

THE SUNFLOWER

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

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A FEW FACTS.

Many Lessons to Learn from Life--Good We May Do.

God is spirit, but what is spirit? When we really desire to understand, then all is made plain to us, but, starting wrong, we doubt the truth, if it is opposite to what we thought true. That is one reason why we keep on thinking and acting wrong. When we know that thoughts are spirits, and whatever we think God to be we make our master. If spirit, we are apt to think it's this or that, and create spooks all around us in the likeness and image of what we think, and then you have a personal God that is supposed to do all we ask of it, when, in fact, we are the power behind the throne here on earth, and that is all there is to the whole idea, anyway. As the Intelligence which made the universe, of which we are but a small manifestation, does not bother with the cares and troubles of the minor parts of life, but expects us to do the best we can, growing, progressing into a more God-like being, knowing we are the creators on earth, which is our world, we are more apt to create what we want, instead of think all sorts of wrong into existence, which we are now doing in our own ignorance of a simple truth.

The first men that discovered that truth and thinking they alone could do all the thinking and thus make life what they thought it should be, started a line of thought and posed as gods, they started the wonderful things and kept them up by keeping others in ignorance--knowledge was the power that worked out in mysterious ways. Man has a wonderful power when knowing how to use it. Many discoveries have been made in late years proving that to be true; then came the cry of witchcraft, when the women got wise enough to do as some men were doing, but little by little the simple fact of the power of mind became known, until now man not only knows his power, but is developing it in a useful way. The few would-be-gods and leaders won't stand a ghost of a chance to keep up the old humbug called religion when we know it was started by men. When we are allowed to stand alone and do our own thinking, then, when everything goes wrong, we will soon learn to think and create what we want, which surely is not disease, hardships, troubles and the mess called life, which is more wrong than right.

Spiritualism proves all things as they are, but foolish man sees not what it teaches, but goes on wondering at the new way of manifesting simple facts. When we accept it as we accepted religion in the past, then the change does us very little good, as we do not understand it and only think up some more wrong, to get things more wrong.

Spirit control proves how spirit or thought of others not only impress each other, but often get complete control of other bodies. One very plain lesson, still very few seem to learn anything from it, but keep on allowing control, which often only proves that one fact, knowing nothing or little of so-called spirit life or life after death. Thus everything speaks for itself and we know it not.

A freethinker is one who does his own thinking, reasoning and knowing. Such do not allow control, neither do they control others, but teach all that desire to learn that others may become free to think for themselves.

Spiritualism soon proved to me that it was another case of think so and guess so, but very little of what it was thought to be, that is, the doings of the liberated souls, it was and still is a proof what thought can do and is doing, also that spirit is a thought, which can be seen, heard and felt, which is a certain amount of intelligence and only can express self, if the thought is simply to prove it lives

independent of the body which first in that line knowing nothing of other things, but when plain facts manifest then it tells of things not generally known, its knowledge speaking for itself, also able to prove it thus and so. Then is it not best to prove all things instead of wasting breath and time talking of things never proven? When spirits cannot tell us more than we already know, what is the use of stopping there? Reach higher and get sent it forth. It will manifest only what you want. That is how we attract a higher knowledge to help and teach us, but not control us.

Life is a school and endless are the lessons for us to learn. When we are too lazy or indifferent to learn, many are the hard knocks we get to urge us on, as all have a part to play on life's stage. We are what we make of ourselves or allow others to make of us. We are never as apt to take as good care of rented houses as we are of our own, which proves why controlled bodies are too often used and abused, why some people end in second childhood, as they never had a developed mind of their own and the one using the body forsakes it when of no more good use to it. It is the one that has experiences, the push to go on, know and be able to prove it to others, that is a living soul. Too many are only puppets made to dance by another, simply dead from start to finish.

When we say the conscious and subconscious mind, it means what we are conscious or not conscious of doing, as all do some things they are quite conscious of doing and much they are not conscious of doing--for instance, help along something thought right but never proven.

We often do more harm unconscious of the fact than knowingly. One man may start a line of thought, proving nothing right or wrong, thousands hold to it and help it along, thus a thought becomes a great thing. Religion was started that way and kept alive by man. Much talk and think-so, but the proof that it is what it claims to be is surely lacking. It was intended for good, but when the spirit of control got started it began to do more harm than good and is proving that man can be made to appear good but not made good that way. Jesus forced or controlled no one. He taught, proving that man has a wonderful power for good or evil when he has knowledge and uses it. The high priests and monks have not only understood but used this power for ages--it was taught to only a few. Jesus was taken to Jerusalem and there taught by high priests to do the work he did. Jesus never claimed to be God, but said the father and I are one. The thought is the father and the flesh is mother-earth wherein it grows and brings forth its fruit. The thought was good, for the good of man, but foolish men changed it into much foolish talk, then as a money-making scheme and now the humbug called God's religion is everything but what it claims to be. It has become a fad and it doesn't matter what it is--so it gives a few men a chance to make a large salary, for no sensible man can believe one-half and when not proven right or wrong it may be doing more harm than good. The leaders in the past have created all the evils in existence with their thoughts and talk. The change in that line is surely an improvement.

People who are quite indifferent are doing far less harm than the enthusiastic know-nothing who rants and storms like a madman expressing only his own nature, blowing his own horn. Such ought to be suppressed as they create more lunacy--make others crazy. Man is not sane until he becomes a reasonable being. All the wrong and evil made manifest in Spiritualism only proves it still exists.

Spiritualism proves all things, then why not learn and accept only the good therein instead of foolishly helping the wrong along. It is not a religion or belief, but facts take hold of it as a study, not as a hobby or religion that must be swallowed whole. When rightly understood and used, then it will do a world of good. "Prove all things and hold fast to the

good." The atmosphere is filled with thoughts taking form and shape, acting out what they are, some as pure, gentle, helpful spirits, others as demons in their anger and rage, some only floating about indifferent. All are very much alive germs of life, for good or evil, which we draw in at every breath, simply terrible when we can see all. Storms are demons in strife created by man in his ignorance. Then why not create all good when we know that we man--male and female--are the creators on earth? When we pray to God we only pray to each other for help. As we do not understand our world and life we could not comprehend what a higher world elsewhere is, therefore do not know or learn of it. The change called death does not alter the case, for we just keep on learning to understand this life's lesson first, then only are we fit to go elsewhere. The living spirits are the thoughts that deceive us, such as being good and foolish and thinking we are fit to go to God Almighty and there have a good easy time of it, while God does all the work to keep things going. Where does his rest come in? Then, again, if it is an intelligent power that works through all, does it not prove how much of the true God we represent? By our works are we known. The speaker that only uses lots of words expressing little, not even proving one thing, is only creating senseless things, which in the course of time becomes a materialized body--a foolish being. Thus we furnish the material--good, bad and indifferent--out of which bodies are made. Then after we pass out, some of our creations become the living monuments of our past life. Then when we learn more we strive to overcome all the wrong we have created and then that thought flows through it all and tries to do its work or undo the wrong.

Let us teach and help each other to get into the right understanding, then we will do much good. God made man in its own image, whatever the first cause may be it creates more like it, and keeps on growing. That is how wrong ideas grew and gained power, which cannot be lasting, as the bad effects will in time prove the first cause not good, as good does not create evil. Deliberate wrong-doing is evil.

There is in much to learn, and still people trifle away their time foolishly, killing time, learning nothing, helpless chips on the ocean of time, drifting, not knowing or caring where, until a storm comes, then they are ever expecting help from others, then, if their senseless prayers are not answered, they say there is no God, never dreaming the fault is all their own. For it is not good to help the sinner, as thus we encourage sin. Mistaken ideas of right or wrong will soon prove by its works what it is, then when proven wrong why still cling to it? People are apt to get into a rut and do not care to change. Then, let such learn from hard knocks if they need them to drive them into a better way. The more you help a shiftless person the more shiftless they become. Proven--the fuss made over the so-called redeemed sinner only encourages others to sin. That is what Churchism is doing--keeping people in ignorance, that they may not know when they are right or wrong.

As good sense is very uncommon, we cannot depend on what is called good common sense to guide us. To say you accept Jesus as your God, and then not live what he taught as right, you are a living lie. What we love we copy, not just after, to use and abuse. Love is blind when we know not what we love. Actions speak plainer than words, then why claim what you are not or care to be? It is always best to be sure you are right, then attend strictly to your own affairs. We are not our brother's keeper or master. Set a good example by living as nearly right as you can. That is all that is required of us.

Surely the lies offered from the pulpit do more harm than good moral shows ever could do and still they cry wolf when it's in their own fold. First man learned from nature, which is an open book of life. Then he brewed a

drink, making all drunk on the wine called preaching; then came a change saying: Marry, and become the mother of God. Then the two worked together to bring forth a higher type of man. The child was called Jesus--Gee us--to lead or drive us into the right way. A child is only born of God when born of good. Others are creations of evil. That is why we are not alike and why we are naturally good or evil--they are that soul and body to prove it.

All is proven which we can see when we want the proof. Every thought and act of our life is a living thing. We will reap what we have sown, as that is the I am. The one that is free from sin, let him cast the first stone, or let the affairs of others severely alone.

C. ELLS.

Kansas City, Mo.

A Message on Drink Evil.

Dear Friends on Earth:--

I wrote you a letter through the Sunflower a long time ago, and thought I would soon have more to tell you about the life here.

This life does not differ so much from the life on earth only we do not have the mumps and measles or whooping cough, but are all well all the time.

I take trips quite often with my auntie to visit earth children and sometimes when we go into homes where real destitution is, it makes me feel real bad. The other day we visited a home where a lady was sick and a man was lying on the floor in the corner. We heard some one say he was drunk. We saw some little children around, crying for something to eat, so we peeped around to see why they did not give the children something to eat and we could not find even a crust of bread.

We waited to see what would be done next, and after a while we heard a little baby cry and a lady that had seemed to be busy said: "Poor little thing, to come to such a miserable home." We saw a spirit bending over the sick lady and she kept saying, "My poor child, who would have thought you would ever come to this." I asked my auntie what made this home so poor and she said that the laws of the United States would sell a right to men that would let them sell drinks to other men that would make them let all their money go and then their families had to starve. I asked if those men that sold such rights were in any way responsible for such suffering. She said we would visit a place where they lived, so we started on a long trip and after a-while we found some men who were starving and they lived in houses where they had pictures on the walls of just such homes as we had left. These men were walking back and forth, wringing their hands, crying for food and for rest. They did not like such pictures, for they cried for water but no one was there to carry one drop. They were suffering all the agony that had been caused by their granting such privileges.

If the earth people could know the seed they were sowing and what the harvest would be, they would be more careful and not place such conditions for earth children to suffer. We have been trying to inspire the friends of temperance with thoughts to help abolish such laws and we trust the time will come when no one will have any desire to drink the intoxicating drinks.

LILLIE.

Given through the mediumship of A. Cooper.

The Age of Tolerance.

The world seems to be growing happier as it grows older. Good humor is almost a universal habit. Ill-natured people are almost as extinct as the dodo. Kindness of heart is so common that it has ceased to be a virtue. Few of us can boast of possessing an enemy, and there is hardly a good hater left. We find it all blessedly easy to forgive and forget, and blessedly hard to cultivate the art of resentment. It is the age of tolerance.

GRANDEST RELIGION

Editor Sunflower:--

For weeks past I have studied comparative issues, results of other cults, of minds actively engaged on different lines of research and thought and my sincere conclusions are that Spiritualism, with all its drawbacks, caused by the indifference of many to its true welfare, and other wicked, unconscionable persons whose only effort is to scheme how to fleece the public and fill their pockets with unlawful gain, is the grandest of all religions the world has ever been blessed with and the most complete science ever vouchsafed to mankind by high heaven, namely, the science of the human, ever-living progressive soul. Who ever knew this truth so positively, so comprehensively, before humanity was blessed with this latter-day spirit outpouring named Spiritualism, because ushered into this world of material effects by spiritual beings to so make known the spiritual causeway stretched out over and above the swamps of mortal ignorance and selfish pursuits, and prove it by actual communications. With thousands of others, I can say I know our friends who have been resurrected by the process called death, from their material bodies, live, are active in their different pursuits of unfinished labor, parts of which on earth they so yearned to bring to certain consummations, but failed; also, apart from such occupation, they frequently return to earth to help where they may, not only their dear ones left behind for a time, but also lift burdens from others and guide stray feet into paths of rectitude and true usefulness.

I know these things because in spirit I have seen many of the spiritual worlds and their inhabitants. I have seen them at their work, in their schools, in their great temples of learning, in their enjoyment of social entertainments, and pleasures of visiting other worlds and spheres in happy company.

As students in this inner life and taught by angels, we see and learn any things which to others not so taught, seem impossible, sometimes preposterous, because so different from the accepted routine of the established religions and secular thoughts and practices. But, cheered by our angel guides and teachers, we press on amid difficulties of all kinds, well knowing that as surely as night is the mother of the morning, so sorrow is the mother of joy, and failures in one sense and efforts, the successes in other ways and on other lines of service. I have learned, also realized, that mediums rated as joint workers with those to whom the great work of mortal regeneration and spiritual uplifting is supremely intrusted, are taken through severe processes of experiences similar to those which humanity as a whole must realize and be rescued, through the process of purifying trials.

To view with spiritual vision the world's status is a strange sight. All humanity, and especially separate countries and their registered subjects, are strangely involved in interactive conditional force plays and more or less in the sins of each other. Therefore discipline general and specific, is absolutely necessary to rectify this condition and the present great effort of high heaven for humanity's welfare will result as it is purposed. However, much suffering in divers ways will be unavoidable. To separate the useless from the useful has its painful effects upon all who with self-willed stubbornness or arrogance, strive to fight the inevitable. The great crisis through which this world and all in it is to pass is on, and there will be no variance from the purposed plan to successfully tide this old world and its people safely to a higher level in the successive planes of life's manifestations, activities and enjoyments.

MRS. M. KLEIN.

Van Trent, O.

As gravity establishes the poise and integrity of the cosmic spheres, so love maintains the social spheres.

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A Golden Sheaf.

Hudson and Emma Rood Tuttle celebrated their golden wedding in October and in commemoration thereof have issued a book. It is also nearly the 55th year of their labor in the cause of Spiritualism. In the first years they published a volume, entitled Blossoms of Our Spring, thinking that should the time come in the autumn of life they would have a volume fitting the occasion of the closing years of fruitage. A half century has gone by, and this 55th anniversary gives the occasion for the issuance of this volume, which is entitled A Golden Sheaf. It is made of selections from matter not before published, in prose and verse; selections of the best sentences and paragraphs scattered through their various books; a new spiritual song with music; illustrations of fac simile automatically written manuscripts; photogravures of their home, birch-plate, and brief biographical sketches. The book in paper and binding is as superior as the price, \$1.00, will permit. Every copy will be numbered and contain autographs of the authors. The number of copies is limited.

