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Some Thoughts On RELIGION.

By Dr. J. E. ROBERTS.

From the January 19 Truth Seeker.

Science seeks the knowledge of facts; philosophy seeks their causes and principles; but after both have done all they can there remains an unexplored. Beneath every fact there is a mystery. When all has been told that can be, there still remains the untold; beneath every explanation is the unexplained. Language is a mask for the things that cannot be said; every sound is the hiding-place of silence. Our knowledge of facts is compulsory. A certain acquaintance with things is forced upon us. Our philosophies are largely a matter of temperament and choice, but behind both dwells forever the unknown. The universe is made up of matters and force plus the unknown. Man is dust plus the unknown. We represent the unknown by x, only in one place we call it God and in the other the soul.

About the problem mankind has bent and pondered since lilacs first bloomed in the dooryard of Eden, but has never been able to eliminate x from the equation. It is the longing of art, music, poetry and religion to express that unexpressable, to give tongue and speech to the dumb.

Religion is not a system built on facts and demonstrations; if it were it would be a science. It is not a system of speculation and hypothesis to account for things; if it were it would be a philosophy. It is the eternal attempt to utter the unuttered, to give form and figure to that silent, appealing, subtle mystery that lies ever at the heart of things. In this attempt all the industries and activities of man have been appealed to. Man has endeavored to interpret what he felt by the things that were near at hand. The husbandman and the shepherd in the earliest times made their fields and their flocks prefigure this mystery. The sculptor chiseled it in stone. It grows upon the painter's canvas; it rises in the temple's symbolism. Back of all these forms, in whatever age or in whatever degree of culture or art, lies this eternal something, this silent mystery. Out of the common soil grows the plant, religion. Its external form will vary with zone, culture and temperament, but the soil is one. It is the same potent and persistent power that produces the Buddhist's Buddha and the Christian's Christ; the Moslem's Koran and the Jewish law; the Zend-Avesta and the New Testament; the ear of Juggernaut and the cross of Calvary. The old attempt is one and the same to become speech for the dumb, eloquence for the stammerers, wings for the wingless.

The vast, the incomprehensible, the august, the profound, the eternal that moves on and on, transcending imagination's flight and outreaching the utmost bounds of human thought, man declined to name definitely, and he said: "It is something good, beneficent." The fact that they dropped out one of the letters and made it God was perhaps not an improvement, for that tended to personalize, to make level, to limit. "Good" was impersonal and indefinite, but "God" became local and susceptible of being moved by the same passions and ambitions that move the human being; that, then, was the first name, the first attempt to utter, to give voice to the conception, the consciousness of the great mystery, but they were not satisfied long with the mere name of it, they would have a symbol of a God. How could they fashion with their hands a token that was worthy of their thought of that infinite good? They did not try; the simple, childlike people of the long ago would not put chisel to stone, nor brush to canvas to make the image of their God. Nor did they attempt to put limitations and definitions into words and forms of speech and creed; but with childlike reverence, satisfied with mystery, they pointed to the things that were sublime and above them, and said of the heavens, the mountains, the everlasting sea: "These are our symbols of the Infinite; these are the letters of our creed."

There came a time when there was a Jewish God, and there were Greek gods, Persian and Babylonian gods; they varied as the nations varied; the grandeur, the universality, the sublimity of the conception was passing away; and after a while, when the defining process had reached the practical, commercial, power-loving, money-making, northern and western world, all of the poetry dropped out of the conception, and

they hardened into a creed. They said we will have reality as special boons, but the great majority of people when they died went into the underworld and were ferried across the dark, flowing river and went into the eternal darkness of oblivion and forgetfulness. That was their thought of it. The idea of a world beyond increased and deepened. Man could not free himself from his longing and his desires, and later on the Christian religion taught that all men were doomed to immortality, a few for blessedness, the many for endless pain. Those doctrines were never founded on facts; those dogmas had no demonstrations. They came from nothing known, they were the temporary expedient forms in which man's thoughts of a life beyond uttered itself. They were poetic at heart because they were the symbolical, allegorical, mythical forms of statements, or attempts at expressing the unknown; no one knew anything about it; no one knows anything about it now, but the world, on the most of it, dream of immortality.

I think the idea of a human heaven, of happiness, has come in this way. In the process of moral development the path of struggling, toiling man has mounted upward. It has been a path of pain and toil, and the height has been reached by suffering, self-repression, and sacrifice. It has been a path marked by the tracks of naked and bleeding feet, but the summit has been reached, and in that moment of ecstasy and triumph, in that hour of calm and complete self-mastery, the soul, like a divine agent, has laid the crown upon the soul that has been the intrepid winner, and it has seemed that happiness must be unchangeable, and out of those hours of ecstasy has come the dream and conception of a paradise yet to be; but those things were blossoms from the poetic moments; they were symbolic; they had no foundation in fact or philosophy; they were never demonstrated—nobody knew.

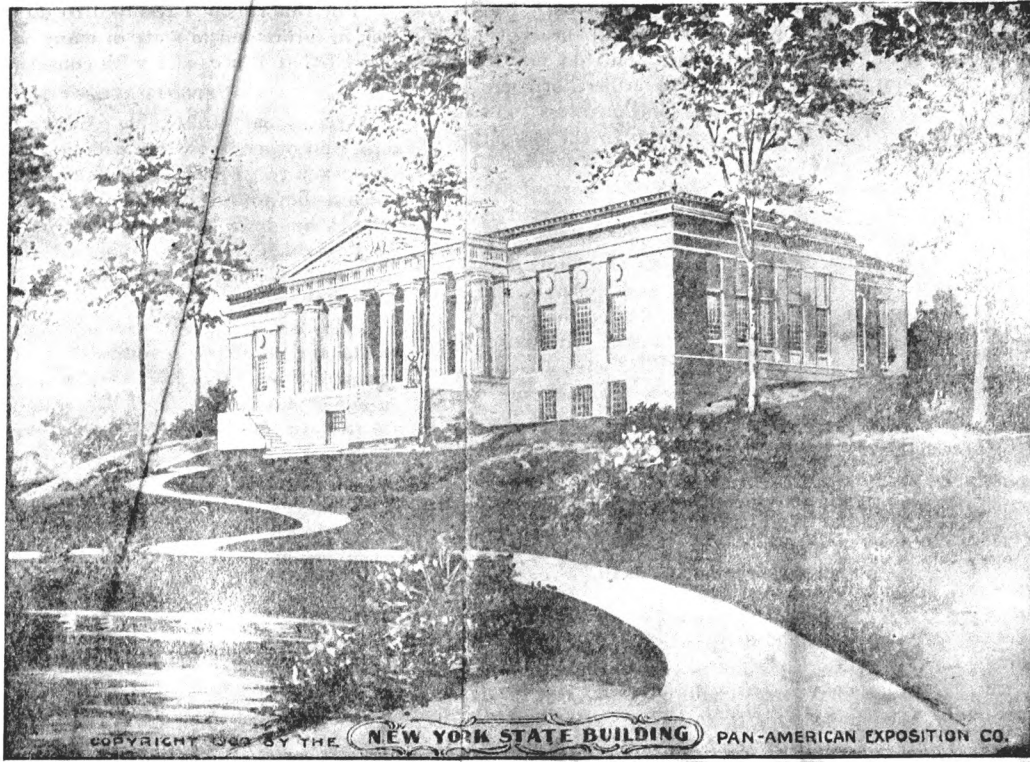
It does seem as if we ought to know, and there are countless thousands of men and women who believe we can know; but those who are not so endowed as to be able to know turn away from those things. Those material, scientific, demonstrable evidences of a life beyond are simply one form of the attempt to utter that ceaseless, mute, appealing, longing, lying in the heart of every one of us. If we turn away from them, if we deny the demonstration, reject the heaven, and shun the hell, we do not, we have not, said anything against the doctrine of the life to come. We have simply said that the symbolic form does not suit us; that that poetic utterance of it is not our own. We cling to the mystery, mute, to the unexpressible still, to that dumb longing that finds no adequate language. If we take the doctrine of the mediator—the cardinal basic doctrine of the modern religion—I think we shall find the same poetic heart and the same mechanical form. Man long ago said he needed a mediator, he needed somebody to get between him and his ideal; his ideal was so high, the consciousness of his own weakness was so intense, so dramatic that he could not approach into that august presence; he must have some one to go between him and it, or he must have some one to purify him and make him fit to enter in. He used to take a

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(Continued on Page 2.)



