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## THE OUTLOOK FOR UNIVERSAL PEACE.

LECTURE BY W. J. COLVILLE.

(Continued from Last Week.)

We often hear the old saying quoted "In time of peace, prepare for war," but this needs to be reversed into the new saying, "In time of war prepare for peace," and the only effective way to promote peace on a larger scale is to demonstrate it on a smaller scale.

Methods of conciliation and courts of arbitration will be eventually established everywhere to decide international questions, but the place to begin the work of conciliating and arbitrating is certainly the home, for among children, as well as among adults there are many disputes to settle. Let every parent and guardian determine to deal justly with all the younger people under their direction. Let all these youths and maidens see that the fair play is meted out to them by their overseers, and they will begin to realize that not strength but reason, can settle the most vexatious problem. War never settles anything, because at the end of a war the vanquished side is never convinced that right is on the side of the victorious. People may be quite certain that you have the money and the most physical power in your camp, but neither wealth nor muscle can determine rectitude. The Civil war ended nearly forty years ago, the negro question is not settled yet because the South has never been convinced the North was right, tho the Northern troops came to a decisive victory.

The true peace-maker, however, does not always, or even unusually, have to settle such large questions as those of international concern, but the peace-maker has to deal with precisely similar problems in much narrower fields of social and industrial activity. Disputes arise not only in offices and workshops, but in boarding-houses and families, and not only among people who avowedly dislike each other, but often among those professing mutual friendship. The true peace-maker is always non-partisan and a non-dissident.

Nothing can be more self-evident than that the various nations of the earth have their distinctive missions to fulfill, and no true patriot can fail to grasp the idea proclaimed by all lovers of humanity at large that the very fullest service he can render to the cause of general human progress can be rendered in that particular domain which he calls his home.

Some theories of universal confraternity are so nebulous that, tho beautiful in the ideal state, they are incapable of practical realization. Among these theories may be mentioned a seeming desire to do away with national affection for the place of one's birth and for one's especial kindred on the plea that when we love humanity we love everybody, and therefore have no special regard for anybody. Tho there is something commendable in this view the truth which it contains can better be embodied in a clearer statement of human relationship. When we truly serve our own country we are serving humanity by working in that particular portion of the general field in which our work particularly lies. We are therefore none the less human because we are French or German, and find our field of effort in France or in Germany especially.

When an American citizen realizes that the playplot population of the United States includes so many nationalities that were different American citizens to trace their ancestry they would find themselves of distinctly mixed breed; their very Americanism becomes cosmopolitanism. Therefore because of per-

fect loyalty to this country they cannot be disloyal to any land or flag. When Abraham Lincoln placed the saving of the Union before even the emancipation of the slave and above all sectional interests, he struck the chord which thrills responsively in every truly patriotic breast. There is neither North or South, East or West, to be considered in a united country, as tho one section of the country was of any more importance than another. But as some people have their homes near the Gulf of Mexico, and others again on the borders of Canada, some on the Atlantic seaboard, and others on the Pacific slope, it is both natural and necessary that some should take a particular interest in a particular section of this broad land which is virtually unknown soil to others.

Between forty and fifty stars, shining out from the folds of the Union flag, represent that number of autonomous states, but the stars and stripes signify the complete Republic. So when we think of the possibility of a still wider representation in a Universal Peace Flag, we can witness with the mind's eye a pure white background of wide extent, large enough to accommodate all the flags of all the nations when the federations of the world shall have been accomplished.

There is now no good reason, tho there are many causes, why the various nations of Europe should not be united in a federal band, and it is not too much to hope that in comparatively few years from now, by far the greater number of European nations will have so far pooled their interests as to render war between them unthinkable.

Tho to many minds France and Germany seem irreconcilable, and we often hear it said that Germany and England are not friendly at heart, we need only watch the present policy of King Edward to see that three great countries are already very much nearer to each other in active sympathy than they have been for centuries past.

Events move very rapidly in these days, now that we are living in a period of culmination on the very threshold of a new cycle, and while it is disheartening to many to witness continual outbursts of hostility between different nations, we wish to emphasize the reasonableness of the view taken by many far-seeing philanthropists that the very warfare bemoaned may be logically regarded as due to the expulsion of debris the system of nations.

Tho it has frequently been claimed during the past several years, that the dispensation has already begun, we find it far more reasonable to declare that we are now in a period a transition or inter-regnum, between two great periods in this planet's history. Referring to the great pyramid at Giza, which was the subject of comment more than 20 years ago, tho we may agree with Professor Piazzi Smythe and other great astronomers that the miracle in stone as the great pyramid has been termed, contains, in its interior arrangements a perfect history of the cycles; the grand gallery typifying the despotism which has closed and the King's chamber—the new cycle which is soon to commence. We are now in another passage-way between the gallery and the chamber, and this symbolizes a condition of lambent, but ever-increasing light.

The peace-makers, however, have much more work to do in building up pacific institutions at home than in taking part in agitations abroad. And tho the war question is always an interesting and important one, the question of civil arbitration, which directly concerns industry is still more important.

The two countries today which represent in some respects the highest civilization yet achieved on earth are Switzerland and New Zealand. In the former country the celebrated system known as

## WHAT IS DEATH?

A Discourse Delivered Through L. da J. Naul.

All over the world to-day there are those who are mourning and grieving for the one who has passed from their earth home into the great beyond. Their aching hearts are longing to hold the dear form in their arms, yearning to hear the voice now hushed and silent to their mortal hearing, that once thrilled their hearts with tender sympathy and love. They pray for but one word, that word which would answer the old, old question still ever new, "If a man die shall he live again?"

It matters but little whether one's circumstances afford them the magnificence of a palace or the more humble abode of a cottage, Death, the silent messenger is an impartial visitant, and all through life, every day and hour, someone is passing away from your midst. Death brings us to a fuller realization of the well-established fact that all things that live and breathe, not man alone, are born but to decay. It demonstrates conclusively the act of a Divine Power, of a great underlying principle of life, over which man can hold and exercise no control, consequently man must be old in Nature a power far greater than his own.