It gives us pleasure to recommend this book to our readers, not only because it is interesting and historical but because of the interest we feel in the welfare of the old workers, those who have toiled in the vineyard these many years for the betterment of humanity, those who bore aloft the torch of Spiritualism when bigotry and superstition fought and ostracized every one who attempted to break down the walls behind which they hid, preferring darkness to light.

These two faithful souls have given many beautiful, precious and useful messages to the world in the books and songs they have issued. We wish them a great sale for their last work. If you want to make a present to a friend, A Golden Sheaf will be nice to order. Mr. Tuttle has put the price low, considering the work upon the book, only \$1.00, with 10 cents for postage.

Address all orders to Hudson Tuttle, Berlin Heights, O.

John D. Arras.

The funeral of John D. Arras, of Columbus, O., was held Tuesday afternoon, December 24, 1907, at the Spiritualist Church, State and Sixth streets, in that city. Willard J. Hull, of Chicago, editor of the Journal of Man, delivered the funeral discourse, and Oscar A. Edgerly assisted in the service. Masonic services were also held, in charge of Dr. D. N. Kinsman. Burial in Green Lawn.

Mr. Arras was president of the Columbus society and well known to Spiritualists generally.

Death Not to be Feared.

Spiritualism has removed the sting of death by showing that it is a natural and beautiful event, a welcome visitor to the matured soul whose labors on earth are finished, and who through this change graduates into a higher department of life's great school. It immensely enlarges man's conception of the universe, and of an all-pervading intelligence called God; and confirms the poetic ideal that

"This universe is one stupendous whole,
Whose body Nature is and God the soul."

So that to-day Science is forced to recognize the all-pervading life force pulsating in every atom of a spiritual universe, of which this material world is only an infinitesimal part.

"SIMPLE" EXPLANATION

A long letter, by G. B. D., on Occultism and Common-Sense, appeared in the Westminster Gazette on December 2nd, in which the writer denied that "A Candid Inquirer" had proved his point with regard to Dr. Hyslop's case, viz., "that spirit communication is the only explanation which fits all the facts." G. B. D. "suggests that" the sub-consciousness, perhaps two or three layers of it, of Mrs. Piper masquerading under the names of Phinuit, Imperator, etc., and the sub-consciousness of Dr. Hyslop himself, may account for the facts, although he admits that telepathy between Dr. Hyslop and Mrs. Piper is excluded. He says:

"It is so much simpler to believe that during these prolonged seances Mrs. Piper's odd secondary personalities were burrowing into and ransacking Dr. Hyslop's sub-conscious memory * * * than to postulate the return from the dead of a loved one incapable of any spiritual aid, any intellectual revelation, any spontaneous personal affection."

"So much simpler!" Only picture it. Neither Mrs. Piper nor Dr. Hyslop consciously perpetrate a fraud—but their sub-consciousnesses, or their unconscious consciousnesses, lend themselves to the task of deceiving their normal consciousnesses, and Mrs. Piper's "masquerading secondary personalities" go "a burrowing." They break into, or are admitted into, Dr. Hyslop's "sub-conscious memory"—"they burrow" and "ransack" it, and find in it (or they are given) all the details which Dr. Hyslop, normally, withholds, has forgotten, or which he never knew! G. B. D. thinks that Mrs. Piper, normally, is "honest," and "not clever enough to carry out any of the frauds attributed to her," but he does not scruple to suggest that the sub-conscious Mrs. Piper is not only dishonest and clever, but is a most consummate cheat and swindler. Simple, isn't it? All we can say is that a man who will believe that will believe anything—except spirits!

But G. B. D.'s theory will not cover all the facts, because communications were given of matters of fact unknown by Dr. Hyslop—therefore Mrs. Piper's sub-conscious self must have known where to go to find the persons who did know those facts, and, unknown to them, must have burrowed and ransacked their memories, stolen the secrets of their inner memories, and then made Prof. Hyslop the "receiver" of the stolen mental treasures. But is all this "so much simpler" than it is to suppose that some spirit was present who knew the facts and said so through Mrs. Piper's agency?

G. B. D. pays tribute to the ability and sincerity of Dr. Hyslop in the following fashion:—

"After careful study of all the observations taken by Dr. Hyslop there is no room in my mind for any kind of doubt that Dr. Hyslop was a supremely competent, very critical, absolutely honest inquirer. I have also no doubt that his precautions were entirely successful in excluding all possibility of fraud by Mrs. Piper or of collusion between her and bystanders."

But it does not appear to have occurred to G. B. D. that this honest, critical and competent inquirer must surely have been the best judge as to the weight and validity of the evidences which were afforded to him; especially as he "began his interviews with Mrs. Piper an avowed sceptic of any spiritual source of her powers and ended a convinced believer that he had, through her means, been in communication with no other than the spirit of his dead father."

Surely it is reasonable to suppose that Dr. Hyslop had better opportunities and means of arriving at his conclusion, as the result of his experimental inquiry, than G. B. D. can possibly have, since he can only read about them! Dr. Hyslop is perfectly familiar with the sub-conscious, telepathic, secondary personality theories and he discards them and says: "I deny that there is any scientific evidence for such a fact or process as this unlimited reading of minds supposes." To us it seems that G. B. D. fails not only to give a simpler explanation, but to give an explanation at all.

G. B. D.'s alleged explanation requires to be explained. He has to prove that Dr. Hyslop's sub-consciousness was "searched" by the "secondary personalities" belonging to Mrs. Piper. We should like proof that an unconscious subliminal self possesses the power to masquerade, burrow and ransack the sub-conscious memory of another person, and perform other prodigies which exceed the known abilities of the person to whom it belongs, or who possesses it, or who is possessed by it, or who is it.

Is the subself dishonest? Is the subself wiser, or more wicked than the normal self? Is the subself able to think, will, and act apart from, or independent of, the normal self? Does the subself belong to the normal self, or is the normal self ignorant of, but controlled by, the subself; or is the subself controlled by the normal self? The more one thinks about it the more complicated and difficult it becomes. It is our old friend "unconscious cerebration" in a new dress; or unconscious consciousness—conscienceless and cunning—surpassing and defying the ordinary normal self. It is so "simple" that one's sanity totters in trying to understand it.

Further, G. B. D. asks, "Would anyone who can at will recall a mother to some personal intercourse care to do it continuously for the purpose of recording minute details of past material life?"

Here again he is not fairly representing the facts, for Spiritualists do not at will recall spirit people: spirits manifest or not as they please. To establish the facts of human survival and of intercourse with the departed, "Researchers" have purposely limited their inquiries, and have sought to obtain "minute details of past material life" with a view to establishing the identity of "the intelligent operator at the other end of the line." They have not asked for personal revelations, or, if they have done so, they do not deem it necessary to record and publish the details of personal intercourse which, however affecting and consolatory to the recipients, are not considered evidentially valuable.

Spiritualists have been blamed, at times, for seeking and receiving "spiritual aid, intellectual revelation and spontaneous manifestations of personal affection." "Researchers" have condemned them for this kind of inquiry—but now, G. B. D. flouts them for not doing that which they have blamed Spiritualists for regarding as valuable! It is rather amusing, and reminds one of the fable of the man and the ass.—W. F. in London Light.

A Suicide's Experience.

[The following communication was given to me through my own mediumship and is the experience of an old and intimate friend of mine, the last man I thought would commit suicide.—A. UNDERHILL.]

My Dear, Kind Brother Underhill:—
This is, indeed, a paradise for angel messengers to come back to earth, and, in the language of old lang syne, say, "Should old acquaintance be forgot?"

As I come into this peaceful home of yours a thousand memories come trooping up to remind me of those days past and gone but written in memory's book, never to be erased.

Alfred, you cannot realize the visions that float before my eyes as I meet all this happy band. I am invited here by my old friend, Cordelia Frost, and am surprised to see so many of those friends present to greet me and hear the experience of a suicide from his own lips.

Seemingly I awoke from a peaceful slumber alone, not a sound or an object in sight, or a human form visible. I felt as though I had been banished from a comfortable home into endless space, without a single object in sight.

Then, a feeling of loneliness took possession of me, seemingly memory had forsaken me, which is always a fond friend when alone.

I remained in this condition a long time, and if any of you have felt what misery is you can sense my feelings, for the time seemed so long.

Then the thought came to me, how I left my home. I had destroyed my own life, and this was the only condition that I could enter. From something into nothing! Think only for a moment of this state and you can feel my condition, for time had left me at this portal of spirit life, a nonentity. Occasionally a thought of earth life came, which seemed to taunt me, and soon it dawned upon me that I was the creator of this condition. Then, I thought, how am I to get out? I must have help.

Then I began to hear music, but it was beyond my sight. This lasted for a long, long time. Then a band of angels appeared in the distance, and then they disappeared. This condition continued for a long time and impressed me that outside of my condition there was pleasure for others. This made me more miserable.

I was told in earth life that when I entered heaven I would be handed a golden harp to play, and sing praises to God. When I first heard that music outside I thought they were coming with the golden harp for me to play to all eternity. I felt happy then. I have waited up to the present time for that golden harp.

Imagine yourself shut in a large and dimly lighted room, say for only a few days, then you can form a mild idea of my suffering.

If I had been told the time I would remain here for breaking this law of life I would have felt some relief in thinking there was an end.

As there is no time-keeper in heaven I shall never know how long I remained in that condition.

I now know there is a time fixed for every broken law. My first recollection of the impression of a coming change was seeing a band of angels coming towards me, clothed in beautiful robes, and as they came near to me I was impressed by their thoughts that they had come to relieve me. "Yes," they said, "we have come to tell you that your punishment is ended and we have come to guide you from this darkened condition out into the golden light of heaven, where you will have to learn the laws of the soul, which you will have to seek alone for the present, and will be a wanderer in spirit until some good angel finds you and impresses the importance of knowing these laws."

Words nor thoughts can not express my joy, when this kind angel and friend when in earth life in my younger days met me in my wanderings and gave me her name, and told me she had been looking for me and would take me to the temple of soul-culture, where I would meet many angels that knew me in earth life.

No human mortal can realize the amazement and joy that thrilled through my entire soul when I was ushered into this peaceful home of yours, Alfred, and then see so many of my old friends that I knew in earth life here to welcome me.

Never in all my earth life, or all my spirit life, have I enjoyed in this twenty-four hours such unalloyed happiness as I have enjoyed here.

It will be my mission to learn these laws of the soul and reveal them to mortal man and warn them of the punishment in store for them; also to tell them of the misery I endured for a suicide's act.

To this kind brother and his devoted wife I never can repay in full for this bright episode of my spirit life.

BENJAMIN AVERY.

Buffalo Tidings

N. H. EDDY, CORRESPONDENT

Prof. W. M. Lockwood returns again to take up the work in the Temple during January.

Mr. and Mrs. Eli W. Sprague have been doing noble work at the Spiritual Temple this month and close their engagement the 29th.

Mr. N. H. Eddy, our regular correspondent, is still confined to the house and unable to do any work. We will all hope for his early recovery.

We learn from Buffalo papers that considerable interest has been aroused by the endorsement of the Emanuel Church system of mental therapeutics in the cure of certain classes of disease given by the Rev. Cameron J. Davis, rector of Trinity Church. Dr. Davis gives the method his approval in a sermon preached recently. The rector believes that cures can be effected by suggestion of certain nervous and mental ailments. Religion plays an important part in the treatment, says Dr. Davis, and, used first to produce a proper state of mind, aids therapeutic suggestion in effecting a cure without medicines often, or in conjunction with medical treatment. A high-strung, hysterical woman, for instance, first must be quieted by the influence of prayer and communion and then mental suggestion can be used with the result that her ailment will disappear. It is asserted that astonishing results have been secured by the mental treatment, especially in Boston.

Dr. James W. Putnam and Dr. Irving P. Lyon of this city have effected cures which have been somewhat surprising because of the nature of the disease. Dr. Putnam says that cure by suggestion cannot be effected in a few minutes, but often requires several weeks. He several years ago abandoned the use of hypnotism, finding that better results are secured by thought suggestion.

"The world do move," certainly. It has taken a long time for the Christian churches to accept anything that was not in the old rut. It is hoped they will continue to take on more of "Modernism" and not try to make mental or other methods of healing as of supernatural character. Whatever exists, whatever processes may be discovered, they are all natural forms and expressions. The principle has always existed, though not understood.

HOW SPIRITUALISM STARTED.

The Family of John D. and Margaret Fox, of Bath, Ontario, Canada, through the instrumentality of the ministering spirits of Dr. Benjamin Franklin, George Fox, Elias Hicks, Thomas Paine, and a host of other intelligent spirits, gave to humanity valuable object lessons.

The Fox family did live in Rockland County, N. Y., about the year 1814, but subsequently moved to Canada.

The ministering spirits named upon entering spirit realms found the statement made by Emanuel Swedenborg and others true, viz.: "That any persons pursuing any branch of science in earth life could continue it as well or better in spirit life." They had given much attention to electricity before their departure, and succeeded in securing the aid of Prof. Samuel Finley Breese Morse in applying electricity in the present telegraphic system. When searching for the right party they discovered that through the organization of some mortals they could produce a succession of raps. These experiments were mostly made at night, but when tried in daytime adults would be excited and frightened and break the conditions. In 1843 they found the family of John D. and Margaret Fox, their daughter, Margaretta, about 9 years of age, and Katharine, 6 years, with just the right condition of their nervous system for their purpose. The peculiar religious condition of that section of Canada at the time was such that it would not do to commence this work there.

Another corps of searchers had found the Hydesville house (Wayne County) where a peddler had been murdered, his remains buried in the cellar and his spirit lingering there had no attraction elsewhere. A congress of wise spirits was called and decided to get the Fox family and their daughters out of Ontario and into the Hydesville house for various reasons, as will appear later. The first move was to influence their son, David, to buy a farm near the spot. Their daughter, Ann Leah, was married and lived in Rochester, N. Y. John D. was quite convivial at times and about 1846 made a treasurable speech at an inn, and, when his friends informed him what he had said, he replied: "Why, I must leave tonight," and did take the steamboat, crossed the lake and went to his daughter, Ann Leah Fish, in Rochester. His Canadian friends aided in disposing of his farm, and the family in moving to Rochester. Mr. Fox went to visit his son at Hydesville and found a tract of land that just suited him, without any buildings upon it, and the only house he could get for his family was the now celebrated Hydesville house, which he hired temporarily until he could build, and his family did move into it in December, 1847. The spirit workers were actively engaged for five years to accomplish this result. They were aware that certain religious organizations would ignorantly pronounce the young mediums witches, and would abuse them, as in the latter part of the seventeenth century, at Salem, Mass.

George Fox and Elias Hicks, founder of Friends (Quaker), led Dr. Franklin to see the spiritual status of the Progressive Hicksite Friends of Rochester, of which Isaac and Amy Post were foremost. The spirit workers perceived that they could bring an influence to bear upon Isaac and Amy Post to protect the mediums until thinkers, like Horace Greeley, could grasp the idea and publish the suggestion to the thinkers of America and subsequently to the world.