NEW YORK STATE BUILDING, PAN-AMERICAN EXPOSITION.

On The Death

— OF —

Maj. Chas. E. Richmond,

Who Passed Away January 4, 1901.

BY HIS FATHER, HON. A. B. RICHMOND.

HE HAS GONE.

"To that blest land where the spirit throng
Shall welcome his coming with joyous song
And the home of that weary soul shall be,
A place of rest by the crystal sea."

It was a day of gloom deep and lasting. The chilling breath of winter swept dimly through the darkened air. In a casket before me lay one endeared to me by the fondest ties of parental affection. He was my youngest son, my partner in business, my confidential counselor in all the affairs of life. And as I stood by his casket bowed down with inconsolable grief, and realized that I should see him no more on earth, I thought

"No future hour can rend my heart like this
Save that which breaks it."

He had been an uncomplaining sufferer for a number of months, when at last I saw his stalwart form gradually wasting away beneath the touch of a relentless disease; when I saw that the end was near and inevitable. Then the consoling philosophy and religion of Spiritualism came to my sorrowing heart like a ray of sunlight through a storm cloud, on a sombre landscape enlivening it with the promises of the brightness of future days.

As he lay sleeping in death his face wore a placid expression that indicated perfect rest and peace, it seemed to me as though his voiceless lips whispered to me the very words of Robert G. Ingersoll's dying brother,

"I AM BETTER NOW."

And in this hour of my unutterable grief, how consoling is the proof of the demonstrations of Spiritualism. What to me is the hope and faith of the creeds of today; how weak the evidence they afford of immortality. And how like the baseless fabric of a dream do they seem compared with demonstrated fact of Spiritualism.

Hope in this life so often tells a false and flattering tale, faith so often proves a broken staff that pierces the hand that leans upon it, that in our great bereavements they do not stifle a single sigh from a sorrow burned heart, or wipe a single tear from the cheek of those who mourn over their dead. The terrible doubt that Christian creeds leave in the minds of those who follow to the tomb those they so dearly loved in this life, clouds the radiant sky of overshadowing love with the sombre shadow of oblivion.

Hope and faith may cheer the heart in the pursuits of this life, but Oh! how dreary and insufficient is their testimony of the life to come. Nothing but the proofs and philosophy of Spiritualism can assuage the grief of bereavement, or give assurance of the reunion of a future life when infinite love shall wipe away all tears, pain and sorrow shall exist no more.

And now in my great bereavement what a priceless boon to my aching heart is the beautiful religion of Spiritualism with its demonstrations of a life beyond the grave and a reunion with those I loved so dearly in this life.

"Tis there where the soul may rest,
And the sorrowful heart may sing.
For the heaviest care that mortals bear
Soars away on willing wings.
The spirit of peace is over the land
And love reigns monarch there,
In that radiant clime of the after time
The beautiful land—OVER THERE."

Truths are sometimes hidden so deeply that common minds cannot find them.

There are two things all should learn. First, how to talk; second, how to keep silent.

SOME THOUGHTS ON RELIGION.

(Continued from Page 1.)

goat, and confess his sins in the presence of the goat, and drive the goat out in the wilderness, symbolically representing that the goat carried away the sins. He knew it did not; every man of sense knew it did not. The scapegoat was only a symbol, a poetic form. It would be folly to say that the old Jewish people in the presence of the scapegoat actually thought their sins were laid over upon the goat. When we come to the Christian religion and find a mediator, an atonement, a great sacrifice that has been made for us, it is only the man without poetry and without religion that can take that as literal and believe it divinely necessary and ordained by the infinite God. It was in the first place only poetic; it never was meant by its originators to be positive, formal, final and literal. I can understand perfectly how the idea of a mediator is necessary still. Believe me, there are times when a man stands alone, burdened into depths with the consciousness of his ill deserts, and it is almost death not to speak; he must find somewhere, somehow, some one better than he, into that presence he must come like a culprit and hear the restoring words of love and confidence and forgiveness. No man is strong enough to live alone, no women is secure who undertakes unreluctantly to face the problems of life and destiny. Every man, the strongest and most unimaginative and least romantic of all, knows that there are times when, if he must be dumb and speechless, if he cannot find a listening sympathetic ear, that he is becoming hardened and descending step by step upon the moral plane.

Happy is the man and woman so mated that each is for the other the divine mediator, the priestly confessor. It was the brush of humanity that put that picture on the canvas of history; it was the genius of the human soul that uttered it long ago as a parable, a symbol, an allegory. That same man that was crucified spent his life teaching in parable. He was a poet, and he had poets around him, rude, naked, unpolished poets, and they said of him, so marvelous was his sustaining power, so great his influence to satisfy the pressing, compelling needs of man, that he took a couple of fishes and five small loaves of bread and fed thousands of people. That was the poetic license; that was all. A crude, unimaginative, mechanical people came along and said Jesus took two minnows and five crackers and fed five thousand people. It never was meant that way, and it is the taking of the poetry out of it and transforming it into a dogma that makes it absurd. He went with such healing power into the presence of the sick, he was so much of a restorative and help, that they said of him: "Why, the widow's son was dead and on the way to the tomb, and he came that way and turned back the grave cloth and told him to get up, and he got up and lived again." It was their poetic way of uttering the faith they had in that great man.

There were people with diseases, epilepsy, drunkenness, brains, and frenzied nerves, and he comes to where they were, and calm comes over their troubled spirits, and they said of him, so strange and mysterious was his power, so great and restless, that even the tempest and turmoil of the driven sea sunk to sleep at his word of peace. They never meant that he lifted a magic hand and quelled it; they only meant to say, in poetic and symbolic form, that he did have a power to restrain, to heal to help; but when the poetry dropped out of it and dogma in, and Jesus Christ became the caster out of devils and the resurrector of the dead and the stiller of the tempest, the Christ was gone; they had taken him away and entombed him a thousand times more dead than when they took him down from the cross. He was immortal then, those spear-wounds and those nail-thrusts never killed him. He belonged to the poetic great, to the spiritual life, to the religions of man; he was healing and restoring; but the dogmatists took him and made him a sacrifice which an angry God commanded, and pooled his blood into which sinners might be plunged and saved, and left nothing—nothing in Christ to be admired, or in God Almighty to be revered. It was the entrance of the dogmatic and the expulsion of the poetic.

It is a matter of fact that all of our religions came from the Orient. The western world has never made a religion; it has never been entirely satisfied with the religion that it has adopted. It adopted no one religion, but it made a composite; it deducted various ones and then sought to make that authoritative. By the force of dogma it pretended to say that all this scheme that it had worked out man must believe. It was not an appeal but it was a compulsion. It is just as if a man should be told he must love music, or pursue art, or read poetry with delight; he must do it, and if he were told that, he would despise it all. The element of compulsion destroys the spirit of religion, as it will destroy the spirit of anything. It is enslavement, serfdom, bondage. The soul must be free to choose, to reject, to pursue, or to be indifferent; to be lifted up or let down. If there is anything sacred in this world above another, it is the individuality; the right of independence of a human soul. And having made this composite religion, with the poetry left out, all dogma, all compulsion, it was not then satisfactory, so there have come the changes of reformers, of men that vary and add a little, transpose the terms, give it a new utterance. This is the explanation for the enormous multiplication of sects; this is the explanation for every change from one symbol of utterance to another, and they all with a certain fatuity make the same mistake.