What is this Death? this cessation of mortal life? We, from the spirit side of life, who have passed through this change can answer the question, for we have gained the knowledge through experience. Death is but the severing of the tiny cord, which liberates the spirit from its physical body and ushers it into an immortal existence that time and eternity will never eliminate. The physical body is simply an abiding place of the spirit, wherein man is taught the A, B, C, of life. It is a result of Nature's great law of evolution. You place in the ground a tiny seed and soon it becomes the plant, under proper conditions, bearing forth its fruits, performing its own functions of life; when its propagative powers have become exhausted, when it passes its period of usefulness, then does it pass into a condition of decay and its life is gone. Even so does man who is born into the world, only, sometime, when the Divine plan of his life is completed, when his physical becomes unfitted for occupancy of his spirit any longer, then the spirit, the life-giving essence, which is the true man is freed from the mortal form and returns to God the Infinite source and Author of all Life, from whence it came.

The question now arises, what proof have you that the soul of man still continuing to live returns to the Great Creative Force? To Spiritualists it seems but rational to believe in immortality and irrational to deny it. Of all the sciences, religion and cults of the entire world, there are none but Spiritualism that satisfactorily answers that question. "If a man die, shall he live again?" It has proven and demonstrated conclusively the immortality of everything, not simply man alone, but the birds, flowers, trees, all things into which has entered the Infinite breath. These have the spark of Divinity within, and therefore the change termed death cannot place them into entire oblivion. Spiritualism drew aside the curtain of darkness and despair, opened wide the portals of the great beyond and the loved ones who had passed from earth life into the fair summer land, returned to earth, bringing messages from the higher expression of life, thus establishing proof of the continuity of life—proof of the immortality of every soul. Thanks be to the power of life, our father and mother God, that Spiritualism has robbed the grave of its victory and death of its sting.

The bright ministering angels are ever near, giving to those who but listen, proof that they are

conscious entity, through their messages of truth, love and wisdom, whose love and knowledge increased a thousand fold is ever prompting and assisting them to alleviate and uplift suffering humanity, ever leading them onward and upward to a better understanding of life, to a more perfect condition of peace and spiritual strength, which should be the ultimate attainment of every soul.

To you who have borne the quiet and storms of life, and are nearing the borderland, enteratin no fear of passing away, only rest secure in the Father's tender mercy and love, and some morning the angel hands will guide you across the stream, there to be united with those gone before, there to see and understand better, where sweet peace and rest will come to your weary soul.

## THOMAS PAINE.

Concerning an Eminent Father of This Republic the Malignant Author, Reformer and Friend of Washington.

The comments of the News-Telegraph of Poughkeepsie, N. Y. on the able, correct and kindly defense of Thomas Paine by the Troy Press, indicates a dense ignorance and uncharitableness. The editor of the News-Telegraph probably got his misinformation from a certain book written by a politician, a reckless and ignorant scribbler who crammed three lies about Thomas Payne in the following: "A filthy little atheist." Paine was of the same faith as Washington, Jefferson, Franklin, Patrick Henry, Lincoln and the Hebrew prophets, whose teachings Jesus declared would save those who kept them. The News-Telegraph scribe is a doubter of the same cult which is as correctly thrashed by the editor of Unity, that able scholar, Rev. Jenkin Lloyd Jones, he says: "There is no room for miracle in a universe crammed with law, there is no damnation more deplorable than the parasite who is willing to eat unearned bread, to shelter in another's strength, and profit by the purity of another's soul; the whole scheme of vicarious atonement belongs to the credulity of ignorance, the evidence of damnation of one who sets convention against science and the ever-expanding vision of the wise.

The parasitic cult is repudiated by Jesus in his dictum, "Let no man deceive you, I will have mercy and not sacrifice for I came not to call the righteous, but the sinners to repentance." The late eminent theological scholar, Prof. Max Muller said: "Those who know but one religion know none." There is a vast crowd of those chaps and they have in "holy" wars, hangings, inquisitions, burnings and other inhuman methods, slain millions of humanity.

The noble dictum of a great prophet, although uttered 2600 years ago, is not abrogated, "Justice only justice shalt thou pursue that thou mayest live."—Isaiah.

LINCOLN.

## Worth Trying.

A word unto you chaps that to the topmost heights would climb; 'Tis not in one grand bound we leap to altitudes sublime,

We do our climbing step by step to rise to heights afar,

Just try to be the fellow that your sweetheart thinks you are.

'Tis well, of course, for every one to strive and to aspire,

But few of us may lead or set the world on fire.

So if you fail to hitch your cart unto the brightest star

'Twill be enough to be the chap your sweetheart thinks you are.

—Minneapolis Tribune.

When an orthodox lady says: Love me, love my God, we draw the line and ask to be excused. There is a limit to love.

## DR. FUNK AND HIS CRITICS.

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

The impartial thinker, whatever may be his belief, or however he may regard the position taken by Doctor J. K. Funk, cannot otherwise than give him credit for courage in standing by his convictions, and exceptional honesty of purpose.

The recent attack made upon him by the pack of snarling bigots, known as the anti-Spiritualists has been responded to by him in a manner at once notable for its calm dignity, and complete answer to all objections brought up by those who have appointed themselves detectives, with expectation of gaining notoriety by traducing Dr. Funk, and exposure of the manifestations which he has received.

In a reply published in the N. Y. Sun, he calmly says: "It can be of very little advantage to your readers to learn what Mr. Riun and Mr. Davis think of me as an investigator, or I of them, but it is in my judgment of profound importance that psychologists and other scientists trained to accurate observation and thinking, be persuaded to persistent and serious efforts to solve the real psychic problem.

There is no problem before the public that has in it so great potentialities for good as has this one. When a man of clear, hard scientific sense, like Sir Oliver Lodge, after much investigation, is led to say as he did in the Pall Mall Magazine, January, 1904:

"Some of us have proofs that the individuality persists after death, which are as certain as proof can be. \* \* \* The laborious documents of the society for Psychical research are there for all the world to see, and while we have exposed much fraud and discredited much Spiritualism, we have collected evidence of the possibility of communication between this and other worlds which deserves consideration."

