is acitizen
of Omaha and has been twice
chosen senator to the legislature of
Nebraska. He is a pronounced
spiritualist, as is also his good wife.
They anticipate taking a trip to
Omaha, but will return in time for
the regular meeting, beginning in
February.

Nature delights in contrasts and surprises—the tree whose roots have sunk deepest into the earth, towers highest to the skies; out of the bleakness and dreariness of winter the glorious springtime is born and yet all its varied beauty is dependent upon the individual growth of each plant and tree. Thus it is with Heaven—the good of each makes the good of all, and he who does not live up to the highest privileges of life, thereby lessens most his own Heaven and to some degree that of his race.

"A bigot, my son," said the religious father, "is a person who doesn't think as I do, and sticks to it."

Stiff brown hair gives less sensi-

A man with little hair on the face is diplomatic, subtle, sharp, sometimes crafty; has much business tact and resource, and is intelligent.

Let's not burden our remembrance
with a heaviness that's gone.
—Shakespeare.

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THE SUNFLOWER

A CREED.

(Continued from page 1.)

"Scientific" to think of mind in nature as a matter, and truly is not this mind even more clearly seen in the phenomena, than the matter acted on? If the materialists can assume the existence of matter, the Spiritualist has more plausibility in assuming the existence of mind—Cosmic Intelligence.

If any one wants to call this world Mind, God, the all comprehensive, vague, and altogether misleading term, the privilege is theirs. The materialist calls it the "potentiality of matter," the agnostic the "Unknownable," the Muslim, "Allah" all words for the same vague idea. In finite minds the term "Universal Intelligence" has not the clearness of meaning of cosmic mind, which enunciates the thought that this mind is the guiding power or energy which evolved and sustained the Cosmos, the great Humboldt's term for the universe as a whole.

Hence it is well to agree on this perplexing subject, and on as many more as possible. Spiritualism thereby gains solidarity, and presents something tangible as a foundation, to be proven and sustained by its phenomena.

But the limit is reached when anything approaching a "creed" is mentioned; a creed of falsehood or error, to which vows of adhesion must be given, assuredly is a burden and fetters the expanding soul. A creed of self-evident truths, of great and demonstrated principles, is quite another thing. Creed means: "A statement of belief on any subject, religious, political, scientific or other," and this primary meaning is confounded with church creedship are supposed to be derived from the Bible and of equal authority.

A creed may be a synoptical statement of truth in science and its authority rest on the demonstration of such truth.

When the question has been asked by friend or foe, all we can reply is that we hold to such and such opinions. But, is again asked, "Do all believe as you?" "Oh no, everybody believes differently." As the good Luther Colby remarked to me, "Spiritualists cannot unite for they fear some one will agree with them." He further remarked of subscribers to his paper: "They do not want to take a paper! Oh no, they everyone want a paper of his own!"

Ask John Smith, "What is Spiritualism?" and he will tell you that he believes what spirits have told him. The spirit has existed from all eternity, for if it had not, how could it exist eternally in the future? It has to go through a series of reincarnation to get experience in every phase of existence. He is plain Smith now, but the last time, previously, he was Napoleon Bonaparte and the next time is doomed to be a woman.

John Brown says he believes that spirits have no form at all, and may be no larger than a bumble bee. Jones is assured that spirits are tall according to their knowledge, and refuses to hold converse with any one less than sixty feet in height, and has conversed with those as tall as the moon.

One believes that there is a personal God and a host of lesser evil gods, while another is angry at the mention of the name. To one Christ is a Savior; to another he is a good man, and still another believes the whole story a myth.

Spiritualism is thus presented to the world, not as a system, concrete and tangible, but as the cross beliefs and fancies of individuals. It has not been the "consensus of the competent," but of the incompetent that has furnished endless amusement and cause for defamation.

How can the Cause be presented as a whole, its purpose defined, and given the full strength of its adherents unless it be by a statement of its principles by associations? It is always understood that the authority of such a statement, is the truth, and no one is bound to believe unless there is demonstration. When such a "creed" is put forth, there is no difficulty in replying to the question, "For what does Spiritualism stand?"

No association has yet given its purpose full expression, but as far

as it goes, the Statement of the National, is clear and pertinent, and we can now answer, "This is the belief of all Spiritualists who care enough for the Cause to organically work for it."