I am persuaded that if Mary Baker Grover Eddy had been satisfied to teach what she felt and believed, if she had been satisfied to teach it in a tentative, appealing way, if she had refused to flounder in the depths of philosophy many fathoms too deep for her intellect, if she had had no personal ambition or pride, and none of her elements of selfish self-seeking, I am persuaded she would have led on a movement such as this world has never seen; but when she inscribes

her name on it, and made one book the on book and casts, by implications, disrepute on all other books, upon all other intelligence, upon all other literature, she simply made the same mistake that we made years and years ago by the viceregerents of God on earth, who, ascending the throne, said: "Henceforth I alone am the proper representative accredited from the court of the skies."

The author of the "Reign of Law" makes Chriele say to David when he attacks her upon the ogmas of her church: "I honestly have never given one moment's thought to the dogmas of my church" and shows that it is not theology but religion that satisfies woman. For the present the multitudes will be satisfied with that acquiescence in the old forms, but men who think, to whom religion is not simply a longing, not simply a feeling, and who are under the necessity of bringing it at last into consistency with what we do know, with reason, that is no longer possible.

I see everywhere the illustration of vicariousness; one suffers for another, and suffers because of another, and suffers willingly and lovingly and divinely. It is the law of this poor world; the mother goes down into the valley of the shadow of death for her child, and they symbolize it by saying Christ went into the valley of the shadow of death for us. I accept the universal law of and the eternal necessity of the suffering of one for another, but do not wait, and will not have a happiness won here or there anywhere by the voluntary and needless suffering of another for me. I will not go to the church or the priest nor to God for a free pass to Paradise. I accept the necessity of vicariousness as a part of the human law and am willing to take my part for another since others have taken their part for me. I say to you honestly that when I think of a mother long since gone, and how she toiled and suffered and denied herself year after year all her life to the very end, and all with a spirit of cheerfulness, with never a complaint, never a murmur, and lived with a smile—when I think of that divine vicarious suffering, of that white-souled mother, it is no detraction of Jesus Christ to say that I am indebted more to her than to him.

OUR SCHOOLS.

ALONZO DANFORTH.

Whatever the point of view from which it may be considered, the Lyceum movement must be sustained. In what I may say I will not deal with exceptions but the general fact that the Lyceum must secure the results for which it was designed.

It can be said that as a means for the education of our children in the phenomena and philosophy of Spiritualism, the Lyceum is the pathway. The guide in this pathway is the teacher who has acquired by actual study the subjects which this movement is to teach the children. An almost universal rule, the teaching is done by any one who is well disposed, has leisure and a desire to assist. Actual business is not considered, for the conductor is glad to engage anyone who will serve, without asking questions as to knowledge of the occasion.

Those who have given their time understand how great are the difficulties under which the Lyceum is conducted and now it is nearly impossible to arouse an interest sufficient to secure methods which are needed. Of the truths of Spiritualism acquired by our children, they ought to be as good as possible. The Lyceum should provide the kind and quality of instruction needful for their guidance through life and ought to make such an impression as to lead them into membership with Spiritualist Societies because of the inefficient methods many who would send their children to Lyceums are induced to send them to the regular Sunday Schools.

In the spiritual growth of every individual there are three well defined stages: Those of childhood, youth and adult life. The life of childhood is to conform; therefore its normal law is obedience and the educational method required is that of imitation.

In youth the effort is to realize the world in terms of one's own personality; its law is "Be thyself" and its method is to search all things.

In adult life the need is for unity with the life of manhood; its law is that of altruism, its educational method is that of service and helpfulness.

Our schools should have as careful consideration in sending missionaries over the country as is proposed by the National Association.

If we are to make the work of our schools permanent, high and universal, we must minister to the motive which is high and universal, and that motive is the desire for improvement, for advancement. We can but fulfill our mission by making the best individuals of ourselves which is in our power to accomplish.

The more individual power a man has the more he can do for the uplifting of his race, if he will. Therefore we will strive for all the inspiring and aspiring influences we can command. The more perfect the individual the greater his possibilities. In the day to come we shall have the Lyceum Herald born of the N. S. A. It should be cradled in truth and nursed by our best thoughts and energies, devoted to the diffusion of knowledge concerning the facts, aims and methods of our Sunday Schools. On its pages should be taught the value of our schools and be an incentive to their more substantial support and vigorous prosecution.

With a determined effort of all our Lyceums let us infuse more of duty in our movement putting away all those qualities that may hinder us in our work. Let us ignore jealousy, scandal and selfishness and do what we consider best, a universal spiritual religion based upon the aspirations of our lives with the desire to live nobly, to do grandly, to learn wisely and to become better men and women.

FACES OF SPIRITS CAUGHT IN A CAMERA.

The story seems incredible, but Doctor Hansmann, who tells it, vows that it is true, and there are thousands of Spiritualists who will believe him.

For years the Doctor, whose headquarters is in Washington, has been interested in occult subjects, and some time ago the thought struck him that novel results might be obtained through photography. He therefore began to experiment in this direction, his special object being to obtain photographs from spirit-land, and after many failures he claims to have met with complete success.

But let the Doctor speak for himself.

"For more than ten years," he says, "I have been trying to obtain photographs of spirits. I first made several experiments with Dr. Keeler, but as I was not in a position to develop the photographs which I obtained in my own residence, I was obliged to have this work done elsewhere, and the result was that the opponents of Spiritualism cast doubt on the authenticity of the pictures and even some Spiritualists suspected that they were not what they professed to be.

"For this reason I resolved to do all the work myself in future and in spite of many obstacles, I flatter myself that I have met with considerable success.

SPIRITS RELUCTANT.

"True, some spirits come reluctantly before the camera, and others, however willing they may be, find it necessary to give me several sittings before I can catch even a dim outline of them. Still the result, on the whole, has been most satisfactory.

"General U. S. Grant appeared to me seven years ago, and placing a sheet of paper on my forehead, wrote thereon:

"'Doctor, I will give you my portrait and you shall make the photograph yourself.' In view of this distinct promise, I tried on various occasions to obtain a spirit photograph of the General, but, though he appeared to me many times in company with other spirits, I was never able to obtain a distinct photograph of himself alone.

"Last June, however, as I was holding a seance with a blind medium, General Grant appeared to me, and I then reminded him that I had not yet received his photograph and I took the liberty of requesting him to keep the promise which he had made me so long ago.

"He promised to do so on the Fourth of July, and I then asked him if he would not request Washington and Lincoln to visit me on the same occasion. His answer was 'They have already decided to accompany me.'

"On the appointed day I waited for the three distinguished spirits in my bedroom, and in due time they paid me the promised visit. I took four photographs, of which the first was a failure and the second contained the face of a lady whom I had once met.

"The third was a distinct success, as it proved to be a splendid photograph of Abraham Lincoln, who was represented as wearing the Stars and Stripes, and in the fourth Washington was seen, though only faintly and do what I would, I could not give his dim features anything like their lifelike appearance.

WASHINGTON'S PROMISE.

"Some time afterward I went again to the blind medium and expressed my regret as being unable to obtain a better photograph of Washington. No sooner had I spoken than I received a positive promise from Washington that he would, at an early date, give me another opportunity to take a better photograph. He even named the exact time when I might expect him. "The 'Father of His Country' kept his word, and I obtained a photograph of him. It shows Washington as he actually is today in the land of the spirits. On that account alone it is of vast interest, though even as a mere likeness, it is, in my opinion, superior to any painting which was made of him while he was alive.

"General Robert E. Lee, I may add, visited me soon after I had photographed Washington, and I also obtained a fine photograph of him.