The Missing Link, published by Ann Leah Underhill, gives a full account of the Fox sisters' experience at the first public exhibition at Corinthian Hall, Rochester. It was successfully demonstrated to minds capable of thinking that those we called dead would communicate, but a certain religious class that could not grasp the demonstrated fact, or did not wish to, intended to mob the sisters at this meeting. The spirits informed Isaac Post of the mob's intention and he, being well acquainted with the chief of police, with policemen in citizens' garb, attended the last meeting, and when the mob attempted to carry out their design they were at once put down. I intend to continue to write of the Fox sisters' career in The Sunflower, giving the bright, beacon-light side and also what some call the dark, danger-signal side, with valuable instruction in both sides.

Yours, for truth and justice,

TITUS MERRITT.

Keep your mind free from unclear thoughts. Set a watch on the door of your lips, and your words and actions will bless others and yourself, too.

LILY DALE NEWS.

Mr. Riley Johnson is confined to the house with throat trouble.

The Ladies' Aid will hold their next meeting at Dr. Henderson's.

Mrs. Knothe returned home, after spending some time in Buffalo.

C. H. Piersons, county deputy, visited Sheridan Grange Thursday.

Mr. Frank Giriff of Jamestown was a caller at I. G. Turner's last week.

Mr. and Mrs. Fay Johnson are here caring for his father, Riley Johnson.

Mr. and Mrs. Earl Rose of Friendship, N. Y., have been guests of Mrs. LeRoy.

Guy Richardson has returned from a visit to his sister, Mrs. Grace Champlin, Fredonia.

Dr. S. J. Richardson is away for a few days. He will be gone until after the holidays.

The next dance in Library Hall will be held December 28th, Smith's orchestra officiating.

Oleta Elderkin and Dorothy Cronyn have been guests of Mrs. Henry Dalrymple recently.

Mrs. I. R. Raymond spent part of last week visiting friends and relatives in Fredonia and Dunkirk.

Dr. Todd of Dunkirk spent Saturday and Sunday with his father and mother, Mr. and Mrs. Homer Todd.

The Ladies' Home Aid met at the home of Mrs. J. W. Henderson December 19th, from 1 to 5 o'clock.

Mrs. C. H. Piersons and daughter, Hazel, spent Tuesday and Wednesday, December 17th and 18th, in Dunkirk.

Mr. and Mrs. Charles Haas, Mrs. Alice Shaffer and Mrs. Maggie Turner were in Dunkirk and Fredonia last week.

Our Dale visitors will regret to hear of the serious illness of Riley Johnson, who has been our gatekeeper for so many years.

The large cucumber tree on the Leelyn House lawn was cut down the other day. It was found to be badly decayed and a heavy wind might at any time have blown it on the house, endangering the lives of the occupants.

In the list of names of residents of Lily Dale the following were left out:

Mrs. W. F. Coost.
Mrs. Fern Paul and daughter, and brother, Glenn Smith.
Mrs. Alice LeRoy.
Mrs. Jones and grandson, Freeman Jones.
Aunt Polly Horton.
Mr. and Mrs. Lyman Shaw.
Mrs. Knox and daughter.
Mr. C. D. Greenamyre.
Mr. E. Wenge.
Mr. Mart Champlin.

Mr. Riley Johnson is slowly improving.

School closed last Friday for a month's vacation.

Earl Meyers, of Dunkirk, has been a recent guest of Charles Haas.

The dance Saturday night was a success and all enjoyed a good time.

Mrs. Dowd entertained friends at her home on Cottage Row Christmas.

Laurel Stone is visiting his grandparents, Mr. and Mrs. Riley Johnson.

Miss Julia Miller is spending a few days with her sister, Mrs. Fay Johnson.

Miss Drusilla Knox, of Dunkirk, spent a day with her mother, Mrs. E. Knox, last week.

Miss Ella Richardson, who has been attending school at Nunda, is home for a Christmas vacation.

Eighteen members of the Cranston family were entertained by Mrs. Maggie Turner Christmas.

Mr. and Mrs. Harry Champlin, of Fredonia, spent Christmas with S. J. Richardson and family.

News has been received that Mr. Danforth, Miss Hattie Danforth's father, has passed to the higher life.

T. B. Waite, who was injured in a fall last summer, and was removed to Dunkirk, is reported very low.

Mr. C. D. Greenamyre remembered the school children. He gave each one a present and treated them to a sleigh-ride to the home of their teacher, Miss Mildred Fox, where they were entertained.

Pittsburg, Pa.

First Church of Spiritualists, Bouquet street, Oakland. Sunday—Lyceum, 9:45 a. m.; Services, 10:45 a. m.; Thought exchange, 6 p. m.; Services, 7:45 p. m. Ladies' Aid, Thursdays, 2:45 p. m.; Thursday services, 7:45 p. m. Visitors welcome.

The power of man increases by continuing steady in one direction.

Marion Skidmore Library Report.

Editor Sunflower:

During the last season at Lily Dale there were 300 books drawn from the Marion Skidmore Library, and nearly as many more read in the library room. There were no books injured or destroyed.

Mr. Colville presented the Library with his new book, called Universal Spiritualism.

Mr. Shultz, of Lily Dale, gave two volumes of the nineteenth annual report of the Bureau of American Ethnology, 1897-1898.

Mrs. Hyde, of Lily Dale, presented a year's subscription of the magazine, Eternal Progress.

Mrs. Mina Seymore, of Lily Dale, gave The Last of The Barons, by Sir E. Bulwer Lytton.

A Book of Poems was presented by Mr. John F. Mayer, The author.

Pro. Willy Richel presented his new book, Occult Experiences.

Mrs. Bessie Loyd gave the following books: The World's Desire, A Strange Elopement, My Danish Sweetheart, A Marriage at Sea, Master Rockefeller's Voyage, The Frozen Pirate.

Judge J. H. Osmer, of Franklin, Pa., gave the following books: Life of General Grant, Chaucer's Poems, The Prince of India, Napoleon and His Army, The Lady's Wreath, The Humming Bird, Louisa of Prussia, Smull's Legislative Hand Book, Collection of British Authors, Home Influence, Home, Psychic Light, six volumes of War and Peace, by Tolstoi.

If the people who take the Sunflower and come to Lily Dale during the coming season will remember the Library by bringing one book each we will be very thankful. Several people told me during the season that they would send some books to the Library when they reached their homes, so I waited to send in my report in order to include the new books.

Sincerely yours,

LUCY A. GREENE, Librarian.

Passed to the Higher Life.

Friday, December 13th, Alta Woodcock, aged 10 years, third daughter of George and Minnie Woodcock, of Burnham, and niece of Mrs. Nellie Warren, of Lily Dale. After eight weeks of patient suffering the spirit took its flight, having seen and talked with and about those from the other side with whom she has gone to dwell.

The funeral was held at the home Sunday at 2 p. m. Mrs. Clara Watson, of Jamestown, conducting the services.

She leaves to mourn her loss a father, mother, three sisters, and one brother, besides a large circle of friends. Those who attended from out of town were Mr. and Mrs. Miller of Stockton, Mr. James Biggs from Jamestown, Leslie and James Woodcock from Fredonia.

LITTLE ALTA'S TRANSITION.

Another bud has been transplanted
To the beautiful evergreen shore,
To grow and blossom in beauty
In the bright forevermore.

Another star so bright, to twinkle
In the pure firmament of love,
And send down to us its loving light
From the golden fields above.

Another link is added
To the endless chain of love
That binds us to the bright forever
And that beautiful home above.

Where in the garden of love and truth
She will grow, through endless time
Sending back to us who are left behind
Sweet messages of love sublime.

Think not of your darling departed
As being so far, far away,
For the dear, loving and beautiful spirit
Will follow you every day.

And will bid you look up and be cheerful
Nor sorrow for the body's decay,
For the spirit doth live, and will grow
More beautiful and bright each day.

And as she looks down on the earth plane
And follows you day by day,
She bids you look up and be happy
Knowing she'll be with you in play.

And when for you life's journey is ended,
And your spirit departs from its earthly clay,
Remember, little Alta will be ready and waiting
To meet you, and greet you just over the way.

MRS. F. A. SMITH.

Smile, Anyway.

We cannot, of course, all be handsome,
And it's hard for us all to be good.
We are sure now and then to be lonely,
And we don't always do as we should.

To be patient is not always easy,
To be cheerful is much harder still,
But at least we can always be pleasant,
If we make up our minds that we will.

And it pays every time to be kindly,
Although you feel worried and blue.
If you smile at the world and look cheerful,
The world will smile back at you.

So try to brace up and look pleasant,
No matter how low you are down.
Good humor is always contagious,
But you banish your friends with a frown.

—The Mountain Pine.

The doing of good is the best defense against evil.

Concentrate! Observe! and you will remember.

Christianity and Spiritualism Irreconcilable.

WILLIAM EMMETTE COLEMAN.

"And no man putteth new wine into old bottles; else the new wine will burst the bottles and be spilled."—Luke vi. 37.

Spiritualism and Christianity are radically antagonistic, and impossible of assimilation or harmonization. The genius and spirit of the two are antipodal; and, despite the many efforts to conjoin them since the inauguration of the spiritual dispensation (speaking theologically) thirty years ago, it has ever been found—as it ever will be—an impossible task to reconcile their many inherent and insuperable contraries.

Christianity is based upon the life and teachings of one individual—Jesus, the Christ; Spiritualism is based on the life and teachings of no man or set of men, but upon the revelations of nature, both in the material and spiritual worlds. Christianity recognizes and blindly accepts the leadership of a young Hebrew living nearly two thousand years ago; Spiritualism neither recognizes nor accepts any special leadership, either on earth or in the spirit spheres. Christianity declares the life and words of Jesus to be a revelation from God to man, sufficient, full, complete, by which our thoughts, words and deeds must be guided if we would attain the kingdom of heaven; Spiritualism knows nothing of any authoritative verbal or pen-and-ink revelation from the Supreme to man, whether emanating from Judea or India, Persia or China, Europe or America—emphatically declaring, through the utterances of the angel world, that the life or words of no man, however eminent in goodness and wisdom, are to be regarded as the infallible standard by which our lives and words should be measured or gauged.

Christianity affirms, through its Christ, that heaven and earth shall pass away, but his (Christ's) words will not pass away. Spiritualism distinctly and positively asserts that the words of no man, even in this enlightened age, ablaze with scientific research and philosophic lore, much less those of one living in an unenlightened, barbaric era, will endure forever; but that many, very many, of the teachings of the wisest and purest sages, whether of the past or of the present, will sink into merited oblivion, with their kindred errors of all times and all ages. Christianity points to the man of Nazareth as the best, purest, wisest, most god-like mortal our planet has ever seen, or, mayhap, is likely to see in the years yet to come; Spiritualism affirms the impossibility of a man, living in the childhood of the race, in an obscure, semi-civilized land, devoid of the advantages of literary, scientific, and artistic culture, reared in the midst of poverty and unfavorable surroundings, his companions the dregs of the people, illiterate, contemned, despised, fishermen and harlots, publicans and sinners,—the impossibility of such a man attaining the highest point of moral and spiritual excellence, of purity, virtue, and wisdom, and capable of imparting to all mankind, even to remotest ages, from the superabundance of his own plethoric store, the sublimest lessons of ethical instruction, the most exalted and transcendent inspirations of religious culture, growth and aspiration.

Christianity has for its corner-stone the vicarious atonement, that is, that God's only-begotten son voluntarily took upon himself the office of mediator between man and God, and so was re-born on earth, suffered and died, in order that God might be satisfied and admit into heaven those only who know of and believe in this mode of being saved from annihilation or future torment. Spiritualism scouts the idea of vicarious atonement, and teaches that all human conduct is amenable to the natural law of compensation, which metes out to every individual such a degree of happiness or unhappiness as necessarily follows in consequence of both the post-natal and ante-natal conditions by which he has been surrounded, but leaves clear the way for endless progression in the spirit spheres.

Christianity teaches a finality in moral and religious instruction—the doctrines of Jesus; Spiritualism proclaims the grand, the soul-uplifting, the everlasting truth, the eternal progression of mind and matter from everlasting to everlasting—no finality, no cessation of energy and efforts, mental and physical, no stagnation, and its ultimate attendants, decay and death. Christianity affixes limits and bounds to our attainment of truth, moral and spiritual—to our aspirations heavenward—by confining us to the few confused and conflicting sentences attributed to Jesus in Palestine eighteen hundred years ago; while Spiritualism—heaven's last, best gift to man—places no fetters upon

the human mind and its achievements in any field of enterprise, but urges on, with might and main, the oft-flagging endeavors of feeble, frail humanity to surpass all previous efforts, whether in the domain of science, morals, or religion, whether proceeding from Aryan sage, American seer, or Judean carpenter, whether found in sacred Vedas or Holy Bible, musty with age and hoar with antiquity.

Christianity enjoins the observance of rites and ceremonies, and appoints fasts and feasts, and holy days; Spiritualism ignores all such as relics of the barbaric age in which they originated, leaving it to every man to work out his own salvation by persistent efforts for the true and the right—teaching that doing good to our fellowmen is the best way of worshipping God, and that every day is alike holy.

Christianity is conservative, dogmatic, anti-progressive, a stumbling-block in the path of enlightenment, progress, civilization; Spiritualism is radical, untrammelled with dogmas, creedless, progressive, ever seeking, ever welcoming new truth—the great liberalizing power of the nineteenth century, the universal solvent of enervating creeds and time-worn superstitions—impelling, with titanic energy, to further and still further advances in art, science, philosophy, religion, civilization, enlightenment—in a word, progress universal. Christianity has cursed the world almost from its very birth, deluging it in blood and woe, fire and slaughter; Spiritualism has blessed the world—is blessing it as it was never blessed before—bringing smiles and peace to the weary and broken-hearted, and joy and gladness, unutterable, to the mourning and the sorrowful. Spiritualism is a fresh and rosy-cheeked damsel, full of hope, elasticity, and buoyance of spirit, fair to look upon, mild and gentle, joyous and laughing, cheering all, inspiring all, banishing gloom from every heart, spreading blessings innumerable along her pathway at every step, making earth, indeed, a very heaven. Shall we attempt to unite these two—the grinning, ghastly spectre from the charnel-house of pagan folly and Hebraic dogma, and the blooming virgin, fresh-descended from the summer-land, bursting like a goddess on our enraptured vision? Never! Unite Christianity and Spiritualism? Sooner unite oil and water, flood and flame, light and darkness.

Spiritualism is at one, in spirit, with the tendencies of modern thought; while the claims of Christianity are in direct antagonism to the spirit of the age. The whole drift of scientific research and discovery is in opposition to Christianity in all its myriad shapes. The present century is pre-eminently the age of liberalism, as even the Church tremblingly admits; Christianity, from its foundations, is now being shaken as it has never been shaken before.

