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THE WAR OF WORLDS.

BY STELLA B. CASE.

CHAPTER V.

WARRING INTELLIGENCES.

We stand by a flowing river,
We look on its placid sea;
Strong tides of life that flow forever,
Past deepening banks of Eternity.

Man weaves from the invisible a tangible web of thought, draws conclusions and acts therefrom according to his perceptions regarding the conclusions drawn. Nature is a storehouse that after storing the conclusion receives as interest the force that originates in the usage of those conclusions. There are other conclusions drawn that conflict with the force of the former and need the strength of man's work to aid in the unraveling. It is with all force either spiritual or physical. In the process of man there is found need for certain physical forces, necessary to further advancement. There is formed by this need a channel that through the susceptibility of some mortal, material food is drawn to aid the spiritual in further progress. When the spiritual draws from these sources the individuality of the person who unconsciously aided in the transference is stamped like an image upon the spiritual force, but in later stages becomes effaced by constant progress. Many times when these forces reach out to receive they find a barrier that for a time is insurmountable; forces seek a channel congenial to thought through which, like the tides of the ocean, it ebbs and flows.

The united forces consume the elements as the flower draws from the ground, nutriment, from the light, color, and from the atmosphere, fragrance. Thus we of this century are one link in the chain of linked individualities and from us can the forces draw with whom we are linked by nature's affinity.

We live in worlds that are individualized by waves of our own magnetic personality. It is constantly changing as our conditions change, and we are receiving newer elements as we exchange and throw off the old. Our individual world comes in contact with the individual world of others and creates, oftentimes, a perpetual strife or war of worlds. The current of electricity thus formed finds a force which it assimilates. Mind forces and spirit are constantly at war with each other and yet the harmony of their relationship is apparent in the evident union of forces. The strife consists in the evident supremacy of one over the other. Mind is supposedly the controlling element but when force governs mind as it at times is liable to do, for instance, when man desires to overcome some objection that judgment and reason abjure and use what forces he can summon to surmount the barrier and perchance force, mind abhors and rebukes the conditions rebelling against the supremacy, whilst spirit lies dormant but wholly alive to the keenest affliction. Then again spirit may become master, reaching out beyond the acknowledged senses, it catches through the natural vibrations of electricity some new truth and presents it to man's reason for inspection. Mind repels the truth, fearing lest some finer nerve has become strained that there is danger of losing its supremacy or balance. Force repels the truth because of the original strife. Mind force and spirit are thus related, while the soul, the component of man, is the power that wonderful in its workings and beautiful in its unfoldment represents all that is perfect in the construction of man.

From the soul is radiated love, sympathy, harmony, faith and contentment. From the soul, the life Ego of man, we get all that is pure, virtuous and ethically splendid and it is in the soul that all good originates. There is no contention, no strife between the soul and the forceful attributes of man; for the soul is constantly in communion with the harmonious elements of the vibrating worlds around it. It seeks and finds only the best that nature gives to her products. The stronger the soul, the better is man and the more powerful is his love.

Al soul, thou great and mysterious self,
Wherein love hides, — the playful elf:
Canst thou seek some channel new
Wherewith a soul can mate with you?
And mated give to this world of ours
A love so great as to exceed man's powers?
Canst thou throw off the yoke of mind
And in thy freedom a great growth find?
Or art thou bound in thy prison cell
To aid growth in its mission well?
Or dost thou wish for a freedom gained

To revel in a field far famed?
Oh no, my soul, thou seekest here
To gather growth from the meadows near.

CHAPTER VI.

QUESTIONS AND ANSWERS.

As life develops, man becomes a power;
So great indeed that one mystic hour
Of hidden worth, brought to birth,
Will yield fields of knowledge and wisdom dearth
With wondrous jewels to deck life's bower.

Q—Where does man live before his birth?

A—Man is a conglomeration of molecules of matter, a form of inherited tendencies. He lives in a changing world that he partakes of thought the invigorated aura of Nature's children. His desires are inherited diseases growing through ages of constant excessive brutality. Man lives in these conditions before birth.

Q—When was man germinated?

A—Man was germinated by the action of planetary systems. There was formed an atmosphere of protoplasmic life that as the cohesive atoms condensed, formed Adam. This was incruited in a chrysalis of vegetable matter called Eve. For several ages this chrysalis grew until by the divine process of evolution man was formed.

Q—When does the foetus of man begin to grow?

A—In the concocting of the human soul and intelligence the seeds of life were planted that descended from ages of cast off force. Man begins to grow when that force is clothed with activity and energy.

Q—When does man leave off growing?

A—Man leaves off his growth when he throws off his physical conditions but spirit grows forever.

Q—When does mortal leave off force material and take on spiritual?

A—When he becomes a part of the divine creativeness of the supreme power. In progress man takes from the source of life, which exists as much in material laws as in divine laws and is infinite, porous to all change and descriptive of all development.

Q—Why is man a factor?

A—In the structure of God's sphere of life each wave of spiritual vibration and electrical vibration contains a certain number of protoplasmic particles of formless intelligence, each existing as a force individual in the building of the human structure. Several thousand of these forces form one molecule. All forming construct one human divine and infinite, which is a factor as necessary to divine force as the force itself.

Q—Why does man grasp for knowledge?

A—We live in fear for doubt winds us in its coils like the cobra. We grope in darkness. We see ahead a star. We hasten on that we may receive the light. That star is knowledge. Receiving strength and light we desire more and in the light of that wisdom seek for more.

Q—Why is man a part of force?

A—Man evolves forth mind matter and finitism and as a factor must be united with other factors to form one whole.

Q—Why is man a power in space?

A—Man is a power because through man power originated. Man was evolved from the constant change of atmospheric conditions. Molecules of matter adhered to the Ego cast off by the wave of spiritual essence, which like the lava emitted by volcanoes adds to the earth a crust and forms one layer to the many.

Q—When man passes the change called death, where does the Ego exist for several years?

A—At the bondage place where man material existed while on earth. Man's environments while in formed life, chains his forces to material desires, material hopes and material loves. He has no desire to forget or to ascend above. The pleasures of material life are still as real as when he was in occupancy of the physical form. In that length of time a chemical decay takes place in the form all conditions having been absorbed that in space were fixed by physical magnetism. The spirit then has no weights attached to hold it to the material world. Man's spirit forces have condensed and thus his growth has commenced in the world of force.

Q—Where is God?

A—God is in each breath man draws. God is in each breath brought to mortal vision by the divine process of change. God is the soul of man, is conscience, brain and spirit force. God is in all, is everywhere, is a part of us and is a part of everything containing life, intelligence, energy, power and activity.

Q—Where is heaven?