"Many obstacles have confronted me during my investigation of occult matters, but two mottoes have constantly encouraged me in my work.

"One motto was written by the spirit of Washington on the slate. It reads: 'Perseverance overcomes all difficulties.'

"The other was written for me by General Grant, and its words are: 'Be punctual to the minute!'

Dr. Hansmann's success in obtaining what he calls spirit photographs is causing much comment in Spiritualistic circles.



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METAPHYSICAL.

Conducted By EVIE P. BACH.

LONGEVITY.

The following is from the January 16, *Freedom of Sea Breeze*, Fla., by Helen Wilkins, the editor and publisher.

The one object of this paper, and of everything else I write, is to declare to the people that the power of death is unbroken; that while no savior has arisen from the grave, and no prophet has sprung into life, that there has been a mighty ascension of brain power in the race within the last twenty years, and that among the many things that man has learned in that time, the greatest of them all is a knowledge of his own power as expressed in the mastery of disease, unhappiness and poverty. To master these things is the beginning of the mastery of death, and this will soon be an accomplished thing. The idea was once laughed at, but now there are hundreds of thousands who see its possibilities, and who are looking up with new hope and courage. No sane man wants to die. Ten years from now will see the whole people in full acceptance of this belief, and happy in the simple fact that time is theirs in which to evolve such destinies that most strongly appeal to their sense of the ideal.

Each day finds me stronger in the belief of man's ability to be what he most desires to be; and from this basis of perfectly independent beings, to be able to project such power in the doing as to accomplish successfully every one of his undertakings.

As a growing preception of Mental Science ideas come to me I feel the increase of a strange strength; a strength that I cannot fully describe; it is not really indescribable because of its strength but because of its strangeness. There has been nothing like it in any previous experience of mine, nor — until recently — in that of any other person living, or who has ever lived.

This last statement is founded on what I have read, for I have had been such an experience as I am going through, it would have been recorded somewhere sometime, and the world would have heard of it.

If the tree or plant could become conscious of the new life flowing into it, and of the buds putting forth from it, and of the opening of these buds into flowers, and of the coming forth of the young fruit that keeps slowly expanding and gaining color and beauty, it would represent in a slight degree what I am feeling all the time. The comparison ceases where the tree drops its fruit; since with me the fruit itself seems to multiply out of itself, and to express a perfect maze of the most wonderful possibilities yet to become manifest externally here in our perfect home — this dear and glorious world.

This that I feel is but the commencement of an unfolding out of myself that is endless. The fact of its endlessness fills my consciousness all the time with a peculiar conception of the infinity, it was as if I had achieved infinity, and was resting and simply looking on at the wonders materializing everywhere. I do not doubt but this is the commencement of a life here upon earth that never needs to end. That it may end is possible; what I assume is simply that it may not end. I have seen, and am seeing every day, the possibilities of gathering life in such abundance as to obliterate death. I am only at the beginning of this stupendous seeing. Should I become negative; should I lay down my hope and shut my mental vision to the potency vested in my brain, and thus come within the range of the world's most unyielding foe, I too, would fall a victim to it. Such a thing may not be impossible at this time, I say, but I do not believe it will ever be a part of my record. The staunchness of the Ego, as I feel it; the settled robustness of it; its powerful and constantly strengthening sense of mastery seems, even now, so early in this stupendous race effort, to be an unfailing guarantee of success to me.

EVIE P. BACH.

TRY IT.

Why do we have to live our lives out before we know how to live? Because we have never stopped to think.

In our mad rush to get rich we have let our bodies take care of themselves. But of late man is finding out that he dies too easy and suffers more than is necessary, so has been looking up a remedy.

I find that most everyone, especially those who are fleshy, do not give their vital organs enough room. Sit clear back in a straight backed chair, with chest forward and shoulders back, you can then breathe as deeply as when standing.

Before adjourning your Club or Ladies Aid instead of telling each other all of your family's and neighbor's troubles, — which of course you don't — that you go through some of the physical culture exercises and see how exhilarated and good you will feel; you will find that the muscles that need strengthening will soon be improved. It is fun too, and you will get to looking forward to that ten minutes with pleasure. We try it here in the Advanced Thought meetings and I am getting so that I can run up stairs and do many other things as easy as I could at twenty and I am nearly three times that now.

It is necessary to keep the physical in proper training in order to assist the development of the higher forces in man.

Mrs. P. A. Foote, Lily Dale, N. Y.

FROM THE N. S. A.

Legislation Concerning Mediums.

It may be of interest to your readers to learn that the N. S. A., through the activities of the treasurer and secretary, is busy this winter in seeking to secure justice to mediums in the Districts of Columbia as follows: At the present time House Bill 13,709, includes in its measures, to be acted upon—Sec. 34, which reads as follows:

"That clairvoyants, soothsayers or fortune tellers by whatsoever name called, shall not be allowed to practice their calling in the District, and anyone attempting the practice of such calling as aforesaid shall be deemed guilty of a misdemeanor, and upon conviction thereof in the police court, shall be subject to the penalty prescribed in section 12 of this act."

The section 12 referred to, provides that anyone required to pay a license tax and shall fail to do so, will be subject to fine of not less than five dollars, or no more than fifty, or shall be liable to imprisonment at the jurisdiction of the court, until the fine is paid.

This measure is similar to the one which the N. S. A. treasurer, Mr. T. J. Mayer last year, succeeded in having eliminated from the list in the revision of the tax laws of this district. It is up for consideration again, and we are, with the aid of some of the members of the House, doing our best to again have it suppressed.

Another House Bill, number 13,667—relating to the licensing of mediums to hold seances, is also under consideration, and the N. S. A. officers at Washington, with friends of influence, are seeking to have this bill passed, that taxation will not be a menace to the good work of our mediums here, nor bear too heavily upon them. This bill is to authorize the commissioners of the District of Columbia to prescribe license fees, and make regulations for governing the same and to fix penalties for non-compliance, in the practice of trades, professions and so forth.

If this latter bill is promptly passed, we are sure that the commissioners, who seem disposed to be just, will regulate to license fee of mediums in the District so that it will not prove a burden to them. At present the circles of mediums where admission fees are taken, are held as a bribe for gain, and as such the mediums are taxed ten dollars a week for holding them. One medium in this city has been paying that exorbitant tax while waiting for the matter to be properly settled. We hope to have the bill as mentioned passed, that the commissioners can act upon the subject, as we are assured the license will be reduced from five hundred a year, to twenty-five or thirty dollars a year. The question may be asked, why have any tax, why not have the law impinging upon the rights of mediums to hold circles without taxation, repealed? The answer is two fold, we find that we cannot get Congress to treat the question as that of devolving the rights of individuals concerning their religion, as Congress does not deal with religious matters, therefore we must take the matter upon the grounds of professional work, and the law is that professional people shall be taxed for conducting their business for gain; therefore, it is conceded much better to have the tax brought down to a reasonable figure, that will not bear heavily upon any medium. It is also believed that a slight tax upon the public seances of mediums will do a great deal towards keeping traveling mountebanks, who pretend mediumship, but whose seances are really shows for gain, away from the District. We are using our influence for the greatest good to the greatest number, for we can see that it is better to get the Commissioners and Congress on the side of what we claim to be justice, than it is to so antagonize them that no concession will be made.

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Spirit Message Department

CONDUCTED BY

J. Corden White.

Thomas Ward.

From a true life I wish to reach my sister in the earth form and realize how much it may be to her to receive in this way and to say, I am often with my niece Stella, and will be able to influence her some day. Her Uncle Thomas wants to be remembered to Stella and I believed that when we left the earth life we would go on and on. Such has been the condition that has given me the privilege to meet Charles and William Bowen also Sarah Burtis. The Quaker religion is all right for it is the next door neighbor to Spiritualism. My name is Thomas Ward. To my sister, Lydia Way, at Winchester, Ind.