Such an organization must have a foundation, and declare the purpose of its being. This may be a "Statement of Principles," or a "Creed," and this word may be used without apology.

Something More From the 72-Year-Old Youth at Lancaster, Pa.

Many glad and thankful souls write with me in the wish to let your readers know what the angel world has done for the cause of Spiritualism in this orthodox community. Not until four years ago, any information was given in a public manner here. The angel world reserved this honor to the missionaries of the N. S. A., Mr. and Mrs. E. W. Sprague to give several public lectures and tests here, and organized a small society. Its members were poor in the goods of this world, but earnest, devoted to the truth, determined to impart to others the glad tidings that came to them, make them also see the glorious light. As fast as their slender means would allow it, they got the best speakers, and mediums here they could get. Mr. and Mrs. Sprague, after a glorious reunion, the first since they got up the society have just left us. They were greatly pleased with the progress made in four years. We were sorry to see them depart, and sincerely hope to see them here soon again to guide and instruct this weak society of theirs.

I consider our work done here as done by a sewing circle; we sow the good seed, and water it without outside show or glitter, without much fuss or noise, but the hearts of people in the churches even, are slowly touched by the glimpses of spirit communion. Home circles are formed and mediums developed.

Another society has lately been formed here, which is also doing a good work, and which we welcome heartily into the field of Spiritualism. We have a small library of good, selected spiritual books; our members get all the leading Spiritualistic papers, we read extracts from them at our meetings, but alas without order or system. Oh ye high, and wise ones in the N. S. A., how long do you suppose the high and exalted ones in the higher life could hold their positions, were they for some reason unwilling, or pretended to be too tired, to aid and instruct their ignorant brothers lower down.

Three long years ago, a committee was appointed by the N. S. A. to draw up a course of reading and general instructions for just such small, weak societies as ours. I trust that the committee is not dead yet, but only sleeps, yet I would at least like to hear it snore.

With all the respect at my command for this committee, I make bold to tell it, that if you were too busy to attend to your duties, you should not have promised to take hold of the plow, and then let three years go by without even touching it.

But let committees wag at will! The angel world is near us still.

Our fifth annual election of officers of the First Spiritualist Society of Lancaster was held yesterday. We elected for president, George A. Kiehl; vice-president, John K. Hartman; secretary and treasurer, J. L. Brunner; trustees, J. B. Reardon, D. R. Lefever, Herman Hock, and Miss Alice M. Rife. Librarian, Miss Alice M. Rife.

Wise and Otherwise.

Even the quietest woman can make a bustle if she wants to.

Some men are so modest that they shun the naked truth.

Love may be blind but the neighbors generally have their eyes open. Matches are made in heaven. The fire never goes out in the other place.

If the sun had nothing else to do but shine on the righteous it wouldn't have to rise so early in the morning.

When it comes to turning away wrath, a soft answer is not in it with an invitation to face the bartender.

Eve was invited to an apple gathering and discovered she had nothing to wear. It has been the same with the sex ever since.

THE SONG OF THE SOUL.

Fast the waves of progress roll,
Freed from error's long control;
"Let me out!" cries every soul.

"Out of darkness, out of sin,
Out of wrongs discordant din,
Till we gain the heaven within."

Every good thought is seed,
Daily asking to be fed
Reaching for a loving deed.

Every truth by us concealed,
Seek its golden fruit to field,
Pleads with us to be revealed.

Have we gifts that others need,
Lessons they may wisely heed?
Giving we shall live in deed.

Let them out, oh, let them out!
Ever in life's toilsome route,
When by cares we're tossed about.

Let us wake that simple lay,
That of what the waters say,
And go singing on our way.

Then we'll be in speech and look
Like the little nameless brook.
The light of some sequestered nook;

Or, in mid life's busy throng
We will walk with spirit strong,
Ever singing freedom's song:

"Let us out of Error's night,
Out into the fields of light,
Champions of the true and right."

—B. L. BUSH.

Christian Science Instructor.

Reviewed by Lida Brags Browne.

O. C. Sabin, editor of the Washington News Letter, and author of several books on Metaphysical subjects, has just issued a new book entitled "Christian Science Instructor." It is bound in cloth, has 337 pages and the portrait of the author as frontispiece.