When eminent scientific men of tried skill, like Alfred Russel Wallace, and other exceedingly keen investigators who have made much study of the tricks of conjurers, and have deeply studied psychology, like Richard Hodgson and James H. Hyslop, tell us that when they began their psychic investigations they were materialistic in their belief, but came out of their investigations convinced of the continuity of human existence—then flippant assertion and mere pooh-poohing are out of place.

He shows how wilfully the "antis" have mistated his position, and garbled facts, and placed these vilifiers in a not enviable position.

When they make merry over the advice of Dr. Funk, to become "as a little child," when we begin investigations, not only of the mysteries of Spiritualism but of any great problem nature furnishes, he replies:

"Let me once more quote Thomas Huxley, with special emphasis upon the words, 'every preconceived notion.'"

"Sit down before a fact as a little child, be prepared to give up every preconceived notion, follow humbly wherever and to whatever abysses nature leads, or you shall learn nothing."—The Life and Letters of Huxley, by his son, Volume I., page 235.

"And Goethe tells us that when he set about to learn any new truth he first emptied himself of all knowledge, until he could feel as he felt when he began to learn his A B C. Humility is ever the entrance way to the temple of truth. But it is well to remember the profound distinction between being childlike and childish, and I think I for one effectively so remember."

We believe that persecution will be not only a blessing to Doctor Funk, but to the Cause. It has forced him to take up the defensive, and he proves himself already an invincible champion.

(Continued on page 8.)











# METAPHYSICAL.

Conducted by EVIE P. BACH.

## THE SONG OF LIFE.

BY VIVIAN HOLT LEEMAN.

Listen to the song of joy  
That rings thruout the universe,  
Singing the song, tell the story  
Of life in God's good universe.

Still, O soul, and listen now,  
As softly on the air is breathed  
The vibrant notes, as to and fro  
The music waves are wreathed.

And all, all thru and thru the soul  
Until the very breath is hushed,  
Which echoes sweetly, softly roll,  
And from the face of time is brushed.

What of years, all trace of tears;  
Repeat the music, let it swell  
In rapturous song of praise,  
Repeat life's story, let lips tell.

Of love, of light, of good and joy,  
Come into rapport with the song  
That rings thru life without alloy,  
I will bring you joy the whole  
Year long.

And give you all you'er can ask,  
Of full, free life, and quick release  
From all things old, from weary task,  
For you'll be free and full of peace.

In harmony with all that is—  
Of rock or tree, of beast or man,  
The truth of life you'll realize,  
And comprehend the mighty plan,  
That is God, and God is all.  
Expressed in man, the living Son,  
The notes of life blend each and all,  
In harmony with God as one.

Singing the song of life today,  
Come into tune with vibrant thot,  
Singing in line without delay,  
Then wonders will thru you be wrought.

## LOVE!

Love is the light of life.  
Love is the spiritual sun and he  
Who vibrates to its radiance finds a  
response, however faint or dim in  
every living creature. Love is the  
eternal magnet, the law of attraction  
its agent: The great teacher  
of life.

We cannot say we have learned  
life's lessons until we have conquered  
our weaknesses thru the tonic  
of virtues and life-giving vibrations  
of love's infinite power. Love is  
the source of supply; the animating  
power; the soul of things.

God is the ocean of love, the  
divinity of our natures are its attributes.

Love is the motive power of the  
world. Love in some form or other  
has ever been the impetus and life  
of all great and enduring works,  
whether in business, art or profession.  
If you would strike the  
golden harmonies within each  
man's heart; if you would bring  
out tones which only a masterhand  
can produce, ally yourself with love,  
and your whole being to Love's  
rhythm. If you would make  
work tire, infuse it with love.  
The greatest nation is the one  
loved by its people; the greatest  
honors they who love their country.

The greatest teachers, doctors,  
lawyers, statesmen, orators,  
musicians, are they who  
have the strongest love for their  
country, because oblivious to all abstractions  
seeing only the object of their  
affection as a goal.

Love is the keynote of concentration.  
Love will teach the highest  
wisdom, it will convert the crude,  
rough man into a natural gentleman.  
Love is the ideal, and is but a  
condition of the condition of perfect  
being, therefore, in so far as you  
can put love into your home, your  
daily life, to that degree you  
have made a success of it—you have  
accomplished your true purpose—in  
the face of seeming contradiction, and  
the matter the world should pre-  
sented it a failure.

To the extent that you embody  
love you have made a success of  
yourself—you have to that degree  
attuned yourself to the perfect pitch  
—for love is the music and light  
and power of the world—the redeeming  
harmony of the world.

Love is the Alpha and Omega.  
—Magazine of Mysteries.

## THE CHANGING IDEALS.

Ideals have always been, consciously or unconsciously, the controlling influence in people's lives. The many may seem to have little enough to occupy their minds, there has always been some ideal that has led the earth's wanderers on.

For a long time it was the universal opinion that this world was a plaything for some personal deity, that men were only subjects of a kindly being who dwells in the clouds. Various fairy tales were thus involved and elaborate doctrines born. These strange figments of fancy gradually became crystallized, and so the ideals of religion for long held supremacy in the minds of men and all their actions were governed by them. No thot of self. No recognition of powers and capabilities within. Hence for long ages the infinite human forces and energies, the great human life itself even, lying dormant, asleep.

Lately our ideals have changed. Change is now going on in people at a rapid rate. New ideals are spreading their influence with lightning speed. And so the earth is to be, and now is being, transformed.

The ultimate of an ideal is for it to become incarnated. As a man grows and develops, his new thots become part of and one with his being. His presence, his atmosphere, his personality, becomes a living affirmation, an image of his ideals. It is a pleasure to retire from the clamor of the world at times, and in the silence of contemplation keep still. It is a joy to be alone, with only the company of ideals. And how great and glorious these ideals become to one who allows his soul to soar, who loosens from himself the paltry prejudices and worries of the world and dwells in calm and repose.

And then these ideals and aspirations point to very practical, even material things; they reach to the heights, and to the depths with a searching power. They are gems of life; we are what we are because of our ideals.

There is more beauty and art in the lives of people today than there was a few years ago. Here, in one direction, we see the influence of ideals. The minds of men are more expansive; the concepts of individuality is larger. Man is being recognized as the lord of creation. Freedom of thot has done all this. It has done all that has been done in the world so far.