Gradually, since the reformation and the invention of printing, have the foundations of Christianity been weakening, its props and supports, one by one, falling through decay and death; and now, from all sides, on every hand, a host of earnest, vigorous workers are busily tugging away at the base of its deep-laid foundation walls, and its corner-stone—the supremacy of Jesus Christ, his atonement, life, and teachings—will speedily be dragged out into the sunlight of God's truth, a crumbling mass of sand and gravel. Soon will the entire structure, now swaying to and fro, topple and descend with a fearful crash, "and great will be the fall thereof;" illustrating forcibly the truth of Jesus' borrowed Talmudic parable—the ultimate overthrow of the house built upon the sand.

On one hand we see science, working with ever-increasing, never-flagging zeal and vigor, and with its array of facts that will not down—obstinately refusing to assimilate, or to be brought into harmony with Christian tradition and Biblical legend. Keen-eyed philosophy, too, is, with its telescopic vision, pointing out Christianity's many lamentable defects, poorly patched up with flimsy subterfuges, empty assertions, and pretentious assumptions; while Freethought, under its varied aspects of Free Religion, Secularism, Materialism, Positivism, Deism, Atheism, Reformed Judaism, etc., is decimating its ranks through the power of enlightened reason and common sense.

Crowning all these, we behold the swift-advancing hosts of Modern Spiritualism—returning legions from the heavenly world—their guides, directors, inspirers, leaders. Under the inspiring guidance of this angel band, forward they press with unblenching zeal, storming even the (presumed) impregnable fortress in which Christianity has been so long entrenched—Supernaturalism; penetrating into its secret depths, unearthing its sacred mysteries of inspiration, prophecy and miracle, proving them the common property of all mankind, devoid alike of sanctity or exclusiveness, in pure accord with nature's unerring, never-varying laws, eternal as herself.

The fact that science, philosophy, reason, morality, common sense, intuition, and pure religion itself, are all combined, in solid phalanx, against Christianity and its arrogant claims, furnishes sufficient grounds for the refusal to be called by the Christian name, and for preferring rather that of Spiritualist, in its purity and simplicity.—The Two Worlds.

Dr. Sarah Fischer

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JESUS!

His Character, Life and
the Object He Had
in View.

II

We have been taught that Jesus came as the promised Messiah, but that the Jews did not know what they were promised, and rejected him. That the promise was not for an earthly king, but for a spiritual savior, and a savior, not for them only, but for the people of the whole world; for all who would accept the salvation offered. We have accepted this view, not because it is the Bible teaching, but because it has been our teaching. The idea now presented was an after thought. When the temporal salvation did not come, and the Christians finally concluded it was not coming, the idea of a spiritual, instead of a temporal savior was gradually imbibed. This gradual change of base may be clearly traced in the New Testament writings; but if we look at the matter with a critical eye we shall see that the friends of Jesus in his youth had the temporal work in view for him, and that he aimed for the earthly throne himself. The only wonder is that, after the Christian world had settled on the spiritual supposition, that the writers did not destroy all evidence of the earthly ambition of their leader. Probably, for many years after his crucifixion, a large portion of his followers clung to the idea that he would come from the clouds of heaven and take the crown that his bodily death had only delayed. This is the source of the second coming of Christ idea that is generally believed in among Christians to this day, but they now generally give it a spiritual interpretation, frequently carrying the idea that the spiritual will be so completely in the ascendancy as to supersede the necessity of any kind of human government.

After the wise men had learned at Jerusalem that the coming king was to be born in Bethlehem, and they had started for that place, we read that the star passed before them, and led them directly to the house where the infant lay, and showed them it was the house by standing directly over it. The absurdity of this statement is shown by the fact that a star that appeared to be over Jerusalem would also appear to be over Bethlehem, and if it appeared to be over Bethlehem it would appear to be as much over one house as over another. The idea of Matthew must have been to make the narrative as wonderful as possible, regardless of facts and common sense.

He tells us these wise men went in and made the child such presents as would have been in order for an earthly prince, but were entirely out of place to give to a God. If the story had been true in part it would surely have been recorded in other contemporary history. Neither of the other evangelists hints of it.

Matthew leaves it as if the wise men were not posted as to whether the king they were in search of was of recent birth, or whether he was nearly two years old; so, in trying to destroy the right one, the lives of all up to two years old were taken.

Luke makes out that Jesus had a wonderful beginning, and that great things were expected of him by his parents and friends; but he does not state that he was God-begotten, does not mention the wise men, the star episode, the flight into Egypt, or the wholesale murder of innocent children. He knew nothing about the troubles that Herod endured for fear a child was being born that was booked to dethrone him. According to Luke, Joseph did not question that he was the father of Jesus, and did not have to be pacified with a dream, and was not troubled with annoying dreams after the child was born.

Matthew and Luke both agree that Jesus was supposed to be the coming temporal king to reign over Israel. Matthew says the wise men were hunting for "he that was born KING OF THE JEWS." The Herod business, and the whole circumstances as he relates them, point unmistakably to this idea. The reading in Luke causes one to think that when John was born there was a strong feeling among his friends that he was the savior they were looking for. It looks as if his father when he recovered his speech, took this view. The prophecy he is reported to have uttered on that occasion points strongly that way.

The prophecy reads, "Blessed be the Lord God of Israel, for he hath visited and redeemed his people, and hath

HAPPINESS.

Happiness! elusive, fleeting,
Phantom vanishing away—
When we seek to find it only
'Mid the thoughtless and the gay.
Scattered all around our pathway
Are the precious gems we seek.
Yet, too oft, our gaze is turning
To some far off mountain peak.

Happiness! thou art a siren,
Singing unto the heart a song.
Quickly turning, swiftly flying,
Leaving it desolate—forlorn!
Vain, indeed, it is to seek thee!
Or compel thee to obey.
Coming oft when unexpected,
Like a guest upon the way.

Happiness! the soul's pure essence!
Its light will shine beyond the grave,
Never fading, never dying,
'Tis the precious boon we crave!
Joys may fade and friends forsake us,
We may bear the cold world's scorn,
But the love-light, ever burning,
Sheds the roseate hues of morn.

Lily Dale, N. Y.

—Mary B. Sherman.

raised up a horn of salvation for us in the house of his servant David. As he spake by the mouth of his holy prophets, which have been since the world began. That we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham, that he would grant unto us that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life. And thou, child, shall be called the prophet of the Highest; for thou shalt go before the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God; whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet in the way of peace."

We know this prophecy was in no way connected with Jesus, because Jesus was not yet born, and he speaks in the present tense, "thou, child." In this prophecy John was clearly the "horn of salvation," the "dayspring from on high," "the mercy promised to our fathers," "the one that should save 'from our enemies,'" "the fulfilling of the oath which he sware to our father Abraham, that we, being delivered out of the hand of our enemies, might serve him without fear."

Matthew says nothing about the remarkable birth of John, and the expectations of parents and friends concerning him. It would seem that in his estimation the early life of this character was not worth mentioning; but when Jesus was pretty near old enough to commence his ministry John is suddenly launched upon the scene as a preceding figure. Neither of the evangelists speak of the birth and childhood of either Jesus or John. It would appear from the reading that the preaching of John was far more effective than that of Jesus; and it would also appear that Jesus intended to be the disciple of John, as John baptised Jesus, and Jesus came to him to have the ceremony performed; but Jesus did not baptise John. The statements in the case indicate that Jesus recognized John as the head in what they mutually had in view; and that if he had lived they would have worked together, with John as the leader, the same as Brigham Young would have worked under Joseph Smith had Smith lived. The murder of John threw the leadership into the hands of Jesus, and the murder of Joseph Smith gave Brigham Young the leadership. There is nothing incongruous in the fact that John and Jesus begun their mission by preaching, though the end aimed at was to be a temporal king, when we remember that the idea was that they had lost their national liberty by their wickedness, and that to have it restored there must be a reform. Matthew says when Jesus started out he "went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom," and it is not unreasonable to presume that the "kingdom" referred to had a temporal, as well as a spiritual meaning. Again, at that time he was welcomed into their synagogues; and those old Jews must have been a good deal more liberal than the Christians now are to have furnished a religious

heretic with such means to break down and destroy their religion. And in his sermon on the mount he declared explicitly that he had "not come to destroy the law or the prophets," and that "not one jot or tittle should pass from the law."

The evidence is that he had no idea of establishing a new religion. The Christian divergence from the Jewish religion came after he had gone. Jesus kept the Passover, and was keeping it at the time of his betrayal, and left it for his disciples to keep. He had nothing to do with the sacramental commemoration that was set up a long time after. He was a remarkable spirit medium, and possessed a high degree of healing power, which he used to demonstrate that he was the looked-for deliverer. And on this point the prudent person would expect, which is no doubt the case, that his success was greatly exaggerated. For a time his popularity was very great; but he made a bad mistake and lost all his prestige suddenly.

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DO SOMETHING---GIVE SOMETHING.

With the beginning of 1908 I shall take the opportunity to emphasize some salient facts connected with the cause of organized Spiritualism. These are facts which we must look squarely in the face and meet like men and women of strong nerve and lasting determination. No cause worthy of effort ever succeeded without pluck, perseverance and sacrifice.

The time has come when those who believe theoretically in the power of organization must do more practical thinking and more practical deeds. "Be sure you're right, then go ahead." The first and all important thing is that every Spiritualist should have the courage to declare himself as such at all proper times and on all proper occasions. Allegiance and devotion have been the prime factors in the success of every cause, of every battle, of every contest. Let the world know what you are, without making any apologies for it. With the splendid array of great names behind us we need no longer apologize to any man. The world will respect your convictions in the same degree that you respect them yourself.

The next thing necessary is that you ally yourself with some society.

"In union there is strength." If there is none within reach, canvass those persons whom you know to be inclined to Spiritualism and form the nucleus of a society. If you find it impossible to hold meetings in a public place start a little band in some private house and meet regularly. Everything in the universe, from the microscopic to the telescopic, teaches us the necessity of organization and regularity. If you have no medium or speaker, and can not get one, form a reading and conference circle, learn how to form home circles for development by reading the directions laid down by our able writers. If you have no reading matter send to the N. S. A. headquarters and it will be sent you; and, better yet, subscribe to one or more of the Spiritualist papers. Make it your aim to build up a society and affiliate with the organized movement.

Again, we need wide-awake workers and no drones. If you are unable to do active work, and there are some people who can not, give your moral support and your positive encouragement to those who are doing it. We have heard a great deal of fine talk and read a great deal of fine writing, which contain nothing that anybody could tie to. "Fine words butter no parsnips." Don't live with your head so deep in the clouds that you can't see the practical needs of the cause that brought joy to your breast. There are men and women suffering silent agonies for the want of that knowledge which you possess so abundantly. If Spiritualism is good enough for you it is good enough for your neighbor, and you ought not to be too good to tell your neighbor about it or help the organization which will tell him for you, if the means are supplied for the work.

Again, we are compelled to use the same means for conducting the ordinary business affairs as well as the enterprises of organized Spiritualism as are used by all other organizations, religious and otherwise, and the chiefest of these is money. The National Spiritualists' Association is in need of money, and this need is an urgent one. "The love of money is the root of all evil," it has been said. If you are able to give, but love your money too much to give, conquer that love and help us in planting the root of good. There are many things we leave undone because we lack money. If our cause is to prosper we must put the N. S. A. upon a substantial basis.

This can only be done through an Endowment Fund; that is, a fund so large and so invested that it will yield sufficient income to defray our annual expenses and provide means for extending the scope of our work. There are many things we could do to add prestige to our cause and to popularize it, if it had the money.

We ought to have a temple in Washington City, with an auditorium, library, offices, seance room, committee rooms, fire-proof vault and living rooms for a janitor. Plans for such a temple were drawn some years ago but all that remains of that project is a drawing on the walls at the headquarters. Our president should receive sufficient salary to devote his whole time to the work. We are wrestling with "principalities and powers" which have many able and well-paid agents to make their fight. We should have a stenographer and typewriter at

the headquarters all the time to assist the officers. Our historian and editor-at-large should receive at least \$2,000 a year, but he gets only half of that. We should be able to pay a legislative committee, thoroughly equipped, to oppose adverse legislation in the various states. We should give the Morris Pratt Institute greater financial aid, but we are unable to do it. We should have more schools like it, but we cannot support them. We ought to give more aid to the mediums who have grown old, infirm and poor in the cause, but we cannot afford it. With the N. S. A. in a strong financial position, we could root out the fakirs and impostors till not a sprig remained. The National convention of 1907 was changed to Washington from Los Angeles because the weakness of our treasury compelled it. Three-fourths of what we now possess was given us by our late treasurer, Theodore J. Mayer. If it had not been for his practical devotion to duty we should have been bankrupted long before this. Last year we were compelled to expend about \$2,000 more than our income. There is a short road to nothing when you begin to spend your principal. We should have a corps of able organizers in the field, with salaries sufficient to live on, but we have practically abandoned all missionary work.

Do something for Spiritualism. If you can't do anything, give something. If possible do both. The board of trustees will carefully husband every dollar sent to them. We mean business. We want to put Spiritualism on a spiritual plane, but we need money to do it. We want Spiritualists to furnish the means and we don't expect our spirit friends to find a way to get money for us from any other source. We don't expect them to find gold mines for us. Even if they could pour money into our laps to overflowing, we would lose the strength of purpose and character that comes from work and sacrifice. We do not expect the angel world to lift us to heaven on flowery beds of ease. If our work is to be lasting it must bear the stamp, "Made by Spiritualists."

We appeal to the wealthy Spiritualists to aid us with large sums and others to do their share in proportion. It is your cause, as well as ours. You will have to answer for your stewardship to that great cloud of witnesses, as well as we. It is up to you to give answer on which you are willing to rely both here and there.

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SUMMERLAND

Mrs. Hyde Tells of the Beauties of Land of Magnolia

Jacksonville, Fla., Dec. 16, 1907.

Editor Sunflower:—

If you have patience and a corner for this letter, it will save us much time by answering at once the request of many of your numerous readers, that we write of our trip and what we found of interest on our arrival in this land of perennial warmth and verdure. Doubtless they hope to thus catch an inspiration from the cerulean skies and balmy air of a clime so sunny that it can whisper sweet messages of melting tenderness into the ice rimmed ears of stormy old Boreas, as he sits triumphant in your midst, decked with crown of snow plumes and gemmed with glittering icicles.

We left Warren, Pa., early Thursday morning, reaching Washington about 9 p. m., where we found ice and as cold winds as we had left among Chautauqua's hills, so decided to push south without delay, and reached Savannah about 8 p. m. Friday, with a pouring rain and the cheery (?) news that we could get no farther that night, but would be picked up next morning at 6 by the Washington through train to Jacksonville. Sleeping with our left eyes open and the right ones only half buttoned, through fear of missing the train, we jumped out of our beds next morning at 5, flew around like acrobats, and scrambled into a street car for the station, which we reached at 5:45 and struck cheery item No. 2, that our train was five hours late.