A—Out beyond mortal's sphere exists the waves of light that evolves color, light and force. In that

WHAT THEOSOPHY IS.

BY ANNIE BESANT.

No religion, no philosophy, no science, worthy the name, can be understood in all its bearings on life, can be explored to its fullest recesses, without careful and prolonged study from persons who desire to understand. The metaphysics and the philosophy of Christianity has given birth to a literature totally incomprehensible to the "man in the street," but it does not therefore follow that Christianity is to be set aside as an obscure and difficult study, and nothing in it intelligible to the average man and woman. Christianity has its popular as well as philosophical side; and so with Theosophy. Its subtle metaphysics may tax the keenest intellect, but in main outline is intelligible to any one of average mental capacity, while its ethical teachings may be rendered attractive to a child.

It is with its main outline that I am here concerned; its outline as a philosophy and science. Its ethereal teachings have been familiar to the world for millenniums and found exquisite expression in many of the sayings ascribed to Zoroaster in Persia, to Lao-Tze in China, to Krishna and Buddha, in Hindustan, and to Jesus in Palestine. The moral teachings of all these great sages are identical, and Theosophy can only reiterate on this head the unanimous declarations of these Teachers, indorsed as they are by the conscience though not by the practice of mankind. "To him that causelessly injures me," said Buddha, "I will return the protection of my ungrudging love. The more harm goes from him the more good shall flow from me. Hatred ceases not by hatred at any time; hatred ceases by love." "The good I will meet with goodness; the not good I will meet with goodness also; the faithful I will meet with faith the unfaithful I will meet with faith also. Overcome the greedy by liberty, the liar by truth." So Lao-Tze taught his disciples. "Love your enemies, do good to them that hate you. Be not overcome of evil but overcome evil with good." Such was the doctrine of Jesus. To maxims such as these, Theosophy can add nothing more noble; but it does claim to add a compelling motive, rooted in a rational philosophy, a motive which will have an effect on conduct which the simple enunciation of these maxims has failed to produce.

The justification of the Theosophical propaganda lies in the present condition of Christendom, to say nothing of the condition of Eastern lands. The wars, the labor strifes, the heartbreaking poverty, the unbrotherly competition, the brutality, the prostitution, the drunkenness — all these evils are rife in a civilization that calls itself Christian. And those who love man, who seek for the progress of the race, cannot but welcome into the field as allies in their warfare against sin and sorrow those who bring in their hands the priceless weapon of a knowledge which explains man's nature and the nature of the universe, and so opens up the road to his final triumph. "The first object of the society," wrote one of those great souls who sent their messenger to found it for the helping of the East and West alike, "is philanthropy. The true Theosophist is a philanthropist. Not for himself, but for the world he lives." And this true philanthropy is not only the helping of the suffering in material ways, but also the feeding of the starving mind with knowledge. For "this and philosophy the right comprehension of life and its mysteries, will give the necessary basis and show the right path to pursue."

The first principle to grasp in the Esoteric Philosophy — spoken of as Theosophy in modern times — is that beneath all phenomena is an Eternal Existence manifesting itself, unfolding itself in the universe. This Existence manifests as a Trinity, the Logos, or Word, being the name by which the manifested God is described in Theosophy, and the Logos having three aspects, the First, Second and Third. From Him proceeds the universe, He is, as it were, breathing it out; a universe which is subtlest spirit at its core, physical matter at its outmost manifestation. Spirit and matter are the two poles of the evolving universe and at every point in that universe both are found — spirit the parent of energies or force, matter the parent of forms. This is the duality so marked in nature, the "The pairs of opposites:" positive — negative, light — darkness, male — female, and so on. The Logos in His evolving work uses as His agents and ministers the perfect man of past universes, the archangels and angels of the Christian Scriptures.

A LETTER FROM CANADA.

Since subscribing for your paper I have been greatly interested in its contents and have received much valuable information. The truths, ethics and principles of Spiritualism are being unveiled and the future made grander brighter, for mankind, by Spiritualism, than can ever be under the regime of ossified orthodoxy.

For fifteen years I have been a progressive thinker. It is now some years since I became interested in Spiritualism but was a doubter of the phenomena and my conversion was somewhat singular. Previous to August 1899 I thought that people who claimed they saw and spoke with the departed, were deluded, deceived; but one morning I was awakened by a slight tapping on my shoulder just at daybreak. I looked up thinking someone wanted me but was surprised to find that there was no one in the room, and just as I was concluding I was mistaken and had been dreaming possibly I noticed a hand and part of an arm over my bed and in the hand a card on which was written "In quietness and confidence shall be your strength."

I rubbed my eyes to make sure I was awake and sat up in bed wondering what it could mean. As I looked at the apparition it became very distinct and then faded out. I at once got out of bed, washed my head, face and body in cold water. I thought I surely am going crazy; or what can it mean? I must know that I am awake in case more is to follow.

I got back into bed, and in about two minutes, my mother's face and form appeared in front of me over my bed and she addressed me by name smiled and talked with me for about eight minutes and then appeared to go out through the wall as she came. I had no fear and the whole thing was so real and satisfactory that I never have doubted the fact of spirit return and communication since.

I did not hide my experience or knowledge under a bushel but have told it to my friends and publicly at home and abroad and through the press, and learned that those who had not a knowledge of Spiritualism, thought me a bit daft or deluded but I know I was neither one or the other and so have a rather lonely road to travel here in this truth and in developing mediumship.

We would like some first class mediums to visit Galt sometime this winter as there is now a good opening here. Recent letters and experiences through my own mediumship and others have awakened interest that assures good reception to any credited medium who can come this way and help us demonstrate the truth.

I am impressed to ask for light and information on the following experience. My Guide says I can and will reach a satisfactory solution of the problem and what was promised will come to me.

It is thus wise: About the end of November 1899 one Saturday evening after I got into bed, about ten o'clock, I distinctly heard a voice say to me, "Well done, good and faithful servant enter thou into thy inheritance." I asked what inheritance and the voice said, "You have been faithful in the midst of opposition and misunderstanding. You are to be rewarded. \$6,000 is your reward." I made some remark in answer to the effect that it was nonsense undeserved and impossible. The voice, laughing, said "Well, well, well, you doubt it but it's true and more the reward will now be made \$7,000. Don't be incredulous but believe me, it is yours. You will get it. Be patient."

(Continued on Page 4.)

(Continued on Page 4.)

(Continued on Page 8.)

THE SECOND BIRTH. A Story of Witchcraft. Pan-American.

BY HORTENSE MALCOLM PHELPS.

To my mind this is a very important subject; for I believe this takes in the main foundation of the teaching of Jesus and the healing of the sick.