Pethia Wallace.

From my home in spirit I come to give a greeting to my companion, whom I am waiting for day by day, and to let him know the loved ones are waiting for him on the shore of eternal life. It will be a pleasure beyond measure to him. Your brother John and your kind old mother Miriam and your sister Eliza with our daughter Jane and our grand daughter Lillian Latham are all here with me and only hope our daughter Augusta will sometime receive the evidence that she may know that her child is not dead but living in our life beyond. Her kindness to you George is everything to me and some day she shall receive the reward of a true and loving mother.

George and Charles Weidenhold.

We want to reach our dear mother, Barbara Weidenhold, at Youngsville, Pa., for in the hours of trials of life, she often calls for us who have gone to this life and we want her to know when she may come to this life she will not need to work so hard as she does now. We are with aunt Maggie and also little Eddie. We will take care of him and, mother dear, we do not want to see you worry as you do for it hurts us to see you unhappy when the cares of life should not be on your shoulders as they are. We love you all.

Freddie Vawters.

I want to reach my mother and father in this way. Uncle Will said that he would help me and I know that it will do some good, for in my coming to this life it left mama and papa so sad but I feel for them to receive some message, they would know that I am not dead. It will be appreciated I know and I want them to look into this more and they will find so much that will give them comfort in their own home, Sam'l Gray wants me to send word to his brother I. W. Gray to seek at home if he wants results and I will be near to help. My papa is Lew Vawters and lives at Elwood, Ind.

Urban Smedley.

I want to reach some of the friends in Old England, as there was where I first knew of the life beyond. My love is still with the Lyceum. Some of them I have met in this life that could not stand the strain to come into their spiritual inheritance. I am with my uncle, George Adshad, and I see over this country a number that I knew when I was in the physical body and trust the Spiritualism of the old and new world will make you all closer together and work for the building of the Lyceum in both countries.

Death and the After-Life.

The "Stellar Key" is the philosophical introduction to the revelations contained in this book. Some idea of this little volume may be gained from the following table of contents: 1—Death and the After-Life; 2—Seances in the Summer-Land; 3—The Summer-Land; 4—Social Writings in the Summer-Land; 5—The Summer-Land; 6—The Summer-Land; 7—Material Work in the Summer-Land; 8—The Summer-Land; 9—The Summer-Land; 10—The Summer-Land. This enlarged edition contains more than double the amount of matter in former editions, and is enriched by a beautiful illustration, illustrating the formation of the spiritual body of a departed soul. Price, 30 cents. Cloth, 50 cents; postage 5 cents.

Clark, and their Earthly Victims.

Being an explanation of much that is false and repulsive in Spiritualism, embodying a most important recent interview with James W. Wallace, a resident of the Summer-Land. Cloth 35 cents; postage free.

Fountain: With Jets of New Meanings.

Illustrated with 142 Engravings. The contents of two chapters, viz. XIII and XIV, in this book brought down upon Mr. Davis the alarming charge of "Recantation." But while the criticisms on the errors and extremes of many in the ranks of Spiritualism are conceded to be just and timely, the charge that the author had "gone back" on the spiritual facts and principles is seen to be without foundation. It covers a wide range of topics, including much-needed lessons upon the Mission and the Work of the Spiritualist, the Essential Condition of Human Progress; of Advancing Civilization; Claims and Rights of Labor, of Women, of Indians, of Children, and of the Unfortunate and Vicious. Cloth .75; postage 6 cents.

LILY DALE NEWS.

It has been very quiet at Lily Dale since the last issue of THE SUNFLOWER. The principal thing now is the ice and fires. While these are two extremes, they seem to come right together.

Two large ice houses are filled each winter and several hundred cars of ice are shipped to other points. So far, the prospects have not been encouraging. A few cold days, then a few days of warm weather but with the present cold spell it is hoped that the harvest can be completed.

Saturday January 26, at 6 p. m. we were again startled by the cry of fire and all rushed up the street with pails of water, chemicals, etc., to find the blaze in the residence of Mrs. Jones, corner of First Avenue and Cleveland. It caught by some unknown means in a room which it is stated has not been used since camp. Smelling smoke, Mrs. Jones investigated to find the room full of fire and an alarm was immediately sounded on the bell at the auditorium. Two charges of a chemical and a little water subdued the flames without damage outside of the room it started in.

A FIRE DEPARTMENT

has been organized and about \$100.00 in cash is now in sight with some prospects of a practical system of fire protection being secured. The Officers are T. J. Skidmore, president; J. F. Withers, vice president, W. H. Bach, secretary and E. L. Griswold, treasurer. A double action force pump has been purchased which is now on the way and will be mounted, if it proves effective, on runners for the winter and wheels during the summer. This will throw quite a stream of water on a fire and with the aid of the chemicals we now have and some hooks, ladders, axes, etc., it is hoped we can secure quite an effective fire protection. Every cottage owner should make a liberal donation to aid this effort.

VISITORS.

Mrs. A. C. White's sister and husband visited Mr. and Mrs. White at the Leolyn House. Mrs. Kelsey enjoyed a visit from her daughter and husband. Miss Ayer made a short visit at Mrs. Enches. Mr. and Mrs. C. N. Wilcox spent a few days on the grounds. They have sold their Dunkirk hotel and it is reported they will again make their home here. Mr. W. will go on the road. E. L. Griswold spent a few days at home. A. Y. Mr. Page is away on a short visit.

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MAX GENTZKE, West Point, Nebraska.

BY W. H. BACH.

Last spring Mr. Eddy kept writing me that I must look out for myself as there

Get up a Club for The Sunflower. Page 6.

The Sunflower Publishing Co, - Lily Dale, N. Y.

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W. H. BACH, Editor and Publisher.
EVIE P. BACH, Assistant Editor.

LILY DALE, N. Y., FEBRUARY 1, 1901.

SPECIAL NOTICE.

If you receive a copy of The Sunflower and are not a subscriber, it is an invitation to become one. It is published on the first and fifteenth of each month at 50 cents a year. Send your subscription today--tomorrow never comes.

46

is the number of this issue of THE SUNFLOWER. If the same number is on the colored address slip, it indicates that your subscription expires with this issue and you should send in a renewal if you wish to receive the paper without missing an issue.

DEATH OF QUEEN VICTORIA.

The most notable event of the present generation is the death of Queen Victoria. Probably no one person since the days of Alexander the Great has had such a widespread influence upon the history of the world and the rise and fall of nations and customs as this one Monarch.

England, it is true, is a very limited monarchy, yet Victoria has had a great influence in all that the British Empire has accomplished and its attitude upon all momentous questions. Her strong abhorrence of war has doubtless kept off the great European war that has been prophesied, so often and the embers of which could be fanned into a flame at almost any moment.

While England has had a war on her hands most of the time since Victoria has occupied the throne, they have been of minor importance with one great exception, the Crimean War. This war nearly broke her heart and she suffered in mental anguish almost as much, if not quite, as her soldiers at the front.

She has always been a friend of peace, notwithstanding the fact that her position was such that she had to keep an army in the field continually. At the Council of Trent, she was a powerful influence for peace and it is doubtful if her influence had not been so strong if we would have gotten the Alabama claims settled so readily as we did. In fact, it is to her great desire for peace that many a European difficulty was settled without recourse to war.

Victoria was closely connected with many of the Royal Families of Europe. Her personal influence with Emperor William was such that she plainly showed him his mistake when he sent his telegram of condolence to President Kruger and avoided a serious complication with England.

Was Victoria a Spiritualist? That question has been answered most positively in the affirmative, but with what evidence is hard to determine. It has been claimed that her page, John Brown, was a medium and through his organism she used to consult the Prince Consort on weighty questions as well as on other matters. Be this true or false, she certainly showed a vast knowledge of that which was considered the thought of the times and in her intercourse with the people of the world, showed that in all her actions she was governed by the religion of charity.