After watching the friskings of the fish and alligators in the central fountain of the waiting room, the antics of the young "coons" around it, and the flirtations of the older coons gathered in knots in the corners, for an indefinite length of time, we concluded it was easier to kill time than be killed, so went out and choked old Father Time for two hours, "doing the town" by means of three belt lines that give one the inside, outside and middle dimensions of Savannah, on the fly. Reaching the station again, we rushed in and hastily gathered up our movables, to be ready for starting, when the cushion-lipped, black-velvet-skinned goddess of the waiting room suavely remarked, "You doan need be in sech a hurry, mum, done got to wait two mo' hours; doan ye see de bul'tin board's mahked up to 1:20?" This struck to our stomachs and we corraled a restaurant, hazed enough of its contents to partially quiet our nausea, and went back to study "de bul'tin board," this time marked up to 2:40. In a state of "innocuous desuetude" we sought the lounging chairs of the private waiting room and ge-lory! how misery does like company—there we found a party of Chicagoans bound for Mt. Dora, via Jacksonville, whose hopes and fears, like our own, were grimly glued to "dat bul'tin board."

How often time, like nature, comes in with a panacea for human woes. These Chicagoans were worth knowing. They had "evolved" out of the marshes and the fog-lands of ancient beliefs and moss-backed opinions, and were sailing in an aeropagus of New Thought, though, oddly enough, without being aware of the route they were exploiting. They were totally unlabeled, yet practical at every point; and when I said, "Why, you're an out and out mental scientist," to a young man of the party who had told me the process by which he had recently, through mental analysis, will power and diet, brought himself out of nervous prostration, and a general physical collapse considered fatal by his physician and friends, it was more than funny to hear him say, with charming naivete, "I don't know anything about mental science, never had any time to study it, don't see how it can be called a science," etc., and yet his ideas, premises and deductions were all correlated, systematized and classified with as much care and precision as an entomologist arranges and classifies his bugs and butterflies, or a botanist his flora. At a very early age this young man had finished with honors a collegiate course, and for years had been engaged as analytical chemist for a prominent organization in the west, working diligently early and late to satisfy ambition and a thirst for knowledge, when suddenly the breakdown came. After a two-years' trial with specialists, and every available

material means, to no purpose, he decided, some two months ago, to dismiss physicians and medicine, and cure himself by mental process, chief among which were to control unruly thoughts, to stop all worry, and to look and talk only on the bright side of experiences, no matter how forbidding they might at first appear. This, together with a natural system of diet, in which ultra mastication figures continuously, "has"—to use his own words—"in these two months brought me back again by leaps and bounds to health and happiness, and although at that time my worldly prospects were as bright, or, perhaps, brighter than those of any one I knew, yet I am glad of this experience, for it has opened new avenues of purpose and being, and set me to thinking along entirely different lines. I am an altruist now, looking forward to a universal brotherhood of man."

We were greatly pleased to learn that he had worked out this system of thought and diet wholly by himself, and the eagerness with which he inquired into mental science and asked for names of leading publications on the subject for future study, made us wonder by contrast at the apathy and utter indifference of so many who, though surrounded by every opportunity, have never stopped to gather a single line or idea from this vast field of knowledge.

The bulletin board was forgotten and when next we glanced that way, and saw it marked to 3:15, we didn't even sigh. However, this was the last mark-up, and we reached Jacksonville about 9 p. m. Saturday night, tired, hungry, and glad to leave trains and bulletin boards among vanishing vistas. The city is rapidly filling up with tourists, large numbers of whom are coming earlier than usual, because of the midwinter international exposition here, which is to be formally opened January 15th, by Hon. N. B. Broward, governor of Florida, who is to be present on that occasion, with his entire staff in uniform.

Many places of interest are already open to the public on the exposition grounds, which cover some forty acres, and lie opposite the city, across the St. John, reached by ferry boats running constantly to and fro. We visited the grounds today, and in a talk with the Japanese director-general, Yumeto Kushibiki, learned that this is to become a permanent midwinter exposition and is backed by all the prominent business men of Jacksonville, and will be largely entered into by representatives from other nations. The noted Japanese exhibit of the late Jamestown exposition is to be brought here, and will occupy a space of five thousand square feet. Many of the Jamestown exhibits are to be brought here, and a building some 400 by 250 feet is in process of erection to receive them.

Another large building, from which issued terrific roars, howls and growls, we were told was the "Bostock of trained, wild animals from Jamestown." It made us fancy we were in the wilds of Africa or among the jungles of India. Various animals in cages or pens are scattered about the grounds. A five-legged cow—the extra leg dangling from a hairy mass of skin on the right fore shoulder, caught Dr. Hyde's eye. With a wink at me, he said to the darky in charge, "What's that?" A broad grin preceded the answer: "Dat? Why, dat, sah, am de noted five-legged cow." Next the doctor asked, "How did you stick that thing on there?" With a look of supreme disgust at such ignorance came the answer: "Didn't stick it on, 't all, sah! It jest grow'd dar." Next, "Why don't you pull it off?" This made the darky's eyes resemble eggs in a plate of asphalt, as he snapped out, "Good Lawd! sah, we doan want it off, it dun grow'd dar to be seen."

There are various devices on the grounds to attract attention, and extract money, at 5 to 25c each, such as daily performances at the theatre and Bostock arena; merry-go-rounds, whirling swings, a dew-drop slide, the delight of small boys; an auto ride by a girl down a sixty-foot elevation, ending in a "leap to the moon," or a trapeze thirty feet above her head, etc.

A great natural curiosity on the grounds is a gigantic live oak, several centuries old, artistically draped and festooned with the long, gray moss peculiar to Florida. It has a spread of 160 feet, its lower branches, ranging from 50 to 80 feet in length, and 12 to 24 inches in diameter, extend in all directions from the bole of the tree in a horizontal droop toward the ground. It is the oldest and largest tree in Florida, with a noon-day shade 190 feet in diameter. Under this tree the famous chieftain, Osceola, camped with his staff of red braves, while

The Old Year and the New.

How soon the months have fled by, the circlets of old Time,
Set with gems, the thoughts, the words, the deeds, that glint in lights
That selfless love has shed, inspiring e'er to lives sublime,
In this world of beauty, with its changes, its delights.
To live, to bless with something done peculiar to our skill,
Even though called common-place, and brings us no renown,
By patient effort, day by day, through magic of the will,
As gems of beauty add their opalescent rays
To Time's e'er-growing cluster, that adorns and now will crown
The New Year, resplendent with the light of yesterday.

—Lisle E. Saxton.

trying to make negotiations with the whites, before the Seminole war, and tradition says that adventurous Navarro and Ponce de Leon have rested beneath its shade. Perhaps they will return on this occasion from the astral glades of the invisible realm of souls to note with curious eyes the strides of science since their exit, for instead of the tiny flashes of fire flies flitting through the branches of their day, the lavish decking of electric lights now makes the grand old oak a veritable fairy land of Christmas brilliancy.

The Palace of Industries is to have many wings, and will contain over 150,000 square feet of space. There are to be found floral, agricultural and horticultural exhibits; fish and poultry shows; air-ship contests; auto and motor boat races; and many other things not yet scheduled. Special days are being arranged, as military day with drills, sham battles, parades, etc.; woman's day, with a federation of women's clubs; Florida day, with exhibits of state industries and products; Jacksonville day, with floral, flag and ribbon decorations, etc. Special efforts are being made to secure excellent music, instrumental and vocal, and some of the best bands of the country are being engaged to play from one to four weeks each. The exposition grounds are called "Dixie Land," and will be open to the public till the middle or last of April, daily admission, 25c.

We shall probably remain here till after Christmas, possibly till after New Year's. Address, Jacksonville, Fla., general delivery. Meanwhile we all join in best wishes and holiday greetings to our shivering northern friends with a sigh of regret that they are not all with us in this land of shine.

MRS. J. E. HYDE.

IMPORTANT NOTICE.

To Spiritualists of New York State.

Dates are now being arranged for State Association meetings and the work of our State organizer and missionary for the fall and winter campaign.

We shall be glad to hear from Spiritualists from all parts of the State, especially in localities where there are no organized societies, with a view to making arrangements for the holding of State Association meetings.

We urge each Spiritualist to co-operate with the State Board in this matter, and request that you let us hear from you soon with information as to conditions in your locality. Write either to Mrs. T. U. Reynolds, Troy, N. Y., or to the president of the State Association.

H. W. RICHARDSON, Pres.
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If not, there is a great treat before you. It is a realistic revelation of the spirit spheres, and a charming romance of two worlds; being the story of a man whose angel sweet-heart had him put into a trance by spirit scientists and visit her in her celestial home. That man gave Dr. Bland permission to put his story into a book, and the heroine gave the doctor the title through a medium—Edgar W. Emerson—and assured him that the book contains a true revelation of scenes and conditions in the celestial realms. It is a charming book and its popularity is so great that edition after edition has been printed and the demand for it continues unabated.

In elegant binding with gold title and a full page photo of Pearl, the heroine, from a spirit painting. Price \$1.00. For sale at this office.

Spirit Identity, and a Prophecy.

"That very near around us lies
The world of spiritual mysteries."
—Whittier.

Evidently the ethereal realm which is the environment immediately succeeding our present one lies very close to us, now and here, and the open vision of the poets, expressed universally through all poetic literature, is the discernment of realities. A striking instance of this has recently come under my observation.

Last winter, when in Rome, I received a letter from a stranger in Paris, whose theme was our common interest in the things of the spirit. One or two letters were exchanged, in which, however, nothing of a personal nature was referred to, and on my return to Boston the correspondence dropped. Later on I was surprised and gratified to receive another letter from this gentleman and his wife, who had also returned to America and were in the White Mountains—a letter in which they asked me to recommend to them a good psychic in Boston. Of these friends I knew absolutely nothing save their names. I commended to them Mrs. Minnie M. Soule, the Boston medium who has been of late proving more remarkable than even Mrs. Piper.

Under an assumed name the lady made her own appointment with Mrs. Soule and had a sitting. It was not till after this that I came to know anything of the personal life of these two friends, whom I will designate here as Mr. and Mrs. Brown, as I have not asked their permission to reveal their names and they are now in Hawaii. After the sitting I learned that for sixteen years they had lived in Paris; that the lady was a Norwegian; that their only son, a youth of seventeen, had a year or two ago, met his death by accidentally falling over a cliff, from whose base he was taken up, unconscious, and died in a few hours. He had been christened by a Norwegian name. The lady, as I have said, made her appointment with Mrs. Soule under an assumed name, but at the seance the son came immediately; he wrote out his Norwegian (Christian) name; spoke of the circumstances of his death, and alluded to many details and used characteristic expressions, that seemed to prove his identity without a doubt. Later, the youth's father made an appointment with Mrs. Soule under another assumed name, so that there should be no association of his personality with that of his wife. Again, the son came and among other things said to his father, "I have been here before; I came to talk with my mother." He again used characteristic expressions and referred to family matters and circumstances and events that had occurred during his life in Paris.

This is but one of several seances of an unusually striking character which Mrs. Soule has given during these past few months. Always a medium of reliability and of fame, her psychic gift has developed of late to a most remarkable degree. Some of the manifestations have been of a curiously prophetic character. For instance: On September 1st a distinguished artist from the continent, then visiting in Boston, had a seance with Mrs. Soule. He was told that he was about to receive a decoration and be honored by royalty. Nothing could have been less in his thought or expectation; but later he received a letter dated September 3rd, two days after the seance, from the foreign minister of the state department of a court on the continent, advising him that the sovereign of that country had conferred on him the honor of Commander in the Order of Knights of the Crown of the given country. This is, perhaps, as clear and definite as almost any prophecy on record.

The seances of Mrs. Soule are already

inviting serious scientific attention and are offering important data.—Lillian Whiting in Light.

MEDIUMS' AND SPEAKERS' DIRECTORY

Mediums and speakers frequently lose engagements because people do not know where to find them. To avoid this have your name and address listed in this directory, under the proper heading. Speakers and public mediums who subscribe for or advertise in the Sunflower by the year, can, upon application, have their names and addresses placed in this column under one heading free of charge. If more than one heading is desired, \$1.00 per year for each heading. Those marked with a star will attend funerals.

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CHRISTMAS DINNER

Touches from the Spirit World,
In Variation.

Amanda and Nancy were sisters. Both were plain looking, and intellectually quite ordinary, in fact, below the average. Both were members of the same church and very poor in worldly possessions.

Nancy was the youngest, and had been rather pretty, but she had been unfortunate, and among other disasters had lost an eye. This disfigured her face badly, and she was repulsive to look upon. She had been a nurse in the army hospitals during the civil war. Her sympathy and loving kindness gave her a passport to the confidence and gratitude of the suffering soldiers who came under her care. It was said that disease caused the loss of her eye, and her life was in the balance, and barely saved as by fate. The war ended, her mission in the hospital was ended, and she was alone in the world.

Amanda, her only relative, had nothing for her, either in home resources, social influence, or sisterly love. She had no society of either sex. The church tolerated her because they must, but gave her no sympathy, no kindly greetings, no encouragement, no companionship. They pitied and despised her. The voice of the Master bore no testimony in the church. A Christmas festival to which her sister was invited by the church officials had no good word for poor, desolate, homeless and friendless Nancy. She had a place to stay for a little season, but no means for her support. What if she starved to death alone in her desolate room? Who would care? Would the church look after her remains and give her a "Christian burial?"

Where were the angels in this time of need? Had they no care for her? Conditions in the Church did not entertain them. The chill of selfishness and pious pride barred them out. Nancy had some flashes of light from the warm borders of the Summerland, and some glimmerings of the spiritual gospel; but only gave them a feeble recognition.

Christmas was at the door. Merry-making filled the air with exuberant expressions and happy exultations. Who of all the gay multitudes had any time to think of the unfortunate, the destitute, the desolate? Their thoughts were not of sorrow and its relief by loving helpfulness. If the angels approached on errands of love, and sought the home of sorrow and desolation, there was no place for them in the giddy crowds who were celebrating the advent of One who often wept, but never smiled, whose mission was love, peace and salvation for the oppressed and starving. But the angels have many ways of approach. They reach humanity by many indirect methods. Susceptible organisms, overflowing with humanitarian sympathy, may be touched and tuned to respond whenever a sad soul makes a silent appeal; when oppression's heavy hand is laid upon a helpless victim; when rich robbers despoil the homes and sacrifice innocent lives to the Moloch of Mammon.

Maude was ten years old. Good fortune had prepared an unusual feast for her humble home. The fond parents enjoyed the day with her alone. Thankful for all the comforts that conditions had provided as a reward for good works, on this auspicious day, the Christmas dinner was very tempting to honest appetite. But it did not dull the keen edge of moral sympathy. Reflecting upon the blessings they were enjoying the conversation turned upon the situation of thousands who could not have even a plain, cheap meal, while thousands feasted and wasted and cared not for any but themselves. We inquired if Nancy was likely to have a Christmas dinner. The mother of Maude expressed doubt, for she had heard that the Church invited Amanda to their dinner, but that Nancy was left to eat—or starve alone. The suggestion followed that after we had finished our meal a plate of all the best of the feast be prepared, and let Maude carry it to her, and thus make a pleasant spot in her life for the Christmas time.