Let us select a passage of scripture concerning this subject: A ruler, by the Jews named Nicodemus came to Jesus by night and was exhorted of Jesus in these words:

"Except a man be born again he can not see the Kingdom of God." J'n iii, 6.

We are also told we have to become as little children before we can enter into the Kingdom of Heaven.

Now I cannot see that these passages have any reference to passing out of the body, nor do I see that most of the Orthodox really comprehend Jesus' true meaning. They teach a spiritual birth and call it "conversion."

I understand the words "being converted" to mean to turn from one state of mind and grasp another; but this, (the second birth spoken of,) the Orthodox believer tells you that it is the blood of Jesus that will cleanse the soul.

They tell us that is being born again.

I believe this to be false without a grain of truth in it.

I believe a great many of our good Orthodox brothers and sisters are changed from a life of sin and misery to a life of joy and happiness. Why? Because they have renounced evil of every kind and turned toward God and heaven for light and salvation. This I understand is helping this wicked world to be better. We all get help from the angel world as we advance. I believe the message to Nicodemus from Jesus meant a spontaneous spiritual birth which transfers the subject from a lower plane to a higher; which state is called the Kingdom of Heaven and brings its corresponding effect.

We are living in both worlds at the same time, and Paul speaks of our conversation being in heaven. We have grown away from our old experiences and the things we once loved we now hate. Our appetites change. The flesh eating we once indulged in we have no use for now. We feel pervaded with the Spirit. What spirit? It is the Spirit of life and power. It is that life that pervades the whole universe and causes everything to grow. It is the God principle. Oh! while I write I can feel it all through me. It is mediumship of the higher plane. It is Spiritualism! It is what Spiritualism teaches—being born on a higher plane. Spiritualism means spirituality. It is being at onement with all that is good and turning away from all that is thought to be evil.

The question may be asked; "What advantage is it to me?" I say every advantage. We can not afford to do without this higher life or birth. Jesus did not condemn Nicodemus to a flaming hell; but it is a great advantage to you and to me to enter this Kingdom. All feel rich that enter this state and joyful and glad. We become really Spiritualized, soul and body. That is why we are changed from darkness to light. Old things pass away and all things become new.

Now do not think I am giving you any Orthodox doctrine. There is nothing stale about a person that is Spiritual. It would be next to impossible for a person that lived in this kingdom to have a diseased body; because the science of harmony and a pure mind is health, soul and body. It is not necessary to be sick to change worlds. The higher spirits called angels are in love and harmony with souls here that are born into the kingdom, and we become saviors of men; for we have found the truth and the truth sets us free. Such an one is free from sectarianism and bigotry and has no fellowship with the unfruitful work of darkness.

There is more could be said concerning mediumship and this plane. If you are not a resident of this kingdom you may attain it if you so desire.

If Jesus' blood was to cleanse people from sin, as taught by our Orthodox clergymen, why was it that Jesus did not mention it to Nicodemus but instead tells him, "Ye must be born again?" Again: Before he was crucified, he tells his disciples to tarry at Jerusalem until they were imbued with power from on high.

Being born again and entering the Kingdom and yet live on earth has been one of the mysteries of the past. Such may be attained, provided we have outgrown our former condition and are ready for such a birth, and our suffering and travail with intense desire will attain it for us. And, indeed, we will find it a new world and angels will listen to such out-breathing.

We feel constantly at home in this spiritual kingdom. It makes no difference where you may travel, you have a constant feeling of being at home and at rest. The inhabitants of this spiritual state may suffer as they come in contact with those grosser elements that surround the lesser spheres which we have been so fortunate as to have left behind. These may be many of our dearest bosom ties. Yet, we may feel a long distance from them and be thus divided.

But harmony has come to us to stay. I believe it is every creature's privilege to attain just such a position in the infinite whole. I firmly believe that such a foundation should be the cornerstone of all true mediumship. Then when we not only believe the truth but have it for ourselves and can teach it to others, as our elder Brother says, "I am the way, the truth and the life," and develop others.

Buddha, the blessed one said: "Self has disappeared and the truth has taken its abode in me." Having attained this Higher Birth I have found truth myself—having crossed the stream can help others to cross. Having attained salvation, am the savior of others. It means clean hands and a pure heart to minister to others and seek their good more than our own. Such a soul is a healthy soul, and as they have joy and gladness it has a corresponding effect upon the body.

Being a true account of the strange deliverance of two accused of witchcraft. This, I, Roger Hardy, have writ out at great pains for the lesson's sake.

Beginning, then with the beginning, which I hold to be a certain day in the month of August, 1692: a time when, as is now commonly known, our town of Salem was grievously afflicted with a visitation of devils. Passing down the street from the tavern on this night of which I set out to write I overtook a number of village folks, and slackened my steps to walk a piece with them. And almost as soon as I had joined the group—

"Will you stop now, Marthy Eastman?" cried out Hannah Slocum, loudly. "Ye are pinching me 'til I am black and blue."

"Nay, I know not what you mean. I have not done it."

"Ye were at it but a minute ago."

"There you are mistook; I have not stirred my hands from where they now are," said Marthy, and turned about, showing her fingers resting over Sam Johnson's arm, they being sweethearting at the time.

Whereupon Hannah answered, "Then indeed I was mistook; for I thought I felt you pinching me."

Spinster Bailey, listening to these words, fell to shaking her head and croaking in doleful fashion, "These are doleful times, and the devil weaves webs before our eyes to deceive us," cried she. "'Twas only last night I went down to the pasture lot to get my cows and saw a strange black shape, that ran on four legs and yet was like no mortal animal, come at great speed across the lot, and making as if it would jump for me. But I at once cried loudly, 'Out upon ye, ye devil! Ye need think to have no dealings here!' Whereupon it hopped to one side, and vanished like a puff of smoke."

She said the words with more effect than I have put them here, so that many shuddered and glanced awesomely around. But Samuel Johnson broke into loud laughter, as if she had told him of a pretty trick.

"I'll warrant the shape was no more than Abigail Sheldon's dog on the scent of a rabbit in the woods. Were ye in your sane minds ye would all think so. For me I have no belief in this witch business."

With that Spinster Bailey turned around upon him. "Say ye not such things, least ye be suspected of being in league with the Evil One your self. Is't in nature that cows should give red milk, and children be tormented till they fall in fits on the court-room floor, and knives jump from sheathes and stab of their own accord as happened to Goodman Westgate on the tavern road last Thursday week? If there is no witchcraft, is it by nature or a visit from the angels, that ye explain these strange happenings?"