Victoria's death means much to the English nation and much to the world. King Edward VII. will have a difficult time to govern the nation. He will have the love of the English people for his mother to overcome and his wild actions of past years will continually be a menace to him in his reign; but the people will doubtless come to the support of their king if his actions are tempered by that love of justice and unity which tempered the reign of his illustrious mother.

Sixty-three years is a long time. It means that two generations have lived and died, that none know of the reign of other monarchs, that the present king must be compared with the reign of his mother and that in death all errors will be forgotten and nothing but the kind acts will remain. Her tears over the

death of her soldiers, her loving messages to the bereaved families, her charities and kindness in distress, those will remain, while all that has made the Queen out of the woman will be forgotten.

Let us hope that the reign of Edward VII. will be such that when his time comes to lay down the reins of government he too will bear the blessings of the civilized world.

MRS. NATION AND

THE KANSAS SALOONS.

During the past few weeks the daily press has teemed with accounts of the outrageous conduct of one Mrs. Nation. It seems that she, taking the law into her own hands, has decided to stop the saloonkeepers of Kansas from selling liquor.

Her method was slightly novel. It consisted in entering the saloons and breaking furniture, mirrors and other contents of the place. Why the saloon keepers permitted it is a conundrum! It is always supposed that in this country personal property is the individual possession of the owner and a person who wilfully or maliciously destroys it is subject not only to the laws of the land but the owner can then and there take vengeance, or at least take steps to protect his property even to the extent of depriving the attacker of life if necessary to protect his property.

Certainly we would not permit any fanatic to enter THE SUNFLOWER office and destroy our machinery, no matter what the provocation. We would defend it and there is no more excuse for these fanatics attacking the property of saloon keepers than there is in attacking the property of a grocery keeper, a hardware merchant or a printer.

It is argued that the saloon keeper sells that which is injurious to the people. That may be true. But if he does, why do people permit it? If we attempted to sell poisons we would soon be behind the bars because the people are opposed to the sale of poisons. If the woman's Christian Temperance Union wishes to spread temperance they should go at it in the proper way and then they may possibly accomplish something.

Extreme measures never succeed. The extremes entered into by that organization have been more detrimental to the cause of temperance than they have accomplished good. Many prominent workers in the temperance field have said that their work in that line had been seriously interfered with by members of the W. C. T. U. on account of their extreme and impractical ideas.

The liquor question, like all other questions, must be handled in accordance with the ideas of the people at large. No law that is opposed to popular opinion has ever been a success and never will be. It requires the cooperation of the public to enforce a law. If you don't believe it, try to secure a conviction under any law that is opposed to public opinion.

In South Dakota, they had a prohibitory law. It was very strict. Did not permit a person to buy, sell, give away or have in their possession, except for medical purposes. But liquor could be bought anywhere. Boys could go into a drug store and buy a "spirit thermometer," which being interpreted meant a bottle of beer. One of these druggists was arrested and with a bottle of liquor was brought into court.

Now for the difficulties. No person is compelled to testify in court to a thing that will make him *particeps criminis*. It was therefore impossible to prove that the liquor was sold. Under the statute the witness could decline to answer for if he said that he bought liquor there he could be prosecuted for a violation of the law. A bottle of the liquor was brought into court. No one could be induced to swear that it contained beer. Finally, after a "deadlock" was threatened, the judge called for a corkscrew and opened the bottle, tasted of it and announced that "This court takes official cognizance that the liquor in this bottle is beer." Even then the evidence was not sufficient to convict.

Persecution never gained a point. It has always reacted upon the persecutors. The actions of Mrs. Nation will react upon the W. C. T. U. and their work will be made harder than before on account of it. Besides, they will be likely to lose a member of their Association for if she continues, Mrs. Nation will attempt to demolish some place where the owner will exercise his legal power of protection and there will be a funeral. No jury in the land would return an indictment in such a case.

Let us have temperance but we can never get it by lawlessness. Two wrongs never made a right.

LICENSING MEDIUMS IN THE DISTRICT OF COLUMBIA.

With all due respect to the officials of the N. S. A. THE SUNFLOWER must object to the plan formulated by them and set forth in a communication published in another column.

The step that is being taken, will, in our opinion, work to the detriment of Spiritualism if it is carried out. Spiritualism is a religion or it is not. If it is, and we have claimed the benefits of the religious laws of the land, the accredited representatives of Spiritualism are just as much entitled to the protection of the laws as any other denomination and our mediums are the accredited representatives of the people as much as clergymen of orthodox churches are.

The communication alleges that it is better to let them place a small license fee on mediumship. In other words, put it on a par with any "puppet show." We emphatically protest against any such compromise. When the officers of the N. S. A. accept such a compromise, they, as representatives of the Spiritualists, accept it for all of us. Now what will be the result of accepting a "small license fee?" It will be a virtual admission that we acknowledge its justice. That we agree that our mediums should be placed on a par with any traveling show that comes along.

Suppose that a proposition was made to license an evangelist! what a holy howl would go up from the ranks of orthodoxy! "Not much!" they would say, "You shall not license our ministers!" As Spiritualists we should say the same. We should emblazon on our banners: "Millions for defense but not one cent for tribute." That is the style of America in all matters. We will spend millions to maintain our rights but not one copper penny to buy off an oppressor.

Again we must differ from the last clause of the article. We do not believe it will prevent the entrance of "traveling mountebanks." They are just the people who can afford to pay a license. These people travel over the country, taking in more money in a day than the majority of our genuine mediums do in a month and not only that, they take in the money of Spiritualists as well as the others.

Very few cities of any size but have had a visit from the traveling mountebanks giving the names of Alexander Hume, Dr. Charles Slade and Kate Fox. When they go to a city, they usually take in the Spiritualists. The very Spiritualists who can not afford the ten cents to attend our regular meetings will pay these people from fifty cents to one dollar to see their shows.

No, friends of the N. S. A., do not compromise with them on the license question. Never admit that they have a right to charge it. Let us claim all the rights of any denomination and we can get them. There is no use quibbling. What we must do is to go to the fountain head. We must make a test case of the matter and the we will show the people that we have rights as well as others.

NEW YORK STATE SPIRITUALISTS! WAKE UP!

"ALBANY, January 24—Senator Wagner introduced a bill in the upper house yesterday, which will drive several Bufalonians into new fields of livelihood in case it passes.

The measure created a new section to be inserted in the Penal Code, reading as follows:

"A person who practises clairvoyance, palmistry or fortune telling by any art, device or method, whatsoever, is guilty of misdemeanor."

"If this bill had been introduced and passed some time ago and rigidly enforced in Buffalo one John Ryan, formerly police captain, might still be in command of the precinct over which he ruled."

The above, quoted from the Buffalo News, is a sample of legislation that is attempted every time the legislature of any state meets. Why do not our lawmakers confine themselves to the things that require their attention instead of interfering with matters that are none of their affairs.

All of these lines of thought that are classed under the heading of "fortune telling" constitute the positive belief and as such is the religion of the person professing it. "Fortune telling" consists of telling by any process whatever, the events that are likely to take place in the near or distant future. When the weather bureau undertakes to foretell the weather for the following twenty-four hours, it is telling fortunes. When a man on the Board of Trade undertakes to

(Continued on Page 7.)

AMONG THE LATER BOOKS.

We fill orders for all Books reviewed in this column.

THE ARENA

for February has some very interesting articles. The following is the table of contents:

Theological Views of a Layman, Edward A. Jenks, A. M. The Political Aftermath, T. F. Hildreth, D. D. The Merchant Marine and the Shipping Bill, Walter Macarthur. Laying the Foundations for a Higher Civilization, B. O. Flower. Vibrations, Waves and Cycles, Rev. Joseph S. David. The Criminal Negro, France A. Keller. City Ownership of Street Railways, Prof. Frank Parsons. Editorial by B. O. Flower. Book Review.