The heavenly impulse was instantly manifest. The child was aglow with generous enthusiasm. Her plate was supplied with all the tempting dainties of the occasion, and she had commenced to partake with a keen appetite. But her interest in the comfort of the destitute and friendless woman at once overcame all other considerations. With spontaneous earnestness she said, "O let me go now!"

"Your dinner will get cold while you are gone, and it will not be good then," said we. "O let me go now while the dinner is warm and good. I don't care if mine gets cold."

A bountiful meal was dished out. Turkey and all the accompaniments, vegetables hot and smoking; bread, cake, pie and a variety of sauce; all that could be got on to a large dinner plate, and the excited child went with it exultantly. We cautioned her to come immediately back to her dinner before it was cold.

She was gone nearly thirty minutes. The distance was about 20 rods. She returned in ecstasy. She found the desolate woman just commencing her scanty meal (a dry crust and cup of poor tea) and she forgot her own dinner. She "wanted to stay and see the poor creature enjoy her dinner." This exhibition of character in the child gave more pleasure than all the Christmas luxuries that money could buy. It was a revelation of the influence which the superior phases of Spiritualism exert upon the world. The Church fed the well-dressed and fair ones, but had no interest in the comfort and welfare of poor, unsightly Nancy. Good clothes, comely features and social standing are an inspiration to the Church, and a passport to the feasts prepared for Christmas entertainments; but the gospel of Spiritualism has another revelation.

Of course, there must be a prepared organism to receive these celestial quickenings and guidance. If the medium has no generous sympathy, or human impulses, the wisest and best of our spiritual visitants cannot awaken them to active benevolence. But the best mediums usually have the organism that invites and responds to the tender call of pity and the appeal of distress. Almost from the first mediums were moved, impelled, and often compelled to seek out the unfortunate, the sick and sorrowing, the blighted lives and victims of cruelty, the oppressed and hungry, and to minister to their needs in such ways as the situation and adaptation indicated. Thousands were moved to heal the sick by clairvoyant insight and suitable drugs or by the power of psychic magnetism administered by "laying on of hands."

Dr. J. R. Newton and Paul Castor cured many thousands that were pronounced incurable by the best physicians. It was common for Dr. Newton, after curing a sufferer, seeing intuitively the needs, to hand out a \$5 or \$10 bill to the patient, with a blessing, and send him away rejoicing.

Mrs. J. H. R. Matteson of Buffalo has cured many thousands and the poor and helpless often receive of her the help they need free of charge. Others who are not sick, but unfortunate, often receive of her such gifts as she sees they need, and as she senses the worthiness. Moved by the same generous impulse, the destitute, the maimed, the blind, often receive from her hand, unobserved by all except the angels and the recipient, and she enjoys the giving, as much as they the receiving. From these 10-cent, 25-cent, 50-cent, \$1.00 gifts, she rises to \$10, \$50 or \$100, to help the cause, in the home church, the state association and the N. S. A., and still the angels keep her and move her to make the world better and happier for her living in it.

Mr. Ayer of Boston has used of his large means most generously for the spiritual work in ways that he sees best for the betterment of conditions that direct the affairs of the two worlds in co-operative helpfulness. He manifests no boastful pride in his wealth, or in the work he does for the cause, and often, too, for the helpless poor that come within his radius, and without parade or ostentation.

Dr. Fred L. H. Willis has healed thousands and dispensed blessings among the lowly.

Dr. J. M. Peebles, in a unique and world-wide application, has used his time, talent and labor for the uses of knowledge that must assist thousands to attain the superior consciousness of God in nature, manifest in human dealing and the growing life of civilization, spiritually directed.

The same fervent impulse has moved Dr. A. B. Spinney with irresistible push to apply his knowledge to the various needs of the sick and destitute, and to follow the light that beckons from beyond the clouds towards the morning land.

J. R. Francis, by a determined purpose to draw the line clear and sharp between facts and frauds and to assist in placing Spiritualism above all the clap-trap of legerdemain, fortune telling, and artful swindling in the name of mediumship, has stirred the atmosphere with a cyclonic whirl that arouses enthusiasm and contempt; while the evolution of truth goes on

within the cloud, and over it all presides the gentle spirit of love, charity and sweet good will, and the spirit world is steadily working with each instrument for the varied purposes that hold the promise of immortal blessings and a Christmas time that shall touch all the sweetest and best in human life with healing for the nations.

LYMAN C. HOWE.

CRIMES FORESEEN IN DREAMS.

Whatever may be the psychological explanation of the mystery, there is some authority for believing that certain crimes have been dreamed of beforehand in all their details by people wholly unconnected with their perpetration.

An eminent official of the headquarters staff of the Criminal Investigation Department owed his first chance to a premonitory dream in which the scene of a cleverly-planned robbery was foreshadowed some weeks before it was actually committed. The dream, which came to the young detective in a manner quite unaccountable, revealed the scene, the method, and the perpetrators of the robbery which had not yet taken place. Keeping the details of his dream in mind he followed the movements of the man he had recognized in his vision, a well known and skilled criminal. Some weeks afterwards the entire dream was reproduced in reality; the place, the person, and character of the robbery corresponding exactly.

The incidents of a burglary at a neighbor's house were witnessed in a dream, some little time before it occurred, by a postal official, who was afterwards presented with a testimonial by the police for the information he was thus enabled to give. The dream of the burglary was so realistic that on awaking he went to the bedroom window overlooking the house pictured as the scene of the crime, and there saw in reality two men breaking in. The action of the two thieves faithfully corresponded in all particulars with the dream; and they completed the burglary only to find themselves immediately afterwards trapped by the police.

Several medical writers refer to similar cases; and the famous Dr. Gregory relates that a lady dreamed that her son, living many miles distant, was robbed of a £50 Bank of England note by a thief who entered his room in the night. The dream picture was so vivid that the lady next day journeyed to her son's residence, and found that he had actually been robbed by some one who must have entered his room while he slept. It was agreed that he could scarcely find an accusation on the evidence of a dream; but the number of the note was known and publicly advertised, and stopped for payment at the bank. Some time afterwards the very man pictured in the dream was arrested for another robbery, and among his effects was found the missing note.

Dr. Abercrombie tells of a similar threefold dream of a lady who thus saw foreshadowed an attempt at murder and robbery of her aged relative by a black manservant. She was so impressed with her third dream that she found means to have the suspected man watched next night by a person concealed in the room. Just as she saw in her dream, the intended murderer was found to have hidden a knife in a coal scuttle which he had with him when he entered the room, and, frustrated in his design, his manner confessed his guilt.

An innkeeper named Adam Rogers, living at Portlaw, dreamed one night that he saw two men together at a spot near his house and that one man suddenly set upon and killed the other. His dream was so realistic that he awoke in great agitation and related the circumstances to his wife, and to several neighbors next morning, afterwards pointing out the scene of the dream tragedy. Next day two men exactly corresponding to those observed in the dream stopped at the inn, and, impressed with the singular coincidence, the innkeeper endeavored to prevent the two departing together, but without avail. Soon after their departure one of the two men was found murdered in the exact spot dreamed of, and the victim proved to be the one the innkeeper had seen thus killed. His missing companion was soon afterwards taken and tried; and the innkeeper's evidence, including the circumstances of the weird dream, mainly procured his conviction.

The remarkable premonitory dream, which occurred three times, of the murder of Mr. Perceval, the Chancellor of the Exchequer, in the Lobby of

the House of Commons is well known and authenticated. On three occasions, some weeks before, the tragedy in all its details was pictured forth in a dream by a man in Cornwall, who knew nothing of the parties, or the scene, and who freely related the dream locally some time before the assassination.

Of dreams which have supplied clues to the discovery of crimes already committed, perhaps the one that led to the revelation of the crime and the apprehension of the criminal in the Red Barn murder, is the most prominent among dreams of this character.

HENRY G. SWIFT, in Light.

THE SUBLIMINAL SELF.

Mr. W. H. Terry, formerly the editor of the Harbinger of Light, published at Melbourne, Australia, occasionally writes for that journal and recently upon the subject of The Subliminal Self. Mr. Terry is an experienced healer and hypnotist as well as earnest Spiritualist and his views have weight. He says:

"The theory of the subliminal or sub-conscious self, invented by psychic researchers as an offset to the already proven spiritualistic hypothesis, and brought into prominence by Thomson J. Hudson in his Scientific Demonstration of a Future Life, has been very much to the front in the anti-spiritualistic field of late, but its users, whilst attributing to the sub-conscious self almost unlimited powers, appear to have very hazy notions of its real nature. This is largely due to their limited conception of man as an entity. The materialist conceives of him as a physical being recognizing only his human aspect; the religiousist regards him as dual—soul and body, or body and spirit; but the Spiritualist views him as triune, viz., spirit, soul and body, and this includes the mysterious "subliminal self" of the psychic researcher.

"The spirit of man, from the Spiritualist's point of view, is the undying principle, the soul its ethereal body; these form the ego; the physical body is its material vestment which allies it to its material environment. The soul or spirit body is represented by the nervous fluid circulating throughout the nervous system and the auric emanations visible to clairvoyants, and demonstrated sixty years since by Baron von Reichenbach, the discoverer of odic force. It follows that the opponents of Spiritualism are unconsciously magnifying the powers of the soul; and by and by they will be in the same humiliating position that Dr. Buchner was when he quoted eulogistically in his Force and Matter portions of Hudson Tuttle's Arcana of Nature, under the impression that Tuttle was a professor in an American university, and discovered, when it was too late, that he was a medium, and that the Arcana of Nature was written through his hand when quite a youth.

"If the majority of psychical researchers were a little less egotistical and bigoted in their methods, and would deign to examine the records of spiritualistic (or psychic) researchers who have preceded them, or even in some instances the writings of animal magnetists or mesmerists—so called—they would gain considerable light on psychic science and find the road easier to travel. Among the latter, Teste, Du Potet, Drs. Gregory, Ashburner, and Elliotson were led into a conviction of Spiritualism through their experiments in mesmerism; their subjects, ignorant as themselves of Spiritualism, would describe, and talk to, what they regarded in their normal state as dead people, and though they (like the late Dr. J. B. Motterwell, who was a mesmerizer) treated them at first as illusionary, they were ultimately compelled to recognize them as discrete intelligences, individuals who had passed on to a higher condition of life, many of whom they identified.

"To the philosophical individual or the unprejudiced scientist who desires to test the spiritualistic hypothesis, a study of mesmerism (not hypnotism which, though analogous, is not identical) would be of considerable assistance; as then, with the aid of a sensitive, who might be found among his relatives or personal friends, he could by the induction of what is called the 'sleep-waking' state open the interior vision and place his subject in rapport with the spiritual side of things. He would discover that he could see without eyes, hear without ears, and feel without touch. The so-called 'subliminal self' would be very much in evidence, and, if not influenced by his own opinions (which it would be

necessary to restrain), would quickly prove to him, first, its independence of the physical senses, the superior power of the interior ones, and lastly, the continuity of life beyond the grave. It is not worth while to attempt to put those who have no desire for an after-life on the track, and we would strongly advise sensitives not to allow themselves to be mesmerized by a materialist, for they would be liable to be biologized or hypnotized, and so be physically depleted by the experiments he would make, probably in the interest of science. We have known of this in our experience. The object of both operator and subject should be the elicitation of truth, and if earnest seekers they would not fail to elicit it. The physical body is the only barrier to the perception of spiritual things by those in the mundane sphere, and when it is rendered quiescent, and sustained by the spiritual power and soul forces of another individual, either embodied or disembodied, the inner self is capable of cognizing and describing that plane of the spirit world to which it belongs or for which it is qualified by its state of development.

"It is the non-recognition of man, the spirit, and the consequent persistence of the scientific materialist in applying physical methods and appliances to the investigation of spiritual problems which prevent him from making any substantial progress; when these irrational methods are abandoned and philosophical ones substituted, the question will soon be settled. Nearly all the eminent investigators, from Professor Hare to Professor Lombroso, entered the field as skeptics, and in many instances with the idea of exposing a fallacy, but not with a view of confirming their own opinion that man was an animal (plus intellect), but they acted in a truly scientific spirit, and we know of no one who has patiently pursued the investigation in this philosophical way who has failed to accept the spiritual hypothesis as the only one to completely cover the facts."

Who Next?

To the many friends of the Sunflower and of Lily Dale. Little did I think of what awaited me, or what the nature and character of my next letter would be to the spiritual press. How little we know of what lays before us. One week ago last Saturday, December the 14th, I was arrested, taken to the police station, charged with fortune telling. I at once phoned over to Mr. C. L. Stevens, president of the church here in Pittsburg, and treasurer of the N. S. A., who came at once and went my bail. I was released on bail of \$400, and my hearing set for Friday, the 20th. That came off, and we are to take the case to the courts and have a jury trial. The case will come off some time next month. I am now out on \$500 bail. It may yet go to the Supreme Court, so that we may know where we stand, what rights we have, if any, and what we can claim as our protection.

That which I am now passing through with any public medium standing on our platforms may have the same experience, and it is time we knew where we were. In order to carry this case through we are in need of money. The N. S. A. or the First Church of Spiritualists of Pittsburg cannot take up this case alone. So I am going to ask the Spiritualists throughout the country to come to our aid and help. I deeply regret that this case has fallen on my shoulders, and that I am the one to bear the load. Yet such is the case and I must bear the burden. So I ask the friends everywhere to come to our relief. The church here in Pittsburg is standing to a man for me, and could you have been present last Sunday and seen the spirit made manifest you would have been more than moved by the true spirit of devotion to the cause we love so well.

So I ask one and all to aid in this work. Send your contributions to Mr. C. L. Stevens, 213 Seventh street, Pittsburg, Pa., or Mr. G. W. Kates, 600 Pennsylvania avenue, S. E., Washington, D. C., or to myself, 205 Bouquet street, Pittsburg, Pa. Due credit will be given and your help will be most thankfully received.

So, friends, one and all, I ask you to aid in this matter and let the world realize we demand our rights.

Most truly the friend of one and all.

G. H. BROOKS.

205 Bouquet St., Pittsburg, Pa.

Many men who would cut down their apple trees if they did not grow and bear fruit are not ashamed to remain year after year stunted and cramped in moral character.

LIGHT FROM EVERYWHERE



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

Write reports with typewriter or plainly with pen and ink. Never use a pencil or write on both sides of the paper.

Make items short and to the point. We will adjust them to suit the space we have to use. A weekly notice of your meetings written on a postal card would look well in this column.

Always sign your full name and address to every communication; not necessarily for publication, but as a guarantee of good faith. "Correspondent" or "Selfish" gives us no clue to the author. The printed article can be signed that way if you wish it but we must have your name for our own information.

Manuscripts will not be returned unless stamps are enclosed for return postage. If not used they will be retained thirty days and then destroyed. Retain copies of poems as we do not return them if we can not use them.