And yet we know that thot is not entirely free. If so much can be done with a partial release of its energies, what may be expected when it is quite free, when men have liberated themselves from the foolish habits and superstitions, religious and social, entirely cut themselves off from the dead of the past?

We may then expect happiness. Happiness is a state when the various faculties of man are given their due expression. When there is an outward and inward repose and balance, and so perfect health.

Then the world will be alive, alive with activity and joy and peace; with every man on the throne of mastery, awake and conscious.

You who will dare to come near to the front of the army of mankind, who will step ahead of the customs and ideas around you, may possess the joys and privileges of freedom today. Without isolating ourselves from the world we can quickly let our thots expand beyond the still limits of its religious conceptions, and thus live in a freer and larger world of our own. And it is astonishing how a progressive move like this changes by perceptible as well as by invisible means the material surroundings. A strong character influences things and people who come in touch with them.

We can see the force of ideals as they rise and open out the world, men and materials become different.

In ourselves, our minds, we have energies always at hand; we can be masters of circumstances; we have in our ideals, guides that point the way to the larger consciousness and life that is freedom.—Frederick W. Burry, in Magazine of Mysteries.

## AS WE SEE IT.

ARTHUR F. MILTON

Beyond the forces of matter are laws, only known to humanity in the abstract—realized by experience, self-reflection and the desire to do right.

The latter, however, without being just, is impossible, though many would like it that way—that is, to be right without sacrifice.

The widow's mite counts more to the widow than the easily written check of thousands to the millionaire, because there is real sacrifice in the former's mite, with perhaps a tear of sympathy accompanying it—heaven's coin abstracted from the soul of the giver.

Our ways are not always God's ways, because not true to self—to the God within. Intuitive consciousness is restricted by things as we see them through our narrow vision of an aridly education. We rather imitate than act upon our own responsibility—that is, we prefer the world's approbation to being right. Being true to the God within is being true to Nature's God—Justice.

We subscribe to a spiritual paper because it agrees with our mental digestion—not because it is right and just to do so. Present company, of course, excepted. But we are speaking in general and to those who can afford to subscribe to all without much injury to their charities, or needless pleasure attractions much stronger than duty.

Many undoubtedly believe themselves true to self by following the seducing influences of the latter calls. Verily, materially considered. But must all calls have a materialistic basis?

Spiritual growth depends upon the added weight we put into the scales of spirituality. One dollar a year as a spiritual sacrifice does not counterbalance twenty devoted to material enjoyments—yet it touches some like the extracting of a tooth without modern appliances. Nature never intended us to be miserly with the sympathy she bestowed upon us for guidance out of the material slough. And Spiritualists should know that better than any other people. Many do, but many won't know it. Perhaps they don't want to be superior to their neighboring climbers after salvation; or, as we term it, spiritual freedom.

Spiritual freedom! What is it? It is certainly not remaining in material slavery. And those who add material vibration in excess of spiritual vibration to their general weight. "Placed in the balance and found wanting means wanting in spiritual impulse, vibration or force.

Spiritual force is what we attain by the exercise of sympathy, intuitive reasonings, sacrifices, if what we can spare—the widow's mite symbolically applied.

Are we not symbolic representations of that invisible spiritual impetus which leads us to Spiritualism? Then why not exemplify it in acts or deeds worthy of those who enjoy a superior light—a higher guidance?

A man is rich in proportion to the things he can afford to let alone.

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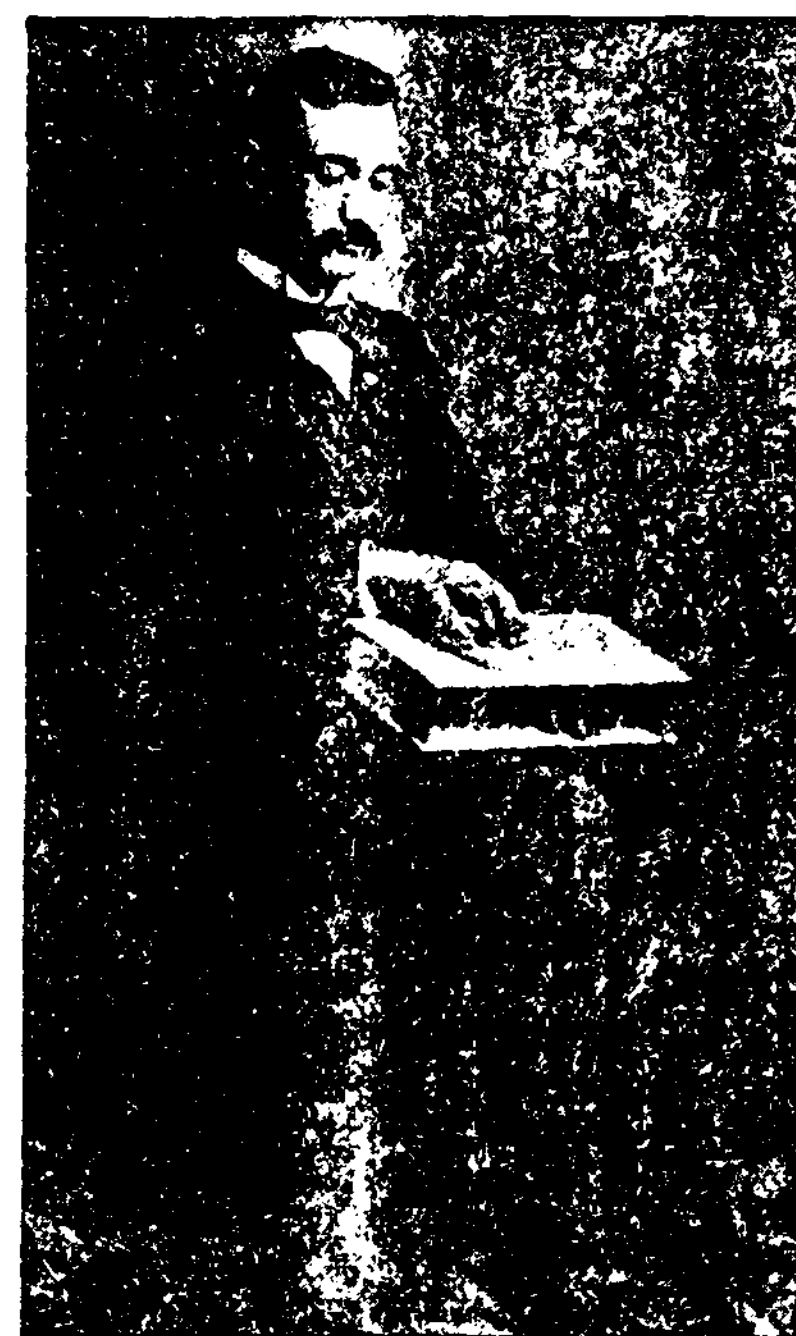
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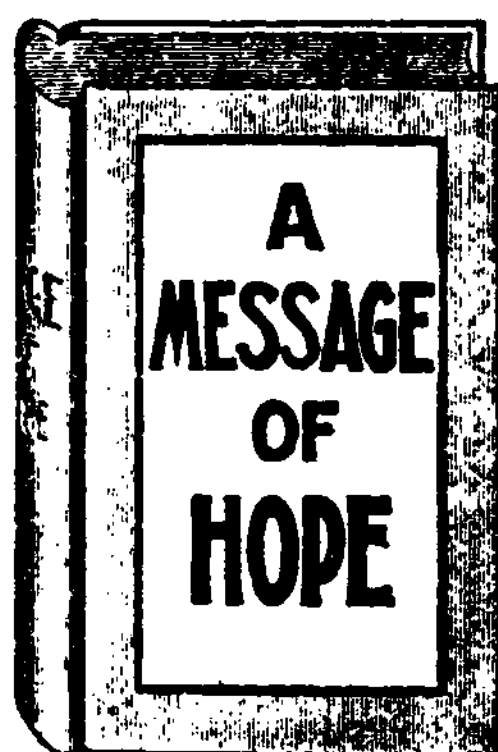
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## LAKE HELEN CAMP.