"'Tis only witchcraft that can explain them," a number said together; but Samuel Johnson looked on her with much composure, and made answer:

"If it were not for this craze that has gotten into the town, would ye think to wonder at it that the cows have gargit in the pasture months, as they always have had and will have till we learn to keep the yellow weed mowed close? And is Jonathan Westgate the only man that has come from Beadle's tavern too fuddled with toddy to tell a clear tale of what has happened to him? and as for them that are tormented—"

But at this place in his address Hannah Slocum cried out again, and pointed her finger. "Look! Look there!"

"What is't?" cried we all.

"That shape—it ran across the road and glared at me. Did ye not see it Marthy?"

"Nay, I saw nothing."

"It had your face," said Hannah, and straightway fell a-trembling grievously.

At this there were some of the group who looked askance at the other maid, the fear of witchcraft being great among them all. And Johnson seeing this, turned about, crying, "Now let us have done with such foolishness. I have as good eyes as the rest o' ye and I saw only the shadow of a tree upon the road. I trow there is none but Hannah Slocum fancied this thing."

She drew herself up, turning about proudly; being always a grand and haughty maid, and much sought after by the men.

"Speak out, good neighbors. Was it my fancy or did others note it?"

"I did! I did!" cried half a dozen children at once, and creeping closer to their mothers' skirts.

"And I also," spoke up Abijah Whittlesey who was fair crazed with love of Hannah, the more so that she flouted him.

"And did it look like Marthy?"

"As if 'twere her face."—"Save it had a streak of blood upon the cheek," said one; and another: "And balls of fire for eyes."

Through all of this Marthy said not a word, but clung to Johnson's arm, and he, being much bewildered and discomposed by the testimony, yet making a bold front, answered, "Then, as you do all persist in this craze, we will walk by ourselves 'til your brains get clearer friends. I bid you good night." And turned about with her, and they made their way down another path. And as they went a child cried loudly, "I see a yellow bird a-whispering on her shoulder!" And Spinster Bailey, "'Tis small wonder he feigns to disbelieve in witchcraft when his sweetheart deals with the devil. Already she has thrown spells over him."

I have put down these speeches at some length, and as accurate as my memory enables me; there being a reason which will later appear why I should dwell upon them. This night was the first that any had accused Marthy Eastman, who was considered a seemingly and God-fearing girl; but the next morning several

(Continued on Page 6.)

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The Sunflower has been adopted as the emblem of Spiritualism and is worn by Spiritualists everywhere. The Hydesville Cottage, where the Fox Girls lived when the rappings first came is also of especial interest. We will send either of these pins by mail for 6 cents or both of them for 10 cents. 25 for \$1.00; 50 for \$1.75; 100 for \$3.00.

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Mrs. E. M. Strozier of Willis, Texas, in her letter, August, says: "Last September I wrote to you after I had tried two eminent physicians. They both told me I would have to undergo an operation, but I wrote to you and took two month's treatment and got entirely well. Thanks to your skillful treatment and cure."

COSTINE, MAINE.—Dr. J. S. Loucks, My Dear Sir: You must be surprised at the number of letters from this place and Costine. It all comes through my daughter-in-law and myself. She had undergone two operations and had given up to die. By impression I advised her to try you, after a great deal of persuasion, she consented, and today she is a picture of health. You can have no better add in Costine. Sincerely Yours,

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says: "That is quite a book. People ought to be interested in reading it." You can get it free. See page 6.

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The telegraph instrument through which it came was an ordinary Morse instrument, and Morse characters were used. It was set upon a common table and at all times in plain view of those present. Two gas jets lighted the room in which the manifestations took place.

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READ PREMIUM OFFER ON PAGE SIX.

METAPHYSICAL.

Conducted By EVIE P. BACH.

STRIVING.

In this world of ceaseless action,
Constant ebbing to and fro,
All we have is earned by striving
And aspiring as we go.

All the heights we would attain to,
All the good we'd make our own,
We must gain by earnest effort,
For we reap what we have sown.

If we plant in strength and beauty,
Strength and beauty shall we reap;
If we sow in sorrow, sadness,
Then we'll find a cause to weep.

Every cause in its outworking
Will produce a like effect;
Nature's law cannot be altered,
But our path we must select.

So if we'd be bright and happy,
Dauntless, noble—and attain
Some of this world's choicest blessings,
We must strive for what we gain.
—The Free Man.

THE MISSION OF THE POSITIVE MAN.

No man achieves anything worthy
until he learns the power of conviction—
until he feels that he can accomplish
something if he wills it strong enough
and long enough.

The world stands aside for the man
who has a program, a mission, a calling
to do that which he feels a throbbing
compulsion within him to do.

Stoutly affirm your ability to do what
you undertake. Every affirmation
strengthens your position.

One of the best strengtheners of character
and developers of stamina, generally,
is to assume the part you wish to
play; to stoutly assert the possession of
whatever you lack. If you are deficient
in courage, staying-power, pluck, or
determination, learn to assert vigorously
these qualities as your own by divine
right. Be thoroughly convinced that
they belong to you—that you should
possess them, and that you do. Then
you will strengthen your success-position
wonderfully.

Grant had this positive quality—a
firm conviction that he could accomplish
whatever he undertook. There was
nothing negative in him. He did not
stop in the midst of a great crisis to
consider if failure were possible; he did
not doubt, but constantly affirmed, and
was always on the positive side.

It is the positive Lincolns, Wash-
ingtons, and Grants, who achieve results.
The positive man is wanted everywhere,
—the man with the plus qualities of
leadership. He is fearless,—courageous,
his conviction is born of the conscien-
tiousness of strength.

Never allow yourself to admit that
you are inferior to the emergency con-
fronting you, for this is to invite defeat.
Stoutly affirm that you can do the thing.
The moment you harbor a doubt of your
ability, that moment you capitulate to
the enemy.

Every time you acknowledge weak-
ness, deficiency, or lack of ability, or
harbor a doubt, you weaken your self-
confidence, and that is to weaken the
very foundation, the very possibility of
your success.

A young man might as well expect to
get over the Alps by sitting down, de-
claring that the undertaking is too great
for him, that he can never accomplish it,
that he is afraid of the avalanches and
of getting lost, as to hope to attain
greatness in life while he is expressing
doubts and fears of his ability to do
what he undertakes. The achievement
of such a man will never reach higher
than his confidence.

MIND.

Our minds are as a house. If we have
our house open, we invite all to enter,
and they oftentimes will. If we keep our
minds open to all kinds of thoughts,
they will surely enter and leave their
impress, whether poverty, disease or
other inharmonious conditions, just as
sure as we allow them to enter they will
do their work. But if we keep the doors
of our house closed, and only open them
to invited guests, which are pure and
noble thoughts, we will be benefitted by
their influence, and we will be stronger,
more powerful, and more in harmony
with the world.