Suggestions for the improvement of the paper are invited.

For the Good of Humanity

Ashtabula, O., Dec. 13, 1907.

EDITOR SUNFLOWER:

I suppose that many fathers and mothers and lovers of human progress at times wonder if we are doing all we ought to do for our young, and furthermore, to reach the investigator and attract those who need the comforting assurance that only our cause can give them—the balm for sorrowing hearts and skeptical minds, some almost unbalanced fearing the future life, because of false theories advanced, even in these days, of an angry God or a terrible demon and place of torment.

We have proof of how great is the mesmeric influence, when presented by the priesthood. An instance of this kind came under the notice of your correspondent the past week. The subject, a young woman, with the thought of an endless torture, should she fail in pleasing her God. A friend advised her to visit a medium, which she did, and found relief for some time, but in visiting her church again the same thoughts returned to give her sadness and gloomy forebodings, as to her after life, and now her friends entertain fears that she will have to be incarcerated in an asylum for the mentally unbalanced.

Spiritualists, I wonder how many of us stop to realize the greater importance of more forcibly impressing our grand teachings upon the minds of the masses. Our religion is one of comforting love and assurance that our good deeds count as a passport to more exalted spheres in the spirit world. It is not a religion based on the well-doing of another to save us, and that a belief only, but the ministrations of our dearly known and beloved can come and talk with us, but from their bright homes, in the life beyond the grave. Is it possible we shall be held in arrears if we are delinquent in our duties in not working more zealously to reach the sensitive minds, like this beautiful young woman? Shall we, with a better understanding of our co-operative efforts, behold where we have hindered the happiness of countless souls, by withholding or being the cause of holding some shadow or false impression against some highly endowed worker, chosen by the spirit world? If every one would affirm and hold strictly to this idea—I will never voice anything to injure any person—the world would be the better for it.

As we read the history of men and women who have aspired to live exemplary lives, in advance of the masses, they were generally forgiving and kind, for the same Christ spirit is in the soul of every man and woman which gave rise to the utterance, "Father, forgive them, for they know not what they do." The necessity is for time and opportunity, for soul unfoldment, for the divine to rule in all our lives. Then let us consecrate our lives daily to the highest we can conceive, to bless the whole world, for in thus doing we shall come in rapport with the great power of omniscience and omnipresence; instead of the limited we shall have the force of the all in all; of the limitless of which we are inseparably a part.

Then let us organize societies and encourage our young people and children's progressive lyceum work. Each should be organized in auxiliary societies, to co-operate with all our local societies. As a lecturer and medium, having been settled over societies for a term of years, some who had these advantages for their young, the zeal for effective work was apparent and its greater influence came from the interested younger members; for these young minds are fertile with plans for literary and musical, also dramatic exercises, which

would be incomplete without the mirthful, happy children and their older brothers and sisters to render organization more perfect. Every speaker should lend his or her influence to encourage organization of interests among the young, to co-operate with other members in their work for a better representation of our beloved cause. Let us work economically, that the light may shine in the lives of all and to abandon any method that leaves one soul out of a reasonably loving consideration; for in hating your brother you injure your own life, and in time will return to you the seed and harvest of the wrong done. Surely, there is a penalty allied with the very principle of our lives that, if violated, no power can avert the attending consequence, as an innate intelligence to impress the mind of the individual to live the law found in an upright life. Honesty to thy brother man will bring lasting happiness; whereas, intrigue and deceptive motives may win for a day the perishable, tomorrow the soul unmasked in the spirit world of its mortal investment, stands face to face to his own scarred, disfigured, and, consequently unhappy life, because of injustice in his former relations with mankind, which, perhaps, robbed widows and orphans of food, raiment and shelter, or placed heavier burdens of care upon mortals who were already sinking beneath the weight of life's anxieties, to provide for those they loved, and, perhaps, an invalid wife or child is denied some necessity. No other policy but honesty for old and young contains lasting peace and happiness. Faithfully,

MARY C. WARD.

THE USES OF SPIRITUALISM.

Probably there are few Spiritualists who have not at some time or other been asked by a friendly critic, "What is the use of it all?" He will say, "Suppose I admit the fact of spirit return, and believe that friends of mine, who have passed 'through the veil,' can, and do, return to earth and communicate with me, of what use is such knowledge to me in my practical every-day life?" Such questions are by no means uncommon, and during my investigation of the truths of Spiritualism I was not a little surprised to find so little stress laid upon the essentially practical nature of its teachings.

It seems to me that Spiritualism is of the greatest use to men. Obviously, the degree of its usefulness to the individual will depend on his circumstances and personal characteristics. For instance, to a man of highly trained intellect, brought up in a narrow and bigoted religious creed, Spiritualism would prove its practical usefulness by giving him intellectual and spiritual freedom. An honest and impartial investigation of its truths would have the inevitable result of snapping the fetters of orthodoxy which bound and imprisoned his mind, and such an individual would ask for no greater boon than to be thus set free.

Or take a case of a different class, as, for example, a man who is the victim of some excess. It may be he is of intemperate habits, or perhaps inordinately fond of pleasure and the good things of life, or possibly too prone to develop his intellectual faculties at the expense of his affections; in whatever direction his tendency to exceed may lie, does not Spiritualism come to his aid by demonstrating that the golden rule for the truly spiritual life is "moderation in all things," or in other words, that his happiness both here and hereafter depend on his developing, not one, only, but all sides of his nature? What finer rules for practical life can be found than those laid down by Andrew Jackson Davis in his Harmonial Philosophy? The very essence of his teaching is the all-round harmonious development by the individual of all his faculties; and did not this great seer owe his inspiration to his spirit friends on the "other side"?

Instances of the practical uses of Spiritualism might be multiplied, but perhaps the most useful, and, at the same time, the most beautiful of all, is the teaching that runs like a golden thread through all enlightened communications from the other world, namely, that true life is a life of love, and that the keynote of life, whether on earth or in the spirit world, is unselfishness. It will be within the experience of many that in their communications with spirit friends, whenever serious topics are touched on, they all seem to delight to dwell on this theme. What teaching could be more useful and inspiring than this for the "daily round, the common task"?

Surely, then, Spiritualism need not

The Indian Control

You wonder why we come to you,
We children of another land,
With forms so sinewy and dark,
And tongues you cannot understand.

And sometimes, in the white man's pride,
You call us heathen, just because
You say we worship other gods,
And own a different code of laws.

For this you send your priests to us,—
Intent to show how vile we be,—
With Bible, gun and drinking flask,
A goodly trinity!

In the old days gone by you came
And drove us from our forests wide,
And put our tribes to sword and flame,
Till thousands of our people died.

What of the compacts that you made,
But failed to keep? oh, white man, say;
You deem us treacherous: look within:
Did your race ne'er our faith betray?

Brave chiefs, the pride of our free tribes,
Made servants to your hate and scorn,
Till dusky mothers, wild with woe,
Killed little ones as they were born,

Rather than let them live to curse
The hour of birth and freedom's death,
No longer their's to roam at will,
And taste of joy at each deep breath.

And when we asked, with necks bowed down,
Of you, our conquerors above,
What god was yours, you answered thus:
"Our God 's a God of Love."

Many passed to the land of souls,
Vowing deep vengeance 'gainst your race:
Is it for this that we return
And speak to you thus face to face?

No! we have learned the noblest foe
Comes not to injure but to bless:
We prove, by bringing you our aid,
Our God 's a God of Love, no less

Than yours. And you have learned as well
That though you have great gifts and powers,
We humble Red-skins, poor and low,
Still own a wisdom that is ours.

We lived, a part of earth and sky;
We heard deep throbs of Nature's heart;
She showed us secrets in her shrine
Unknown to you in street and mart.

And think you not, in forest dawn,
When swaying bough stirred o'er our head,
We did not worship as divine
The power that soft green foliage spread?

And deem you not, in midnight hours,
When crouching by the camp-fires bright,
Our souls did not their homage pay
To him who lit the stars of night?

The Great White Spirit, whom we saw
Express'd in every flower and tree,
In every rock and stone and stress,
Revealed—yet full of mystery.

But we have long since ceased to feel
A pang or throb of anger here;
We come to bring what joys we can
To you, our pale-faced brothers dear.

What wisdom ours we give to you;
'Tis yours to take it, and make light
Our hearts, which beat for brotherhood
Of all God's children, red or white!

—Hylda Ball, in *Two Worlds*.

be under any reproach of being "unpractical," but, on the other hand, it can truly claim to be the most useful and practical of all the many philosophies of life. —Inquirer in Light.

Not the body but the spirit is the central secret of life—not deeds, but thoughts, evolve creation. Death? That is a name merely; there is no death, only a change into some other form of existence. —Marie Corelli.

There is always room for a man of force. —Emerson.

The more we prize a gem the less store do we set by its wrappings, even though the latter may have a quaint device of their own. The more we are wedded to the heart realities of religion the less are we conscious of rubric or ritual, or nomenclature, or traditional setting, even though all these provide an interesting historic study of their own. —New Thought.

We ought to weigh well what we can only once decide.

Necessity is a hard nurse, but she raises strong children.

All who send matter for publication should take more care in writing, so that the manuscript can be read easily. Write plainly, do not abbreviate words, be careful of the punctuation and use of capitals, avoiding all marks and dashes not needed. And do not write on both sides of the paper; it is inexcusable.

FROM CASSADAGA CAMP.

Lake Helen, Fla., Dec. 23, 1907.

Sunday meetings have been held for the past four Sundays. Last Sunday an attendance of ninety-six, and not all on the grounds were out. Mrs. J. De Bartholomew made her debut as a speaker on the spiritual rostrum, and was very highly complimented for her work. Next Sunday another new one will appear, namely, myself, and we hope those new ones may prove worthy exponents of the grand philosophy for which we stand. The week will be more lively than any of the past. Christmas dinner at Spencer Hall, and also at Hotel Cassadaga. A general social reception at the Pavilion in the afternoon, all sorts of cards, music, singing, and a good, old-fashioned, informal time.

Thursday evening will commence the dances for the season. Music from DeLand has been engaged, so we all look forward with anticipation, as old and young dance here. All the old figured quadrilles.

The arrivals since last letter have been many. Mr. and Mrs. Twing of Westfield, N. Y., have arrived much improved in health. Mrs. Twing will resume her old reportorial work, and everybody will be glad to read the bright scintillations from her pen.

Mr. and Mrs. David Sherman, from North Collins, N. Y., have arrived, and some relatives with them, and are fixing up their home on Bond street.

Mr. and Mrs. Mack, from Hartford, Conn., arrived with a delegation of investigators and have taken Stephens cottage, Lake View, outside of the gate.

Mr. and Miss Coolidge, of Clifton Springs, are expected soon to take a cottage outside, which fills up all cottages outside, and there are but one or two cottages left on the ground.

Mr. Thatcher, of Jamestown, N. Y., is very ill. The family has the sympathy of every one here. He and Mrs. Thatcher have been great workers for the cause here, and at Lily Dale, and at their home.

We have had much needed rain in abundance, and the weather is charming—cool nights and sunny days.

Everyone here would join with me in greetings for the New Year to all friends and workers everywhere and to the world at large, for its better condition.

Yours, fraternally,
LEE MORSE.

Syracuse Notes.

Syracuse, N. Y., December 17th.

The Lone Star Spiritualist Society is still holding services, with Mrs. Adaline Cooper as speaker. We are having new members added to our list and many are becoming interested.

In the report of the meetings of December 1st a very important part of the program was overlooked, but not forgotten. Mrs. Jennie Taber of Auburn came by invitation and recited two of her inspirational poems, which reveal a wonderful gift.

The society is preparing to hold a watch meeting. C.

Florida Excursions.

Owing to want of sufficient state rooms for my large personally conducted party, I am obliged to go with this party January 27th instead of January 14th. Meantime I can ticket any one first-class passage sailing on the following dates—Clyde Steamship Co.:

Arapahoe—January 9th.
Comanche—January 11th.
Apache—January 17th.
Arapahoe—January 21st.
Comanche—January 27th.

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

Philadelphia Note.

The Rev. G. Tabor Thompson, formerly a Baptist clergyman, officiates at the Temple of the First Association of Spiritualists, founded 1852. Lyceum founded 1864. Services at 10:30 a. m. and 7:30 p. m.

Lyceum, 2:30 p. m.
Capt. Francis J. Peffer, President.
F. H. Morrell, Secretary.

Do not despise your situation; in it you must act, suffer and conquer. From every point on the earth we are equally near to heaven and to the Infinite.

THE SUN AND THE SUN-WORLD

The Substance of an Address Delivered before the Chiswick Society of Spiritualists

BY SAMUEL KEYWORTH.

Towards the close of the 18th century a certain scholar, moved by enthusiasm, and equipped by means that had lately been left him, sailed from his native France to the East. Arrived in Egypt, he withdrew to a convent, away from the busy world, in order to learn Arabic. Later on he journeyed to Syria and distant lands, and spent some years in exploring ruined cities and sites of ancient empires. Here, before the eyes of this explorer, ranged a cloud of facts which, to him, became proofs that the idea that had formed in his mind was a true one. It was no longer a surmise, a suspicion. It was an established fact. Subsequently this delver into the past returned to France. Verbally and by books he told the story of his discovery, startling his impulsive fellow countrymen thereby, and helping to fan the fires of the great Revolution.

That man was Count de Volney, author of the famous work, "Ruins au Méditerranée sur les Révolutions des Empires."

Somewhat later a Christian missionary, also a Frenchman, traveled further afield to Thibet and China. He had come to preach the gospel, and extend in these distant regions the work of the Church. Brought face to face with Buddhism, what was his surprise to behold rites, ceremonies, a priesthood, beliefs, traditions almost identical with those of his own system. Here they were and had been for ages, in unbroken ground. No wonder the good missionary's hands dropped and his mind became filled with perplexity. Here was a strange heathen religion; yet, not strange, but apparently akin to his own. "Why," asked a mandarin of him one day, "do you a man of prayer, a man from the far West, steal our Buddha, and offer him back to us as the only Christ? Go to a school of learning and you will know that Buddha was old enough to be grandfather to an age of Christs before yours was born." That missionary was M. Le Hue, who also published to the world an account of his travels.

In the year 1778 some French engineers were digging fortifications near Rosetta in Egypt. One of them unearthed a notable object. It was a large block of basalt, which, under examination, was found to be inscribed on three sides. The writing was in three different languages—Greek, Demotic Egyptian and Hieroglyphic.

I will not stay to complete the romantic story of that discovery. The block of basalt was the famous Rosetta Stone. Suffice it that the Rosetta Stone became the first key which was used to unlock the mysteries of Ancient Egypt. Gradually entrance was obtained to the inner and religious life of that wonderful land. Coaxed, as it were, by a new intelligence and sympathy, the Mother of Nations again found her voice. She has spoken, and a marvelous tale has fallen from her lips.