Some time has elapsed since my last letter was written about the happenings of our little city among the pine. There have been many new arrivals and several departures, some not to return because of business interests, some have gone to Cuba for a time, others to the automobile races, now in full force at Daytona, but when the curtain rises on the real beginning of the camp season, all who can return will be here.

Among those whom business called away was Dr. Charles Hains of Ohio, who had just begun his work here as a physician, and would have made the South his home. He has promised to return as soon as his business matters are settled.

Dr. Bodfield was also called home because of patients who needed his services and were unable to come South.

The last Budington excursion brought an addition of fourteen to the camp.

The cottages are nearly all rented on the grounds but Mr. Emerson Budell, just outside the gate, has a tenement building yet unoccupied as it is but lately completed.

There are still some good rooms in cottages, and Hotel Cassadaga, Bingham Hall and the Spencer House still have rooms that are desirable.

We have had beautiful weather, rather too warm some days but the evenings are delightful. Imagine us with our doors wide open looking at the moonlit landscape and listening to Vice-President Kellogg's Edison Horn Phonograph with records that make you stand up to the Star Spangled Banner sit gently while we listen to "Pass Me Not By" and "Saved by Grace" and shout with laughter as we hear the story of "The Preacher and the Bear."

George VanSlyke of Lily Dale is a most efficient superintendent of the grounds and has mastered the mysteries of the "spark engine" so the tank is kept well filled with water.

Mrs. Laura G. Fixen is occupied in the interests of The City of Light Assembly, therefore we see but little of her but she assures us her strenuous labor will not continue the whole season.

J. Clegg Wright began his classes Monday January 29th and will continue them thru the season. There is promise of a large attendance. His wife and adopted daughter will spend the winter with him.

The Ladies' Aid are hard at work and desire to thank those who have already remembered us with things for the Bazaar for which we will receive more means with which we can have our grounds beautified.

Pres. Hillgoss has been working hard to make this "A City Beautiful" and with his assistants have placed some trees and over a hundred rose bushes in the Ladies' Rose Garden. There was the beginning of a fund for it three years ago which has been added to. The three Miss Hedricks with their cousin George VonDerheide gave a benefit for the rose garden fund which netted a nice sum. They furnished the music and also beautiful programs. Mr. V. was obliged to return to college in Cincinnati the next day.

There are meetings held every Sunday. January 7th Mrs. Laura Cummings of Springfield, Mass., spoke upon "The Majesty of Silence." It was like a poem in itself—but the shots given brought us face to face with our own natures and called out strong resolves to quell what the silence has in store for us.

Sunday the 14th, 21st and 28th Mrs. Wheeler's guides addressed the audiences and on the 21st and 28th Miss May Hedrick of Brooklyn, N. Y. followed Mrs. Wheeler with descriptions of the "pictures," she saw which were all recognized. The testimony of the guides came in so much in names as in real facts that cannot be disputed. She is a young girl who has a great future before her unless the circumstances of life interfere.

On last Sunday afternoon Pres. Hillgoss introduced to the audience H. H. Albion Hubbard of Vermont, Mrs. Fannie Spalding a speaker from Norwich, Conn., Mrs. Stumpf a minister of the New York State Association also one of its missionaries, particularly among the Germans, Mrs. Laura Fixen, Vice-President of the Illinois State Association and manager of the City of

Light Assembly. J. Clegg Wright was also welcomed by the audience. Miss Elton E. Hedrick, a well-known astrologer of New York, will give forecasts of the future from knowledge gained from a scientific study of the subject.

On Wednesday afternoon, January 24th, Mrs. Carrie Pratt of Boston, a well-known psychometrist and medium, favored the Ladies' Aid with a seance which was greatly enjoyed by all present. Mrs. Pratt has rare talent both in psychometry and clairvoyance and is always helpful with her gifts.

February 4th the regular camp season opens.

CARRIE E. S. TWING.