Let us be conscious of our thoughts at
all times, and keep our doors closed
against thoughts of worry, fear and
poverty, and after a while when they
come and find the doors closed so firmly
against them, and that we do not receive
them as we used to do, nor welcome
them any more, they will cease coming,
for thoughts like these must be attracted
before they come.

All will be better and happier when we
have love and harmony in their stead,
and this is what we all desire.

MRS. B. JOHNSON. — Mind.

HOW TO GET VITAL FORCES OR OCCULT POWERS.

The student of occult science, who ac-
quires tremendous will power and vital
force to overcome disease and adversity
of all kinds, fully understands the im-
portance of being much alone (in the
silence) with his thoughts. By going into
the silence the Mystic Adept or Master
of all the occult or unseen psychic pow-
ers gets into a receptive condition, and
by this practice learns how to master
all nature.

In this connection, we quote from
Ralph Waldo Trine's great book, "What
All the World's A-Seeking:"

"Of the vital power of thought and
the interior forces in moulding conditions,
and more; of the supremacy of thought
over all conditions, the world has scarce-
ly the faintest grasp, not to say even
idea, as yet. The fact that thoughts are
forces, and that through them we have
creative power, is one of the most vital
facts of the universe, the most vital fact
of man's being. And through this in-
strumentality we have in our grasp and
as our rightful heritage the power of
making life and all its manifold condi-
tions exactly what we will."

Earnest sincere desire, sincere aspiration
for higher and better conditions or means
to realize them, thought-forces actively
sent out for the realization, these con-
tinually watered by firm expectation
without allowing the contrary, neutral-
izing force of fear to enter in—this ac-
companied by rightly directed work and
activity, will bring about the fullest
realization of one's highest desires and
aspirations with a certainty as absolute
as that effect follows cause. Each and
every one of us can thus make for him-
self ever higher and higher conditions,
can attract ever higher influences, can
realize an ever higher and higher ideal
in life. These are the conditions that are
within us, simply waiting to be recog-
nized and used—the forces that we
should infuse into and mould everyday
life with. The moment we vitally recog-
nize them, they become our servants and
wait upon our bidding.

"We are born to be neither slaves nor
beggars, but to dominion and to plenty.
This is our rightful heritage, if we will
but recognize and lay claim to it. Many
a man and many a woman is today
longing for conditions better and higher
than he or she is in, who might be using
the same time now spent in vain, indefi-
nite, spasmodic, longings in putting into
operation forces which, accompanied by
the right personal activity, would speedily
bring the fullest realization of his or her
fondest dreams."

Magazine of Mysteries.

LIVE IN THE NOW LIVE FOR TODAY.

Don't tell me of tomorrow!
Give me the man who'll say,
When'er a good deed's to be done,
"Let's do the deed today."
We may all command the present
If we act and never wait;
But repentance is the phantom
Of the past that comes too late.

Don't tell me of tomorrow!
There's much to do today
That can never be accomplished
If we throw the hours away.
Every moment has its duty.
Who the future can foretell?
Then why put off till tomorrow
What today can do as well?

Magazine of Mysteries.

"Life is: To love, to live, to serve;
that's all."

Eva M. Travis Experiences a Remarkable Cure.

I was suffering from a trouble called
by some physicians a nervous trouble,
and by others a cataleptic trouble for a
long time, and last winter I had the bad
spells as often as every other day, and
never went longer than two weeks with-
out having one of the so-called cata-
leptic fits, and life became almost un-
bearable. My physician, Dr. L. A. Penney,
had about given me up as incur-
able. I had long ago given up all hopes
myself, and only hoped I might be per-
mitted to end my days at home and not
in an asylum, when we met Mrs. E. H.
Messersmith, and Dr. Penney recom-
mended me to try what she and her
guides could do for me. I commenced
my treatments from her in June, 1901,
while she was here, and am happy to
state she proved it was due to obsession
and a weakened condition of the nerves,
and I have not had any more attacks
and have been freed from those spells
entirely, and wish others who may be
afflicted as I was, to know there is a
deliverance for them.

I, Dr. L. A. Penney, can say the above
statement is true in every particular.

DR. L. A. PENNEY,
Hornell Sanitarium, Hornellsville, N. Y.

Meetings at Utica, N. Y.

A meeting was held by the First Soci-
ety of Utica, N. Y., at the home of Mr.
and Mrs. M. Rector, 559 Lincoln Ave.,
at 4 p. m., October 6th, opening with
the song, "Oh, Think of the Home Over
There," followed by an invocation by
Mr. David Williams' guides after which
Mrs. Estella F. Baillet gave a short talk
on "Conversion to Spiritualism," reading
the obituary of a dear friend and veteran
Spiritualist, Mrs. Mary La Rue Tomp-
kins of Erie, Pa.; followed by a talk by
Bro. Williams, who took for his subject,
"Courage." At the close of his talk a
song entitled "Spirit Land," by Mrs.
Baillet after which tests were given by
Mrs. H. A. Leight, Mrs. Scofield and
Mrs. Chase, her control, "Chief Seneca,"
wishing to be introduced to all present,
after which he made a few remarks.

All expressed themselves as well pleased
with the afternoon's entertainment and
are looking forward to the "reunion" in
the near future when Judge Baillet and
wife return to their winter home in Her-
kimer, N. Y., November 1st.

Mr. and Mrs. Geo. W. Kates, organi-
zers for the National, are to lecture here
and give tests in Sharpe's Hall on Wed-
nesday evening, October, 9th.

JENNIE M. ANTH,
Secretary.

Believes in a Hollow Sphere.

I write you a few lines in favor of the
theory as claimed by Koreshans of a
hollow globe, as per your columns, de-
voted to such, viz: The theory is more
tangible than the Copernican theory.
Why? because it is as readily proved
and even more readily. Our universe is
what Koreshans know. Other new dis-
coveries belong to new systems outside
of our own, and all is for the mind's im-
agination to dwell on and compare in
regard to further discoveries in astron-
omy.

Many ancient spirits who had a per-
fect understanding of Astronomy, well
knew the theory of our hollow globe.
Among them the very wise men of the
ancient tribe of Saracens, all wise and
true students of astronomy.

Science will see by a very careful com-
parison of the various systems that
the hollow globe is correct as re-
gards our universe. Outside speculation
a matter of further investigation.

PROF. JAMES HILLING.

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WHAT THEOSOPHY IS.

(Continued From Page 1.)

Next, the universe evolves in seven stages, each successive stage being marked by an increasing manifestation of the material side. It is the One robed in garments becoming denser, until at last the garments hide the Life within. As Goethe sang:

At the roaring loom of time I ply,
And weave for God the garments thou seest Him by.