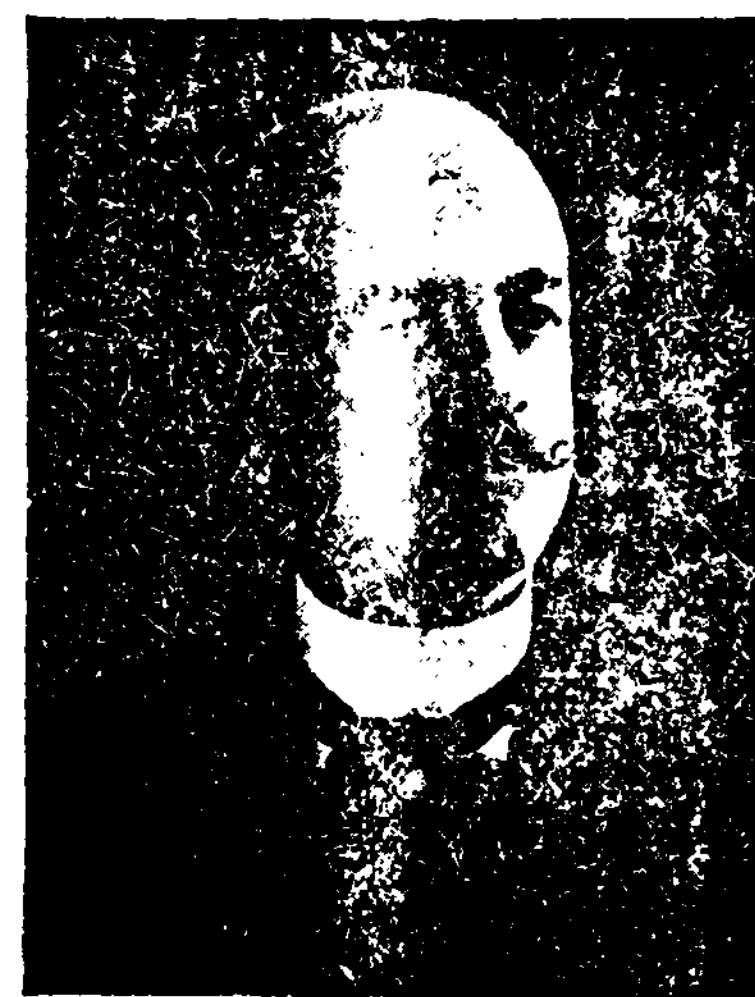
Ten chapters are devoted to the fundamental principles underlying the subject of God healing, and include the entire lecture course delivered at Popham Beach, Maine in July, 1905. Eight chapters are used in answering questions of every character which a large class of pupils propounded to him. The book ought to be the means of teaching all how to heal the sick, destroy poverty and overcome the infirmities of life. Many rules and formulas are given, instructions how to obtain the spiritual realization. The book is dedicated to all persons who desire to learn the philosophy of God's intercourse with man, and how many may approach the Father and receive answer to his prayer.

It is a valuable text book, very comprehensive, and may be obtained at the low price of \$1.00, and 10c for postage. Send to O. C. Sabin, 1329 M. St., N. W., Washington, D. C.

Senator Smoot must feel a little peculiar about that prosecution. He must swear on the Bible and "So help me God" that he will uphold the constitution of the U. S.

Every morning he must listen to a \$5 prayer by the chaplain who opens the meeting of the senate. He must hear quotations from Moses, the Lawgiver, but bless our soul, he must stand a persecution for being suspected of having more than one wife, and the book he swore himself into the senate on, the God he swore, "So help me," and the God the chaplain prays to very time the session opens, all advocate polygamy, and their whose people were polygamists. Haven't women who are "justly indigna" forgotten that all these things are upheld in the Bible, and are the men who are to vote on Senator Smoot's right to the seat, going to take their own polygamous relations into consideration when they vote? If the men in the United States Senate who are polygamists (without a dual ceremony) were to vote in his favor, and those who are not were to vote against him, how many votes do you think there would be against him? And if the same rule applied to the women who are opposing him would his opponents be as numerous? Let's see! Is there not a place in the Bible where it says something about the one without sin casting the first stone?

The stealing of \$7,700 from the postoffice at Oakland, Cal., by Miss Lulu Bowen, a trusted clerk, has caused a sensation in that city, where Miss Bowen was a leader of the Baptist Church. The money she stole from Uncle Sam she gave to her gentleman friend, a married man.—Truthseeker.



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Philadelphia, Pa., March 8, 1886.
F. J. Dempsey,
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