## DOES THE ELECTRIC CHAIR REALLY KILL?

A revival of the discussion of the possibility that criminals electrocuted by New York State may not really die until they reach the dissecting table has brought out a really vehement letter from Dr. Augustin H. Goelet of this city on this gruesome subject. Dr. Goelet, who served on the commission appointed by Gov. Flower, to investigate this very question of where the execution of the law ends when electricity is the lethal agent, declares that there has never been the slightest excuse for doubt since his commission made its investigation and report. He insists that the "electrocuted" criminal dies, and dies instantly, in the chair, through the destruction of the blood-vessels of the brain, and he denies that the occasional resuscitation of victims of accidental electric shocks supposedly greater than those applied by the State is a sufficient excuse for imagining a horrible uncertainty. "It is all very well and proper," he says, "to attempt resuscitation of those accidentally shocked by electricity, for in many instances they may be revived if the effort is made promptly and judiciously; but in these cases of accidental shock the condition is very different. The total energy of the current actually directed against the body is indefinite and uncertain, and may be, insufficient to cause death, but in the case of electrocution the strength of the current employed is definitely known, and it is applied in a manner to bring the whole body under its influence. Death is, therefore, both positive and instantaneous, beyond a question of possible doubt."—New York Correspondence of Philadelphia Public Ledger.

## The Golden Rule.

A dairyman who occasionally watered his milk, and who was also a deacon of a country church, laid great stress upon the Golden Rule whenever the preacher's absence demanded his services.

One day a doctor's prescription called for an ounce of pure brandy, which was to be obtained of the druggist.

Being for the dairyman, the druggist watered the brandy about fifty per cent. Not having the desired effect on the patient, the prescription was renewed. Failing again, it was repeated at twenty-five cents an ounce, much to the chagrin of the dairyman.

Upon the fourth day the physician determined to administer the "drug" himself. When handed the phial containing the brandy, he held it to the light and then tasted it.

"Why," said he, "this is watered brandy; you have been swindled. take it back and demand the pure article."

Highly indignant, the dairyman sought the druggist, and gave him a piece of his mind, adding that, as a member of his church he was not practicing the Golden Rule.

"But I am," replied the druggist calmly. "Didn't you say the Golden Rule, was to do unto others as you would have others do unto you?"

"Yes—of course—why don't you?"

"I do," returned the druggist. "You have been giving me watered milk for the past two years; which I have proved by chemical analysis, and I am only doing as you have done by me—I have given you water for water."

A compromise was thereupon made which does not concern the public.

The wise man says in his heart: There is just as much evidence of a devil in the universe as there is of a God.

Why We Say Bandbox. "The coarseness worn by the English in the seventeenth century," said an old hat dealer, "were big, starched things, a good deal like a ruff. Some indeed they were bigger than the biggest ruff. They required a box of a good size to be carried about in."

"These collars were called bands," Ben Jonson in "Volpone" says. "This band shows not my neck enough." Steele says, "The next that mounted the stage was an under citizen of the bath, a person remarkable among the people of that place for his great wisdom and his broad band."

Bands, you see, were collars, and by the same token bandboxes were collar boxes. They were big and round, just big enough to carry a collar, and well attached bands—just as big, in fact, as they are today.

Whenever, therefore, you talk of bandboxes you are unconsciously referring to the collars as huge as the English of the seventeenth century wore."

Chosen by an Emperor. Emperor Frederick William of Prussia sometimes would signify his rejection of what he considered an absurd petition by drawing on the emperor's head and ears. One day an ancient peasant having complained of another baron taking precedence of him, the king wrote on the petition: "Here folly. Whether a man is above or below me, my birth remains the same." Oftentimes he would ask people in the streets who they were, a peculiarity which made nervous people evade the royal presence. One day when a man saw the king approaching, he took to his heels and ran, but Frederick William pursued him in hot haste and when he overtook him asked, "Why did you run away from me?" "From fear," answered the man, whereupon his majesty gave him a heavy thwack with his cane and said that he "wished himself to be loved and not to be feared."

Nice Little Love Story. A dreamer and a man of action loved a woman.

The dreamer said: "I shall write verses in her praise. They will touch her vanity, and she will love me for them."

But the man of action said: "How old-fashioned! I shall corner the stock market, and that will bring her to me."

So the dreamer wrote verses, and he induced a friend of his who ran a magazine to print them. And the man of action cornered something or other and became a millionaire.

In the meantime the girl married a man who inherited his money and was happy ever after.

But the dreamer was so proud of his verses that he didn't care, and the man of action was so busy that he didn't care.

The only one to suffer was the man who married—Smart Set.

A Nile Village.

A traveler of the upper Nile thus describes a typical native village: "The houses are built of Nile mud, each house accommodating a family of no matter what size, the inhabitants of each village almost all related to each other, comprising sometime several hundreds of people."

Their streets are littered with filth, animals of every kind obstruct one's path, dogs growl and snarl at the appearance and intrusion of a stranger, and women, see, hiding their faces in their handkerchiefs, a white man should believe their features. Flies in swarms settle on the children and lay their eggs on their eyelids, unwashed, because they believe it to be contrary to their religion to wash or remove the flies from their eyes."—Chicago Record Herald.

Fighters in London Streets. The reign of George II. was a great fighting time. Every man who went abroad knew that he might have to fight to defend himself against a footpad. Most men carried a stout stick. When Dr. Johnson heard that a man had threatened to horse-whip him he ordered a thick cudgel and was easy in his mind. There were no police, and therefore a man had to fight. It cannot be doubted that the martial spirit of the country, which was extraordinary, was greatly sustained by the practice of fighting, which prevailed all over the land.

The Real Thing. "What a horse!" she said as she drove along the country road dropping her eyes to the ground. "What a fine horse!" he said fervently. "You're my real girl!"

Whereupon the horse, finding himself totally neglected, stooped and began to browse.—Chicago Tribune.

A Critical Moment.

You were arrested for striking your wife?"

"No, Judge," answered the unworthy specimen of manhood who was on trial. "I had made a pass at her, and she was just reaching for the stove lid when the officer came and took me in charge. That wasn't an arrest. That was a rescue."—Washington Star.

## D. A. V. &amp; P. R. R.

(Central Standard Time.)  
One hour slower than Eastern Time.