Thus the universe at last takes its physical shape, and is but the materialization of the divine thought, having reached the point of densest materiality it begins a slow return, evolving the spiritual forces which had been involved during the densifying process, and rendering the material form which the Thought had taken instinct with energy, radiant with life.

The question may here arise: "Why seven stages? Why not ten, seventeen or fifty?" Nature is ever repeating this number seven, which lies at the basis of our cycle of evolution. Why seven is the number that underlies our present evolution I do not know; but it is so may be found by observation. The moon, that so largely influences our life periods, marks them in multiples of seven, for it completes its cycle in twenty-eight days, the lunar month; the fourth of this, the quarter of the moon gives our week, consisting of seven risings and settings of the sun. Periods of gestation last for multiples of the lunar month; the seventh year of post-natal life marks a stage of development in the growing child, as does the fourteenth. Fevers reach their critical stages on the seventh, fourteenth and twenty-first days. Illustrations might be indefinitely multiplied. All this repetition of seven in nature shows that this number is not a fanciful and arbitrary choice of the mystic, but that he merely recognizes a fact and accepts it.

The next important fact is that the universe and man mirror each other, all the forces that exist in great in the universe existing in small in man. Man is correlated to the universe, and this correlation enables him to investigate all regions of the universe, gaining in each by the exercise of the corresponding faculties in his own nature, direct knowledge which he can register in his own consciousness. Thus he possesses:

1 — A physical body divided into dense and etheric parts; by the first part he comes in contact with the dense universe, the cell of his body receiving impressions from outside, and conveying those impressions inward. The eye, the ear, the touch, the taste, the smell, are all avenues of knowledge from the external universe. The second, or etheric double is the vehicle of the life forces of electric and magnetic energies, and is correlated to the etheric world. In this plays the vitality which keeps in orderly activity all the cells and molecules of the physical body.

2 — A body of desire; a graphic epith, which expresses the collective whole of appetites, cravings, desires, and passions which are found in connection with the body. It is the bridge between the physical body and the mind; pleasure and pain have in this their seat; heat and cold, hunger and thirst, sexual desires, love and hatred in their simplest forms are contracted by the soul through this body of desire. This body is made of astral matter and is correlated to the astral world.

3 — A mental body; this is made of mental matter and is correlated to the lower levels of the material world. It is often called the lower mind; the organ of concrete thinking.

These three bodies, with the vitality that throbs through them, are the three garments of the soul, in which he is clad for his experience of life in the corresponding regions of the universe, in these he dwells in our physical world, and may range the astral and mental plane of existence, gathering knowledge of each. While man possesses these three garments and (4) vitality, he is:

5 — A soul, that is, a living intelligence, capable of learning by experience and evolving into a nobly intellectual and spiritual entity by the discipline of life on earth. This is the real man, or thinker, our word man being derived from the Sanskrit root, *man*, think.

6 and 7 — Spirit in its Vehicle, for which the English language has no distinctive name. By this the realm of spirit may be directly known, instead of being taken on faith.

This analysis of man gives us a key to his complicated nature, enabling us to trace and to understand the workings of consciousness alike in the saint, the criminal, the average man or woman, and by understanding these we learn how best to help the good toward expression, how best to help the higher to dominate the lower, to aid the man in his struggle to control, educate and evolve the lower constituents of his nature.

At death he shakes off the physical and astral bodies, the time occupied in the disrobing process varying according to the conditions which I have not here space to discuss. The freed soul, clad in the mental body and brooded over by the spirit and its vehicle, then passes onward into a serene and happy state, in which he assimilates the experience gathered in the life passed through; then the mental body also disintegrates, the soul weaving into his own nature all that in that life is worthy of immortality. For the average person this rest of the soul lasts about 1500 years, but the period varies with the stage of evolution at which the souls have arrived.

Then comes the time for the returning of the soul to earth to learn another lesson in life's school. The place of his incarnation, the nation, the family, are determined by the affinities he has formed in past lives. The soul that yields to the cravings of his passionate nature will be drawn to parents showing similar characteristics. The dominating ideas of one life govern the conditions of the next; hence, the enormous importance of ideas and of tendencies of

thoughts. The thoughts of one life make the character of the succeeding lives, and this can be escaped by none.

In each life the soul seeks experiences, for by experiences the soul gains knowledge and by knowledge the power to increasingly guide the man of flesh in whom he dwells. A life which is sorrowful to outward vision may be a life in which the soul rejoices, for every obstacle conquered and every pain endured are transmuted by this spiritual alchemy, into new forces and new qualities. Measuring the difference in power and usefulness of the soul in some low type of savage and that in some hero or saint, and you will understand why the soul seeks experiences and how his growth proceeds.

Thus the soul journeys on his way from life to life until all that earth can give him of experience has been reached. He reaches the greatest altitude compatible with life in this world, and then a choice is before him. He passes outward triumphant into realms of loftier nature and there expands and grows or with this glorious prize within his grasp, he may turn back to earth patiently again to bear the burden of the flesh, until the lowest child of man has reached his own level and he enters into peace with all his race. The Great Souls that choose this lot are the Saviors of the world, and They wait, watching to help whenever help can be given, the Elder Brother of our race, the perfected Son of Man. Blessed beyond all blessings are they who in any fashion can aid Them in lifting the heavy burden of our world, and can co-operate, if even in the humblest way, in hastening the evolution of the glorious destiny of man. For the service of man is the noblest of privileges, and to work for the world the richest of prizes. Our philosophy, our science, our religion have only worth as they make us more useful members of the Brotherhood of Man.

THE WAR OF WORLDS.

(Continued From Page 1.)

world created by spirit forces is all that man can conceive and more for in that world exists power endless formless and vast in the creativeness of intelligence, unlimited by material environments, and porous to constant change and progress. In this world spirits create their heaven as they have power progress and development.

Q—When two worlds come in contact what do they create?

A—A strife. The material world and the spiritual world are in constant strife for in the desires created by the material world are hereditary restraints that restrict the freedom of thought the freedom of life and the freedom of soul growth. The spiritual world that comes in communion with the material world desires to emulate a condition of harmony. It vibrates with thought harmonies and sympathetic and reaching out touches the nerve of life that pulsates through the human world. It resounds within the mental where wisdom sits enthroned. But the desires of the material life evolve a doubt and fear which casting back rebounds like a rubber ball against perpetual life. Throbbing with antagonism it repels all harmonious communication.

Q—When does God see all of man's simulation?

A—When the outer senses of the human are wrapped in slumber his aura is senseless. Beyond the world of matter exists a space wherein vibrates each mortal's physical force while not in use. Lying upon a shelf, rests personality. During this resting of forces each element of that personality absorbs a certain amount of substance taken while in a deteriorated condition. Thus grows the force of God and thus grows God's knowledge.