THE ALLIANCE PUBLISHING CO., Life Building, N. Y.

MEDIUMSHIP EXPLAINED.

This pamphlet, the production of Mr. E. W. and Mrs. M. H. Wallis, of England has recently arrived. It is neatly printed, and trimmed so that it overcomes the American objection to most of the English books. As a work on Mediumship, it is entitled to the highest praise. Not content with taking their own knowledge of the subject, they have compiled the most complete record of such matters as could be found, and that emanated from the best thinkers in the world. This makes the book of particular value. The following subjects are taken up: "The Sacred Office of Mediumship; What is Mediumship; The Effects of Mediumship; The Phenomena of Mediumship; The Difficulties and Delights of Mediumship; The Different Phases of Mediumship; Psychical Susceptibility and Mediumship; Biblical and Modern Mediumship." Surely, these topics, handled in a practical manner, are entitled to a careful reading by the public. 96 pages, bound in stiff covers, 25 cents.

WISDOM OF THE AGES

by George A. Fuller, is a late production of the *Banner of Light* Publishing Co. It consists of a series of messages coming by automatic writing through the mediumship of the author, or more strictly speaking, the compiler. It teaches the universality of all life, the enlightenment of the people and the emancipation of the race from superstition.

Its manner of production is thus described in the introduction by Susie C. Clark: "On the morning of June 4th, suddenly and without warning, a peculiar pricking of the hand and arm, with

a strong impulse to take his pen, resulted in the transcription of the first chapter in the volume and followed an hour or two hours later by succeeding chapters. At interval during the current summer, though busily engaged in other absorbing duties, the volume grew, page by page, until the ancient teacher and revelator himself pronounced the *Finis*.

It is well worth perusal for its novel features, if a person does not accept any of the Spiritualistic doctrines included in its production and teachings. Price, \$1. cloth, 212 pages.

MARY MELVILLE THE PSYCHIC

is the title of a volume lately published by the Austin Publishing Co., Toronto, Ont. The story takes up the wanderings of a family, the head of which, as well as one of the daughters, the heroine, was a pronounced psychic. The phenomena consists of remarkable demonstrations of mental force, and the entire book is filled with wisdom that comes from the mouth of a mere babe. George Melville, the father, is a dreamer, and his life is wrapped up in the child. Many of the more common and some of the finer manifestations of psychic phenomena are discussed in a practical way and all worked into the story. 268 pages, paper, 75c; cloth, \$1.25.

THE DESTINY OF AMERICA

and the Future of the Anglo Saxon Race, is the title of a pamphlet issued by the El Dorado Pub. Co., Indianapolis, Ind. Its prospectus claims that it was written by Jonathan Hollingsworth while in a trance. The vision gives what purports to be a scene in the future of America, and is an interesting little volume. Price 30 cents.

NOTICE.

N. S. A. Contributing Membership.

Contributing membership in the N. S. A. is obtained by paying one dollar a year, or as much more as any one desires. A certificate receipt will be sent each contributor by the Secretary, and the following books, according to the choice of the contributor: "Violets," a dainty booklet of poems; "Whither the wind bloweth," a psychical novel by Arthur Venner; and "Christianity as it was before the Apostasy." Those wishing to purchase the above works, can do so by sending to the N. S. A. Headquarters: twenty-five cents each, or the three for sixty cents.

MARY T. LONGLEY, Sec'y. N. S. A. 600 Penna Ave., S. E., Washington, D. C.

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This department is conducted to assist our public workers to keep in touch with each other and with the people. Send us notice of your engagements or any other items of interest. Secretaries of societies are requested to send short reports of their work. Full name and address must accompany every article intended for publication.

CORRESPONDENTS will please remember that THE SUNFLOWER goes to press and is mailed the day it is dated. In order to ensure insertion communications should reach us two days in advance and if of any length, earlier than that.

C. M. Cole has our thanks for clip pings sent.

Frank T. Ripley has the Sundays of February and March open for engagements. Address, Oxford, O.

Mrs. Mary A. McFarland has been speaking and giving tests at the Spiritualist Hall on Lacock street, Allegheny, Pa., and is meeting with good success.

Mrs. J. W. Kenyon is lecturing in Milford, Mass., and will be in Marlboro Feb. 12 and 26. She has open dates in April, May and June. Address, 95 North street, Fitchburg, Mass.

Mrs. R. W. Barton is meeting with great success in her work in Rochester, N. Y. D. B. Jimerson, the Indian medium, made a visit to Rochester recently and they speak very highly of his work. Mr. and Mrs. Josslyn have been sick with influenza but are recovering.

A year ago we made a special offer of three months for ten cents. Some of our subscribers have been sending us that amount and renewing every three months. We hereby notify all that no more ten cent subscriptions will be accepted after February 1.

I. O. Brown writes very flatteringly of the work of Mr. W. J. Erwood, at Wheaton, Minn. Mr. Erwood seems to be a very earnest worker and full of push and vim. He can be addressed for engagements at 87 Summit Avenue, St. Paul, Minn.

If you want to know when your subscription expires it is not necessary to write us. There is a number on your colored address slip, and at the head of the first column on page 6 is the number of this paper. This issue is 46. If your number is less than 46 your subscription has expired. Two copies are sent after expiration, and then the paper is stopped. No bills are sent for subscriptions.

BUFFALO ITEMS.

J. W. Dennis is lecturing for the Buffalo Spiritual Church Society at present.

Moses Hull is engaged at the New York Central Camp at Freeville, N. Y. for two weeks in August.

Mrs. Lewis Chase is pastor and test medium for the Buffalo Spiritual Society and has crowded houses each Sunday.

Frank Rice, an old and ardent Spiritualist departed this life from the general Hospital in Buffalo, January 20, 1901.

Willard J. Hull of the Light of Truth, of Columbus, Ohio, will speak for the First Church Society on February 10, in absence of Moses Hull who goes to Wisconsin to attend a State Mass Meeting.

President E. J. Chase of the Buffalo Spiritual Church wishes to call attention to all who may visit Buffalo during the Exposition, that their Hall at the cor. of Main and Mohawk St., will be open all Sunday afternoon and evening to welcome any who may choose to call and that the meetings will be held all summer without fail.

On Sunday, January 13, at the Buffalo Spiritual Church Society's Hall, Mr. W. V. Nicum lectured on "Egotism of Man" and Mrs. C. Lewis Chase followed with tests, to the largest audience the society has had. Standing room was all taken up. These meetings help to build up the good work by such speakers as W. V. Nicum and J. W. Dennis. Mrs. C. Lewis Chase with her tests bringing back the many friends and giving their names is sure to fill the hall at each meeting.

Behavior is a mirror in which each one shows his image.



YES, it did snow a little; but when SUNFLOWERS blossom all winter, as they do at Lily Dale, N. Y., he thinks a bicycle is not out of season in a snow storm. Some of his friends wanted to know why he did not get a model bicycle. He told them he wanted to be like THE SUNFLOWER: way up. It turned the laugh his way and he immediately added a number of names to his list. Read the offer he made to them on page 6.

Mrs. Ida Hushaw of Huntington, Ind., had a dream the other night about her brother, W. H. Fullhart, who lived upon his stock ranch in Custer County, Nebraska, near Broken Bow. In her vision she saw him struggling with an assassin who sought his life. It was a fight to the death, and occurring as it did in a field at a considerable distance from the house, was seen by no one save the sleeping woman nearly one thousand miles away. She watched its evolutions, as she explained afterward, witnessing every movement, every detail of the combatants' personal appearance and dress, the very expression of their faces, as distinctly as though she had stood beside them. She saw her brother grow weak in the grasp of the stronger man and finally succumb. And then—

With a scream of horror she sat upright in bed. A cold perspiration had broken out on her body; she was trembling and on the verge of nervous collapse. Calling the other members of the household about her, she related the details of her horrible nightmare.