One hour slower than Eastern Time.				
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3:34	4:34		37:28	34:38
3:38	4:38		37:35	34:45
3:44	4:44		37:42	34:52
3:48	4:48		37:49	34:59
3:54	4:54		37:56	35:06
3:58	4:58		38:03	35:13
4:04	5:04		38:10	35:20
4:08	5:08		38:17	35:27
4:14	5:14		38:24	35:34
4:18	5:18		38:31	35:41
4:24	5:24		38:38	35:48
4:28	5:28		38:45	35:55
4:34	5:34		38:52	36:02
4:38	5:38		38:59	36:09
4:44	5:44		39:06	36:16
4:48	5:48		39:13	36:23
4:54	5:54		39:20	36:30
4:58	5:58		39:27	36:37
5:04	6:04		39:34	36:44
5:08	6:08		39:41	36:5



[illegible]







## THE OUTLOOK FOR UNIVERSAL PEACE.

(Continued From Page 1.)

Initiative and Referendum works extremely well, and in the latter country the plan of arbitration, which has been in vogue for many years, serves to prevent strikes and to generally improve the condition of all the working people.

Whenever called upon to arbitrate between two contending forces it is absolutely necessary to take an entirely independent and outside view of the situation. The true arbitrator cannot take sides because no arbitration is possible unless it be admitted that there is a third wiser course than either of the two courses which the disputants have already perceived. The outside arbitrator must be a friend to both parties and sympathize truly with their vital interests. But being unprejudiced and dispassionate and not involved in the controversy as an active participant, he must stand for simple equality, with no possible belief that one party is clearer to him than the other. Philanthropy, which simply means the love of human nature, must be both individualistic and socialistic, and being both, it is mutualistic.

The great English philosopher, Herbert Spencer, stood for the highest and purest form of individualism known to the 19th century, and his famous sayings that he has a right to buy in any honest market cannot be successfully disputed. But the socialistic may object that many a market called honest is not honest in reality. Therefore, without disputing Spencer's fundamental proposition, he denies that the honest market exists under the competitive system. Broadly speaking, the individualist or egoist, who need not be an egotist, affirms the sacredness of individual life. He attaches like Emerson, enormous importance to the single man, while the socialist may lose sight of the value of the individual because he sees humanity only in the bulk. The mutualist, who stands between the two parties, sees the value of the individual in the mass and also regards his value to the whole. He is, therefore, not blind to inequalities, tho he stands for the solidarity of the human race. This doctrine, carried out in all its fullness, must result in universal peace, and must put an end to those bitter hostilities which yet prevail among those who consider that people must either be crushed or radically changed in order that civilization may prevail over the entire earth.

It is, however, self-evident that racial characteristics cannot be obliterated, but by gradual processes they may be combined, but it is not always desirable to combine them, because different nations and peoples have distinctive missions to fulfill and are adapted, by constitution and temperament, to a specific place of abode and particular kinds of effort. James Freeman Clarke, in his famous book, "The Great Religions," divides the religious systems of the world under two heads—ethnic and catholic. Those under the first heading seem indigenous to certain lands and will bear transportation. Those under the second heading like Judaism, Buddhism, Christianity and Mohammedanism, can travel over the globe and adapt themselves to varying circumstances. Brahminism particularly is stationary, and seems ill adapted to other people than the Hindoos, and to no other land than India, while that essential Vedantic philosophy which is often called Hinduism is quite universal in its essential application.

The same remark may apply to certain races of people, some of which seem so thoroly adapted to an exclusive home environment that like certain types of vegetables, they cannot grow and thrive outside of a certain domain, while other people, particularly the Anglo-Saxon and the Hebrew, can live all over the world and do not depend upon special local environment. While it is possible that all people can mitigate, and the day may come when there will be a complete fusion of races on the planet, that period is yet remote, and it is an important question with us how to harmonize the various nationalities which are already living side by side, and to fraternize those differ-

ing nations thru commercial relationships.

Peace does not mean uniformity, but it does mean unity. Monotony and harmony must not be confounded. You are no less an Englishman because you are on terms of intimate friendship with an Italian; and you are no less an Oriental because you hold delightful fellowship with Americans. The true road of the ultimatum of perfect peace is the preservation, not the obliteration of all rights and individualities. Cooperation is the one watchword of the new age, the motto of which may well and truly become: We agree to differ, we never disagree.

### HOW WITNESSES ERR.

Experiments in Observation of Sham Crimes Reveal Interesting Results.

Prof. Cesare Lombroso, the famous expert on crime and criminals, has this to say on the errors that are apt to be found in the testimony of witnesses in court: "A part from the frequency of the pathological lie (the lie told by those who are inclined to falsehood without reason) it is necessary to remember that many have been led into error thru inaccurate observation. It is a well known fact that a square divided horizontally appears greater in breadth. Similarly, a man dressed in black seems smaller and thinner than when clad in white. We know too, that when objects suddenly loom upon us on a dark night we see them magnified extraordinarily. The causes of psychological error are numerous. Fear and sorrow intercept sensations and falsify them. An ordinarily courageous man, unnerved in a railway smash, declared that he had seen 100 bodies wedged between the carriages. As a matter of fact, there was only one. On another occasion another man fled away, imagining that he could hear the de-railed engine behind him for three-quarters of an hour.

A criminal named Gusio threw himself on his warder and the warder took to his heels in the belief that he saw a knife in the prisoner's hand; in reality it was a fish.

"The image of a moving object is the sum total of a series of images of partial movement. Some of these images are perceived only by one set of persons; others by another set. Grassi records in his "Criminal Psychology" how, assisting at an execution where the hangman wore gloves, he ask four others present of what color the gloves were. One said they were white; another disposed they were black; a third was sure they were gray, while the fourth swore that the hangman wore no gloves at all. In a game of dominoes the player does not count the spots one by one, but having before his eyes a focused image, decides that there is seven or nine, as the case may be. But, supposing these images did not conform to a type, the player would have to ascertain carefully each time before making his total, and he would still be liable to make mistakes. Something like this happens in all our perceptions.