Q—What was spiritual progress nine hundred years ago?

A—It was the development of creedism as the first step to the investigation which leads to higher progress.

Q—What relationship exists between spiritual, physical and mental?

A—The relationship of mental law. In the scales of justice there must be a balance weight. Man must have the natural tie of the material to aid in the further development of the spiritual, the mental or the balance weight.

Q—Why do spirits endeavor to communicate knowledge to mortals?

A—In the endeavor to aid the further development of the law of force spirits incarnate must be enabled to reach the earth sphere to keep attuned the strings in the harp between the world of spirit and the world of matter.

Love attunes the harp of souls
Also spirit force and matter.
All subservient to the powers of wills
Which strife nor doubt can shatter.

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Upon Mrs. Peck's last visit to the city her attention was given almost wholly to individual teaching in "breathing" and the "inner teaching."

CONCENTRATE WHEN YOU EAT.

We should think why we eat and drink, viz. to supply material to rebuild the body. Hold your thought when you eat: "From the elements, through the mineral, by the power of love, I partake of this food."

HUMAN AURA.

Every one is surrounded by an atmosphere, the same as this planet earth. This atmosphere is of different colors and shades, corresponding with the mental attitude we are in. A clairvoyant can read your past history, since every one carries with them an open volume of past records. When people realize this fact, they will be more guarded in thought, feeling and action.

AKASA OR SOUND.

Modern scientists are just beginning to perceive the latent power of force in the akasic vibration. Spiritual affinity, or the law of selection, can and does correlate cosmic forces, the first results of such correlation manifesting sound, form, color and number. The driving power or conscious energy which directs, numbers and groups the atomic force of sound, is called, in Eastern literature, "Fohat."

THE SACRED WORD.

The word "Om," or rightly rendered, "A-u-m," (both words are used by students of the occult who do not understand the potency of sound). It is claimed that there have been students who have used it to awaken the "Kundalini" (which is only the nervous system), and have been driven insane by the intense and rapid vibrations engendered by it. This is the "Lost Word" that members (of — degree) paid over one hundred dollars to obtain, but had not the power of calling forth the right color and number. It is not merely pronouncing the word wherein resides potency — the sound, number and color must harmonize, and be directed by the awakened consciousness of the individual.

Every letter in the alphabet has its own sound, color, form and number; darkness and light, silence and sound, positive and negative, the eternally concealed and the manifested — is the first Cosmic Square. From which has sprung the Universe.

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an order unique in its organization, seeking for themselves and all mankind the three conditions of harmony, unity and strength, as the result of guidance, knowledge and wisdom. Their tenet is the "Power of the Silence." We strive to attain our purpose by the help of the visible and the invisible, through the wisdom of the present, and the knowledge of the past, under the guidance of the wise of all ages, who will grant us their instruction and loving care.

I joined just in time to become pallbearer for the remains of Mrs. Phelon, wife of the Elder Brother, and in this connection had a very remarkable evidence of spirit power, proving to me the great advantage of cremation, and thus destroying all magnetic energy that might chain the spirit to earth conditions. We should be particularly careful of the thoughts we hold toward the spirits of our friends and relatives who "have passed on to the higher spheres," since we often by our thought retard or assist them in their journey to brighter fields of action.

THE TATWIC FORCES.

"Nature's Finer Forces" (L. 2546 in

public library) contains more truth and is far more reliable than any other work on this subject; also by Prof. Dolbear, "Matter, Ether and Motion."

One Tatwic force differs from another in the number of its vibrations per second. They are identical with the five divisions of ether, or ocean of life, (electricity), and their currents are directed into the body of man through the orifices of the body, sound, light, touch, taste and smell.

THE CHAIN OF OCCULT CORRESPONDENCE.

I joined the Chain five years ago and have had many very pleasant correspondences. My number is 5, and there are now about one thousand Mystics, from the Islands of the Pacific to the heart of Russia, united on the occult zone of harmonious vibrations.

DALIA LAMA OF THIBET.

There is no chance in the world, every effect is the result of a cause, or some hidden law. It is possible for one to acquire astral flight, and I have had many remarkable experiences, both personally and with others — (I acting as a balloon, same as a boy flying a kite, and by the exertion of my will power I could direct them to any place in the air, under the water, and into the interior of the earth). To acquire this art one must practice the Illumination Breath. See public library, "Arena," for Hensold's experience in Thibet.

"Sit for fifteen minutes with the mind concentrated on the Solar Plexus. Hold the thought of perfect illumination of the body. Breathe deeply, slowly and quietly. As the sun illuminates every part of the earth, so the physical body is illumined by the inner sun. You must also pay strict attention to diet. Eat no meats, drink no coffee, tea or wine. Take a daily bath, and after each anoint yourself thoroughly with oil. In fact, you must, during the moon period when it is in the sign of the zodiac that the earth was in when you were born, subsist only on fruits, grains and vegetables."

SYMBOLISM

is a universal language, was in existence before the Phœnician alphabet which is claimed to be the source of ours, and was derived from the hieroglyphic picture-writing of Egypt four thousand years ago. The stories of the Bible are all symbolic; in fact, the Bible is in each one of us, since it is the "Algebra of Life," and can be reduced to a mathematical problem.

THE SCHOOL OF THE PROPHETS.

James Reid A. Loomis and John F. Morgan secured a charter for "The School of the Prophets," and appointed Kelpa as Dean. He taught "Psychology," "Symbolism," and "The Trinity of the Holy Four."

The "Holy Trinity" has its fourth dimension and is but another name for evolution. The Holy Trinity is Alchemy, Nature the alchemist, and man chemist. The four elements are fire, water, earth and air — and Nature the great teacher of all. She begins her work with the four kingdoms, viz: elements, minerals, seeds and fruits. With the Hindus these forces or elements correspond to Brahma, Vishnu, Siva and Atma. In physical philosophy we find them represented by sulphur, salt, mercury and tincture. The soul of sulphur is Indian yellow; of salt, ultramarine blue; mercury is vermilion, and tincture is the grey matter of the brain.

The fire gases arising come in contact with the colder ether, forming water by condensation or the life giving gas of hydrogen. Oxygen the fire gas is positive. The earth nitrogen gas is negative. And water, the hydrogen gas is neutral. Thus we have our Fire Trinity. The combination of these gases form the air, or fourth dimension, without which neither animal or vegetable life can exist. These being the first or Father forces, we call them God, the Father, or Osiris, the first person in the Trinity.