Two days later Mrs. Hushaw received a telegram notifying her that her brother had been murdered.

This was followed by a letter setting forth the facts with greater minuteness. Her brother's skull had been crushed with a hammer, it said.

The assassin of her dream had used a hammer.

DATES THE SAME.

A careful comparison of dates showed that, allowing for the difference in time between the two points, the murder in Custer County, Nebraska, and the dream in Huntington, Ind., were coincident almost to the minute. Other points of similarity were noted. Mrs. Hushaw saw her brother fighting in his shirt sleeves, having removed both his coat and overcoat, which lay upon the ground beside him. This was verified by those who afterward visited the scene of the conflict. She observed that he wore a cap and blue ducking trousers, which was also confirmed by later advices.

Thus far does the woman's vision coincide with the circumstantial evidence adduced by the State, but her fantasy had other ramifications which at present seem at variance with the facts. For instance, it appeared to her that her brother's assailant was a veritable giant, more than six feet tall, that he was light complexioned, with light hair, eyes and mustache. The man who is charged with the crime is short and dark.

Mrs. Hushaw, in her phantasma, spoke with her brother. In the illogical way that persons act in dreams, he ceased his struggle for a moment, and, stepping toward her, told of some money he had buried in a tin can under the flooring of a stable, describing the exact spot where it could be found. He then returned to engage the giant in combat.

As a result of this feature of her dream Mrs. Hushaw sent her trusted counselor-at-law, Mr. J. S. Brannan, an attorney of Huntington, to Broken Bow, to dig for the cached treasure, and he has executed his commission faithfully, though fruitlessly. Thorough excavation underneath the stable failed to disclose the buried money. Indeed, there was no sign of the ground having been broken there. The earth surface was crusted with the tough sod of prairie grass peculiar to the section. Thus Mrs. Hushaw's vision seems to have been in part a true recital of events, and in part a fantastic vagary.

MENTAL TELEPATHY.

Dreams of this kind, wherein incidents are revealed coincidentally with their occurrence at some distant point, are by no means unique in the annals of psychic phenomena. Camille Flammarion, the French scientist, in his book, "The Unknown," cites over two hundred well authenticated instances of such mental telepathy. Indeed, the daily papers recently chronicled a case of this kind at Hot Springs, Ark., which is less remarkable than the foregoing only because the dreamer and the person dreamed of were separated by distance less great. Mrs. John Linen suffering with what is believed to be a fatal malady, in the Catholic infirmary at Hot Springs, dreamed she saw her two daughters die; that she saw them placed in their coffins, and the vision faded only when the caskets were carried out to be placed in the hearse. Several friends detailed to carry news to her were horrified to hear her exclaim upon her approach: "No need to tell me; I know my daughters are dead and buried." Both young women had died very suddenly, and the mother did not even know of their illness.

"Dreaming is not alone the cerebral

dissipation which accompanies the physical relaxation of sleep," says Flammarion. "Nearly everybody has had a dream come true, and premonition in sleep reveals itself later in reality. There can be no doubt that the hours passed in sleep are hours of repose, of repair of vital powers, of tranquillity both for the brain and for the limbs, but they are not dead hours. Our intellectual faculties remain in activity, with this essential and vital difference: That is our unconscious self which is now in action and not the conscious powers of the working state.

"Being thus passive, the faculties place us more at the service of psychic evolution and of telepathic sympathy with minds that are wide awake, even though the latter at a distance from the passive receiving end of the telepathic circuit.

"Such instances prove with certainty that human beings are endowed with faculties yet unknown to us, and hint at a vast, bewildering realm which has been very little explored."

He speaks of the dreamer's brain as a "complicated intellectual machine, left running without a governor."

Buffalo Evening News.

New York State Spiritualists, Wake Up!

(Continued From Page 6.)

foretell the price of wheat for the next day, month or year, he is telling fortunes.

What a farce the existing laws of the land are. A body of men go to the capital city of the state or nation and there enact a lot of laws that are not wanted by the people and in most cases are totally uncalled for. Each representative has a pet scheme that he wishes to put through. The only way he can get it through is to pool issues with some other men who have pet schemes to float. Then it is "you tickle me and I will tickle you." In other words, you help my scheme and I will help your scheme.

But Spiritualists, what are you going to do about this. Let it become a law and you will make all of your mediums more criminals than they are now in the eyes of the law. If you can't do anything else, write to your representative and protest against it. Where is our State Association? It should be heard from on this topic.

A WONDERFUL MEMORY.

Champion Pillsbury, who exhibited in Erie recently, must belong to Senor de Oxides' circle, for no one but a psychic or one who had some special gift could have such a phenomenal memory.

It may be he is a Spiritualist and instead of one "control" he has several who work together harmoniously so as not to cause a pow wow.

Whatever his power, he shows a wonderful strength in his memory tests. Such little items as repeating thirty words given him by an audience, in the order given, then backwards, are too small to mention. He plays at one time ten games of chess or checkers and a game of duplicate whist.

The chess boards are arranged in a row each numbered, then the champion seats himself at his whist table with his back to the boards. As he plays away at his whist he concentrates his mind on the chess boards and as the player at No. 1 makes his move and calls it, Pillsbury calls his move which the player makes for him. So on down the line of all the boards, each player calls his move and Pillsbury sees the board in his mind and is ready for his move. If this were only done with one or two boards it would not be so strange, but such powers of memory work are not seen every day. The champion is but 28 years old and has been at this work since he was sixteen.

—North East Sun.

Great men make great occasions.

To be a gentleman does not depend upon the tailor or the toilet.

Truth cannot be soiled by any outward touch more than the sunbeam.

If a thing is worth doing, it is worth our best effort.

A rotten apple injures its companions.

Never sacrifice the substance for the shadow.

Two good physicians; labor and temperance.

All wickedness is weakness.

Nothing is trouble that we do willingly.

One is never alone when associated with good thoughts.

A laugh is worth a hundred groans in any market.

What a person does is a test of what he is.

An empty vessel giveth a greater sound than a full barrel.

The chief source of all happiness is in making others happy.

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MRS. J. C. HOWARD,
Clinton, N. C., Feb. 1st, 1900.

Dear Dr. Loucks—I can truly say that your treatment cured me when everything else failed. I know I would not have been alive if it hadn't been for your treatment. I can say that and tell the truth. I feel that I cannot do enough for what you have done for me. I am ever your friend,
MRS. DAVID CLIFTON,
Clinton, N. C., Oct. 10, 1899.

Mrs. Lottie M. Farrington says: Dear Dr. Loucks, God bless you and prosper you. I cannot find words to express my gratitude for what you have done for me. 252 River Dale St., West Springfield, Mass.
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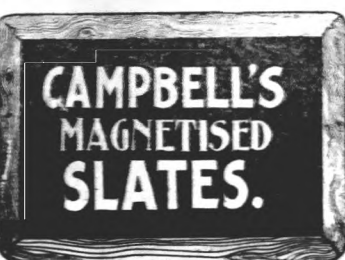
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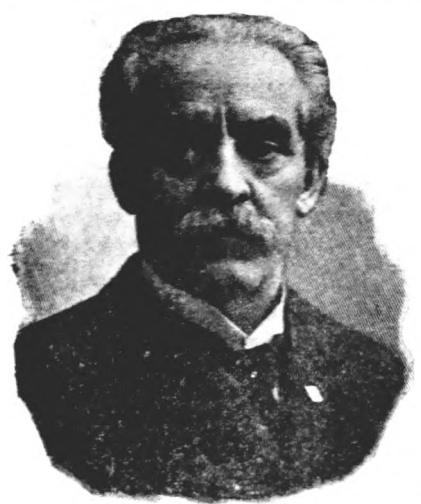
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