I offer these incidents merely as representative ones for thousands of like character. Together they will remind us of a hundred years of vast research into the origin, nature, growth of ancient religions and languages, of architecture, folk-lore, customs, faith and life. This research resulted in an important discovery. What was that discovery? What was it that dawned on the mind of Volney, attracted him to the East, that was confirmed by the relics and ruins he beheld about him? What was it that troubled the mind of the Jesuit missionary, Hue? It was this: The presence of confirmatory evidences that Christianity was not original nor unique. It was linked, related, interwoven with the religions of old, not with Judaism only, but with the so-called heathen faiths, as of a branch to a tree, or an offspring from parentage. All Christendom had regarded the Church and the Bible as treasures warm and fresh from the hand of God Himself. They were direct creations (so to say), not evolutions; pure, uncorrupt, divine in a special sense, hence of supreme authority.

Now, a comparison of those ancient religions disclosed the fact that they were linked together by one thing—one common feature was traced in them all. They were based upon, and were developed from, sun worship. The sun, and man's thoughts concerning it, was found to be the line of connection between the great faiths of the world. It will be necessary in the working out of my present subject to dwell for a few moments upon the how and why of heliolatry.

THE SUN MYTH.

Sun worship was neither primeval nor a sudden creation. The state of humanity which it represents was the outcome of anterior states. Phallicism and lunolatry preceded it. Rude at first, it nevertheless marked an advance from what had gone before. In its developed phase it involves a very considerable knowledge of astronomy, that is of astronomy as understood in primitive times.

If you would comprehend anything clearly respecting solar worship you must, of necessity, throw yourself back into the distant past. You must try to get into the conditions which then surrounded your ancestors. For a moment feel as they felt; see as they saw. And if all men are children of the same supreme Father, in-dwelt, taught, controlled by Him in all ages and in all lands, then it follows that the modern Englishman is no more beloved and led when worshipping in his time-hallowed cathedral church than was the early sun-worshipper amid rude surroundings. If all is a question of state, then there is no place for the Pharisee. God hath made nothing unclean. As now, so in primitive times it could be true:—

Where'er we seek Thee Thou art found,
And every place is hallowed ground

Imagine yourself, therefore, with the ancient watcher. It is night. Darkness covers the wide plains—darkness unrelieved by modern civilization, darkness a synonym for danger, privation, mystery, fear. Now a star appears—a familiar wandering star—the messenger of the coming Lord of Light. Anon the gloom is lessened—the Eastern horizon grows brighter. The edge of the golden orb is seen—old, old scene, yet ever new! The sun rises and night is conquered once more. The watchers hail the new-born victor. He mounts aloft becoming stronger every hour, until now he reaches the zenith; the world is glad! But he does not stay. The descent begins—the fierce rays are tempered. It is the afternoon. Lower and lower the golden ball sinks, until it is gone!—but where! Gone into the mysterious under-world, there to fight the foe of darkness, and lead the souls of the dead. This, in a few words, is the daily drama, or, as we say, the diurnal motion.

But the sun has another motion. The watchers had found that the solar God did not always "rise" at the same time (to use a modern expression). Days varied in their length, heat and cold succeeded each other, and changes took place on the earth even as the sun changed his positions. The starry vault has been divided into quarters, and later, into twelve parts. The constellations must have been familiar, for the pathway of the solar deity, as he threaded his way amongst the stars, had been marked out. This was the ecliptic, and the twelve divisions were the signs of the zodiac. Why was that belt in the heavens which determines the sun's course called after certain animals? Dr. Dick and others years ago were puzzled for an answer. We are often able to form a truer explanation. What men had learnt on earth as to the character of the various periods of the year were transferred to the heavens. The sky became a reflector of their states of intelligence. They tinged their thoughts. They talked in types, but the types were as full of meaning as written words.

Again we may join those ancient observers. It is mid-winter. The earth seems wrapped in sterility and sleep. Gloom, cloud, storm and cold have reigned for long. Gradually the Lord of Light has weakened, over-come by his enemies up there. 'Tis the triumph of darkness and death. The worst has come! This state continues for nearly three days, during what we now call the winter solstice. Now the constellations appear that foreshadow the birth of the new young sun. On the 25th of December he is born—not for a day, but for a year. It is a festival of joy and hope. Now, day by day the youngster grows in power. But enemies are near. They oppose his way. Yet he is victorious, and at mid-summer mounts to the height of his course. The decline follows, until the autumnal equinox, when the crossing, passover, or solar crucifixion takes place.

Thence the sun-god weakens, even as a man declines when the evening of life draws near. The solar life was a photograph of human life, but enlarged as the mental powers developed. This was the annual circuit of the sun.

But there was another motion which still further elaborated the sun myth. It had been discovered that when year by year Old Sol crossed the equinox at spring he had fallen back to the extent of about fifty seconds of a degree; this in relation to the star groups—"the fixtures of the sky." In other words, the equinoxes preceded or went before, while the sun fell back. This recession, repeated annually, in the course of 2,100 years and a little more brought the hero

into another sign or division of the ecliptic, reckoning backwards. The sun is now in the sign of the Fishes, but during the long epoch of solar worship he was in Aries, the Lamb or Ram, and previously in Taurus, the Bull.

About the close of the present century he will pass into the Waterman. This reality in the heavens was typed on earth, and the emblem of divinity was (naturally enough) made to correspond. Hence the numerous statues and representations of the Bull, Lamb and Fishes left in the temples, and other stony records.

Singular to say, I myself some years since saw an emblem of the Fishes that was discovered from the altar of an old church in Nottingham during restoration. The then vicar explained it as "a type of Christ." It was a rough representation of two fishes. The vicar was right so far, but he might have added the word "astronomical" as qualifying "type."

The complete circuit took nearly 26,000 years to complete. This was the "great year of the world," founded on the precession of the equinoxes.

BECOMES THE SOLAR ALLEGORY.

What is an allegory? It is a sustained figure of speech which has a double meaning, one for the outer senses, one for the mind. A myth is "an unconscious act of the popular mind; an allegory a conscious act of the individual mind." Like a parable, it is "an earthly story with a heavenly meaning." As to what extent ancient sun worshippers believed in the actual personality of the heavenly bodies is not known, but it is certain that there came a time when they outgrew that animism. The spirit within them expanded, the crude simplicity of childhood gave place to the moral and spiritual consciousness of young manhood—I mean in relation to race. But gradually, as age followed age, then among the more advanced ones fuller truth was received, and the old myth blossomed into the later allegory. The ancient forms, rites, and ceremonies were retained—retained from necessity, because the mass of the people were still in childish states, and needed the kindergarten system of worship. The Supreme Being was no longer the actual sun, but the sun was a type of His power and glory. The entire ancient system obtained a more interior meaning; it passed to a psycho-theistic stage. It had thenceforward two meanings—the exterior for the ignorant, and the esoteric for the initiated. The enlightened men, who knew the inner meaning, were the gnostics, those who held the secret of sacred doctrine.

The circuit of the sun became typical of the circuit of the human soul. From the first the myth was a reflection of man's state; when that state developed spiritually the process of the sun found its anti-type in his own mysterious being.

Thus, in all ages, man has been taught by God and mediated by spirit messengers. If this instruction has been progressive, as men could bear it, and the solar orb has been a chief means, what better object could have been employed—more universal, realistic, magnificent?

ACCORDING TO PHYSICAL SCIENCE.

What is known concerning the sun may be briefly summarized. I shall only touch on points which will bring out into greater prominence the testimony of spiritual science, which will close this address. The sun is the center of the solar system—source and sustainer of our planetary life. Without its light and heat existence as we know it could not be. It is the remains of the fire-cloud of the nebulae hypothesis. It consists of a nucleus, two envelopes, the photosphere and chromosphere and a corona, or nimbus of silvery radiance. The nucleus is a "gaseous mass, burning at a temperature of which we have no conception, being probably millions of degrees." In such a fiery furnace no life known to man could exist.

From this center is radiated solar energy supposed to be begotten of gaseous matter in an inconceivably rapid motion, as the result of condensation, or contraction of its particles. This, in light and heat, is sent out through space, much of it apparently wasted, intercepted by a world here and a world there. Our earth receives only a two thousand, one hundred and seventy millionth part.

How long has this radiation continued? That is the question. A hundred million years say some geologists; others—certainly tens of millions. In fact, ever since the epoch of the fire-cloud. At what rate? Every second "heat as would be given out by the burning of 16,439 millions of tons of the best anthracite coal." Yet, according to some calculations, such a process should have exhausted itself millions of years ago.

No wonder the puzzle is: What is the source of the sun's heat, what keeps up the supply?

But the same theory demands that there be an exhaustion. And our glorious orb will become a used up mine—a dead sun.

Then as to distance. Physical science says the earth is 95,000,000 miles from the sun. It receives so much heat and light, and is in a certain stage of development. It is also deduced that the interior planets intercept so much more heat and light that they are probably uninhabitable; while the more distant planets (except, perhaps, Mars) are all unfitted for human beings to live on; they know less of the solar parental power—they suffer by reason of remoteness.

The general impression made upon men by the ordinary science of the day differs in respect to the individual, but we all know it to be different to knowledge made known by Spiritualism.

ACCORDING TO SPIRITUAL SCIENCE.

Have you ever pondered on this fact, that according to the general testimony of those who have communicated from within the veil they do not see the sun in their world as we see it? To me this is a most pregnant fact. If this be so, what has become of the sun?

We can conceive that beings no longer living on a planet will be existing under different conditions; but can we go further, and conceive anything of what those conditions are? We live in a world of appearances, such as sunrise, sunset, night, day. We view the sun as a concrete body—sharply defined. It may be, when viewed from interior states, quite different.

If we do not hear much of the physical sun from them, we do hear of a sun world. What does "sun world" mean? I believe the term is employed to convey to us the idea of an interior, central state of life, power, wisdom, love, for which the external orb is the outer manifestation. It might perhaps correspond to the old Church teaching of the beatific vision, more interior (or higher, as we say) than the nexus state, or spiritual spheres.

Further, spiritual science confirms earthly science as to the sun, or sun world, being the source and centre of planetary life. But it goes beyond, and teaches that it is the abode of angelic intelligences—self-conscious beings—those who have graduated from planetary life through spheres or states, realizing to a degree unknown to us their union to the Divine; moreover, that the sun world, whatever it be, is the home of the human spirit. From thence it came, passing through various states of differing consciousness and experience until it was born upon this planet; and thence it returns, laden with a harvest of self-consciousness and experience. There is, therefore, a circuit of the human spirit, that orbit of life which was figured and typified by the circle of the sun in the heavens, and further typified by the typemen or Messiahs of the different religions.

Still further, spiritual science makes known the marvelous assertion that the heat and light of the sun are due to the intensity of the life power made manifest by and through the glorious beings which inhabit it. For light and heat are the external presentations of a more interior and spiritual state of existence. Of "dead suns" they know nothing.

As for the so-called "waste of radiant heat," which is supposed to be dissipated through the realms of ethereal space; spiritual science declares that space, empty to the human eye, is a world of life, peopled by spiritual beings—a world as real as this world is to us, and beings as self-conscious as we are. These receive and re-act the "waste" radiation. It would appear, therefore, that our conceptions, being based on appearances, are external only and incomplete. If we think thus of the sun it will be to us more than it has hitherto been.—The Two Worlds.

Valuable Dream.

News comes from France of a remarkable case of a dream being worth \$20,000. In Toulon lives a commercial traveler named Edouard Cholet.

Twelve months ago M. Cholet was advised by the office of the local treasurer general that the city of Paris debenture bond which he held had come out at the drawing at par, \$500. Thereupon M. Cholet surrendered his bond for its face value. One night recently his wife dreamed that the bond which her husband had held, No. 348,764, had really drawn \$20,000.

She urged her husband to make immediate inquiries, and M. Cholet, though very skeptical, went yesterday morning to the treasurer general's office, where, on search being made, it was discovered that a mistake had been made and the bond supposed to have been drawn at par had in reality been drawn for \$20,000.

GAME BIRDS DYING.

Audubon Reports Show Startling Decrease—Only Hope Now Lies in Biological Survey.

New York, December 24.—That many breeds of game birds are seriously threatened with extinction in America at the present time was asserted by ornithological authorities here to-day. Reports which have been received at the headquarters of the National Association of Audubon Societies from sportsmen, wardens and experts in every section of the country show alarming decrease in grouse, quail, woodcock, ducks and various shore birds. Not only sport but public health will suffer permanent injury, officers of the Association declared, to-day, unless action is taken by the state legislatures this winter to protect these dying races of game.

Only the enlargement of the activities of the Biological Survey, which was recommended in the president's message, will effectively check this general devastation of America's game birds, the Audubon workers declare. Hard campaigning in the legislatures has enabled them to obtain some measures of protection for the non-game birds, they say, but it has always been found difficult to show the lawmakers that the game species have a great practical as well as sporting value. Data which the government survey can obtain with wider research is considered the only useful weapon in this defense of the game birds.

That the deadly anopheles, the mosquito that spreads malaria, with dozens of other similar germ distributors, is the prey of water ducks and shore birds is a recognized fact which only awaits further demonstration by the government experts. In fact, data which would show the legislatures unmistakably that wholesale disease and pestilence is held in check by many of the game birds is available to the Biological Survey, the scientists declare, if its investigation can only be extended.

Opposition to the enlargement and even the continuance of this important bureau, which has received the endorsement of the president, still exists from selfish, political sources in Washington, the Audubon workers declared to-day. The monied interests of the market hunters, which have largely brought about the extinction of America's game breeds, have planned a lobbying campaign at this point as well as at every legislature about to convene. To meet these commercial opponents the Audubon association is to-day preparing as effective a resistance as the limited funds at its disposal will warrant.

"We look to every true sportsman, as well as every patriot and friend of the public health, to aid us in this fight," said William Dutcher, president of the Association, at its headquarters, 141 Broadway, to-day. "The Biological Survey has only two or three investigators to furnish data on the stomach contents of birds, while they should have at least two or three times that number. Unless we have available such proof of the game bird's hygienic value and the loyal support of the sportsmen and nature lovers, the country may expect the extinction of most of its game birds in a very short while."

Ghost In Morgue.

Columbus, O., Dec. 21.—Is there a ghost at the county morgue, perambulating up and down the corridors, dressed for the "good old summer time?"

There may be, but Morgue Keeper Williams insists that he has never personally seen the gentleman, although the man called for him when he was on lunch.

One of the painters who has been working at the morgue, renovating after the recent fire, is willing to swear that he saw a ghost and that there was a strange visitation Tuesday noon, though he never before believed in such things.

The painter was sitting in a chair the office while Mr. Williams was lunch. A man attired in nature's garb appeared in the doorway and asked Mr. Williams.

"Why, he is the morgue keeper, is not he?" replied the painter, and began to suspect that one of the "dead ones" in the cooling room had revived and walked into the office looking the morgue keeper.

However, he had never believed such things and he got up enough courage to follow the man into the room. Then the ghost vanished as melting into air. Williams reported to Deputy Coroner Chase and wanted him to stay over night, but the latter said, "Not for mine."