"Prof. Lutz, who has applied to jurisprudence so many of the conclusions reached by criminal anthropology, one day had a homicide with dagger thrusts enacted unexpectedly in school by two students. Immediately afterward he assembled all his pupils who had witnessed this sham tragedy and made them give evidence as if in court. Of 60 eye witnesses of the same age, and all of them were educated, scarcely 10 gave really accurate more or less important errors of detail. More recently Weber has related his experience with the members of the Society of Legal Psychology at Gothingen. Weber requested from each of them a written statement of a sham crime perpetuated under their very eyes. Over half their number gave incorrect information, while many of evidence. All the rest fell into them gave imaginary details and agreed about the affair only on general lines."

### A Leaflet.

Who can say,  
That the blue one sees in the star-gemmed sky,  
Is more beautiful, tho up so high,  
Than others see in the violet sweet,  
That is brightly blooming at his feet,  
Tho one is gazing skyward,  
The other gazing earthward.

—LESLIE.

## WHAT IS PRAYER?

O. L. HARVEY.

"Can we by searching find out God?" I think we can. Prayer is the highest effort of the soul to reach and find God.

Reason, conscience, religion, revelation, science, common-sense, and experience all teach us that the kingdom of God is within us or for us it is nowhere. This is the kingdom for which we pray. If we have any love, adoration, or reverence for a beneficent and Infinite Power, an Infinite Intelligence we cannot help expressing it in some form. A public prayer answers the same purpose and produces the same effect as a public speech, lecture, or sermon. It only changes, uplifts, and inspires the person praying and those, who hear him, and comprehends and harmonizes with what is said. It is folly to suppose we can change the natural order of events by any petitions. It is folly to pray for any special thing, for any special particular class. We cannot have any private and particular relations with Deity. Suppose a good man prays for rain. Another, equally good a man prays for it not to rain. The prayers of neither can change the natural order of Nature. When we pray we should not beg and cringe like abject cowards. We should stand up and acquit ourselves like men, fearlessly giving, not begging. The more we give, the more we have left.

Very often when we pray rightly, we only express what is highest and best in ourselves. Often religious people think they are communing with God, they are communing with angelic intelligences. The "Communion of Saints" means as much to Spiritualists as it does to orthodox church people. If the "departed spirits of the mighty dead" have conscious existence, and can think, and there is such a thing as the communion of saints, then they must send us their thoughts by telepathy, no difference where they are. In our societies we often repeat what we call the Lord's Prayer. This is a misnomer. The real Lord's Prayer is found in the 17th chapter of John.

As we look back thru nineteen hundred years of blood and carnage to that sublime spectacle witnessed in the garden of Gethsemane on the night preceding the Crucifixion, it would seem that if I could understand and appreciate the eloquence, the pathos, the uplifting love of that matchless and incomparable prayer, there would be no more wars or bloodshed; but that humanity would work together, one in spirit, one in purpose. "We only trust that God may fall at last, far off—at last—on all." "Our wills are ours to make them thine."

### A Soulful Letter From a Universalist Minister.

I presume you will not remember me, but I was for a time a subscriber to your paper, and I received much profit from the reading thereof.

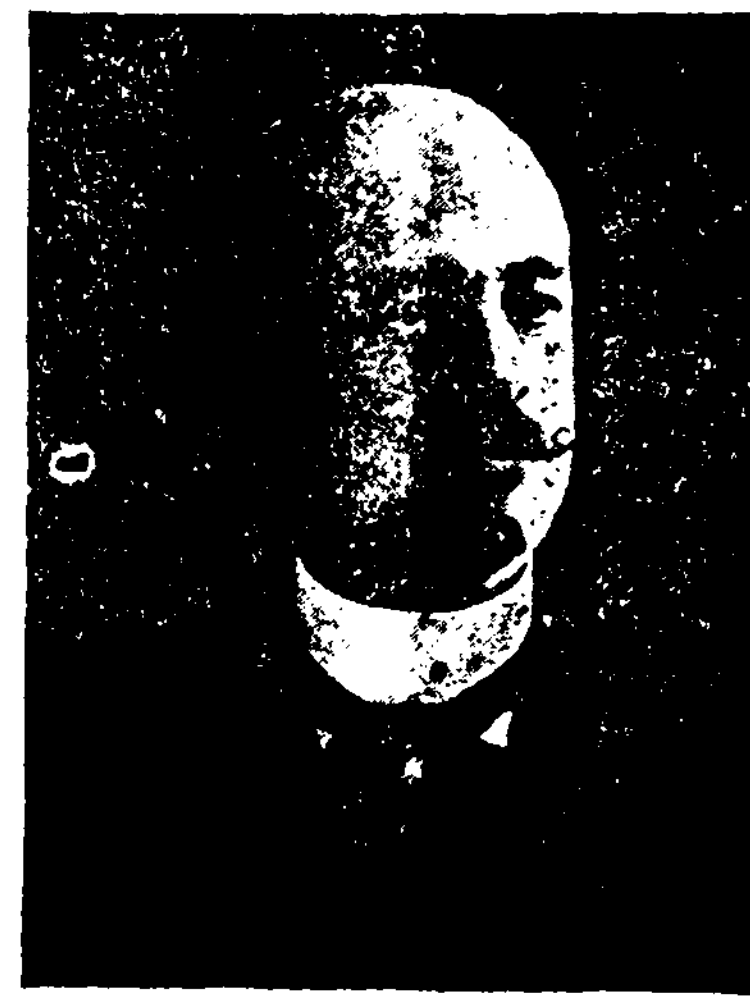
I am not a stranger to the larger, higher thought for which THE SUNFLOWER stands, for it has been in my soul from childhood and it has been and is more and more the inspiration of my public work.

During the winter I have had in my congregation one of our faithful ones, a lady who is spending the winter with one of our families. She has been a great help to me and I have been more and more assured of the many wonderful experiences which have come into my life during the last few years. The vanishing of fear, and worry, the gradual unfolding consciousness of immortality, the feeling of a great sustaining love and power that never fails me. All this has been the accomplishment of some great beneficent law that while I cannot wholly understand, yet I no longer question.

I believe that the great Father surrounds us with evidences of the greater life and that we may here and now open our eyes and our ears, to see and to hear the things which are of the spiritual universe in which even now we live and move and have our being.

If the Lord God of the Israelites were to say to the intelligent people of this twentieth century: "Thou shalt have no other gods before me," they would say to him: "We can get along without you and all the other gods."

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