In the Water Trinity we find that sulphur corresponds to fire, as one molecule of sulphur will fuse with one molecule of oxygen, thus forming the positive in the Water Trinity. Salt is the neutral, as it possesses the life giving properties of water. Mercury is the negative, as it is the mercurial properties of the sap that causes it to rise in the tree and bring forth fruit. The earth symbolizes the mother, in which the seed is planted. Thus the producer or fourth dimension of these three is Electron, and being derived from the first, is called the Son or Isis, the second person of the trinity.

"In the Earth Trinity, man is the positive, sperma corresponding to water, and salt the life giving principle. The neutral and female corresponding to

earth, and mercury the mother principle the negative. The product of these two, gives us the third, which is ether, or the higher life. It is called the trinity the Holy Spirit of Horus.

"In order to obtain the fourth dimension and square our sum, we find that material man is positive; spiritual natural, the negative; tincture, the neutral. The fourth dimension will thus be Master; that is to say, when we become master of all the foregoing elements and forces then is born in us 'The Christos.'"

Om Tat Sat. "I Am It."

LETTER FROM JACKSONVILLE.

I made you a promise before I left camp that I would write a letter to THE SUNFLOWER when I reached home, and I am keeping my promise.

My stay at the Pan-American lasted about two weeks. I stayed with some old friends of mine and enjoyed it very much, but the illumination seemed to make the most impression on me. From Buffalo I went to New York and found everything a hustle and bustle, quite a contrast to our quiet Lily Dale. The streets were all dug up as usual, and I preferred to have my attack of malarial fever down South, if at all, where we have the genuine article. But since my arrival home my thought vibrations have changed and I have decided not to have it at all.

At New York I took the Clyde Line Steamer "Arapahoe," and we got a thorough shaking up as the passage was very rough, especially around Cape Hatteras, and some of us have our "sea legs" yet. When we reached Charlestown the sea had backed up into the city two feet deep, and there were lots of little peaninies who were enjoying a sea bath after their own fashion. When we got to St. John's Bar, it was too rough to cross, and my Indian guide told us it was not safe, but he would take us over safely at sunrise all right, and we went in the morning.

Everything was afloat at Jacksonville, too. But what changes! When I started for Lily Dale in June, the city was a mass of ruins, but now all is activity. Buildings are going up in every direction, some of them fine structures, and I recall the words of J. Clegg Wright's guide, George Rushton, that "Jacksonville would rise from her ashes a larger and better city." All we can hear is the noise of the hammer, and there is a great demand for workmen, carpenters especially, and no man has an excuse for not working. In November our State Fair opens, and that will make employment for more workmen.

My head is better and I sleep morning, noon and night — get more than my share of it. I have found many things as the mediums told me I would.

MRS. COLLEEN.

Jacksonville, Fla.

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LILY DALE, N. Y., OCTOBER 15, 1901.

63

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.

THE N. S. A. PRESIDENT'S REPORT.

The report of H. D. Barrett, as President of the N. S. A., has been published in some of the Spiritualist papers. It arrived too late for insertion in the last issue of this paper and as the Convention convenes the day this issue is printed, it will not be necessary to print it now.

The report is an able one and shows much thought and presents the Spiritualistic movement as it stands at present. There is much to encourage and much to discourage in the present outlook.

Public Spiritualism, in-so-far as it applies to active societies, does not appear to be in such a flourishing condition as it might be, while the inroads the thought is making on the people at large is much greater than the majority of the people suppose.

The public discussion of the subject that has been going on in the secular press has done much to make this condition of affairs possible and if it continues we can hope for a much wider spread of the ideas in a private way than we ever have had before.

The effort to establish a propaganda movement has met with more than the expected success and it should be continued.

Much care must be exercised in selecting officers for the coming year. Many candidates have been brought forward in the past few weeks, but few of them are eligible and some not even desirable. Character, ability and position that will reflect credit on the organization, with executive ability, are necessary to properly fill the office and there are few who are qualified in all these points.

WHAT DOES SPIRITUALISM COMPRISE?

The discussion upon the question of the presidency of the N. S. A. bids fair to raise the question of a few years ago and bring forth new discussion of the above topic.

Spiritualism should occupy a field all its own. It should not be tied down with the weight of all the isms and idiosyncrasies of the world but should take a certain stand upon the rights of humanity in a religious sense and there it should stop.

None of the religions of the past that have stood the ravages of any length of time were political institutions. Catholicism has only within a comparatively few years become a political power to make its pleas for that. It was for a time the temporal superior of all the governments as it claimed to be a direct representative of deity and therefore it was superior to all others. But when it undertook to carry this position to the extreme, it soon lost all its power, kings disdained it and soon even Italy, the home of the Pope, withdrew its endorsement and today the Pope has little, if any, power in the government of nations — politically.

With this condition of things the attempt has still been frequently made to restore the temporal power, but with the result that there are fewer people at

confession and more free Catholics growing up all the time.

The Protestant churches undertook to run the world. They appointed a class of ministers who attempted to run everything and make the church superior to the State. The result has been shown many times recently and today the minister is just as good as anyone else so long as he behaves himself and the matter of taxing church property is really discussed in an earnest manner by those who were once strong advocates of orthodoxy.

The cause of this is easy to learn. It means that the people have become disgusted with a government based upon a revealed religion which is continually drawing backward and not up to the progressive tendency of the times.

Spiritualists can look for the same thing if they begin to mix up politics with their Spiritualism. A few years ago there was an attempt on the part of the leaders of several camps and public gatherings of Spiritualists to bring in the Populist party as an adjunct to the ism. Some of the camps, one in particular, devoted nearly all of its time one season to this effort and became a People's Party Convention with a Spiritualistic side-show. It continued until a change of management was made necessary and now it bears the reputation of being one of the few Spiritualistic organizations that owns property and is out of debt.

Let us have our politics. Do not for one moment leave that question out of your mind for it is the duty of every citizen to do so; but let Spiritualism be forever divorced from all political parties. When we come together as Spiritualists let us know no Republicans, Democrat, Populists or Mugwumps. Let us stand upon our platform as Spiritualists and while we are advocating our Spiritualism let it, and not politics be the talk. This will build us up while an attempt to foist a political belief upon us will be productive of inharmonious and discord and we will lose sight of the better part in Spiritualism by mixing too much materialistic idealism with it.

WHAT SHOULD BE DONE WITH CZOLGOSZ?

There is very little question of what will be done with the assassin of President McKinley, but that does not dispose of the question of what should be done.

Society must protect itself against those who do violence, although we fully realize the fact that we are what we are on account of the natural laws and conditions which surround us.

The anarchistic doctrines are made because people have been imposed upon for so many generations and for this greatest imposition the church has to answer. Not true religion — but the church — theology.

But now that the crime has been committed and something must be done with the criminal, it should be looked at in a practical manner and disposed of in the same way. It is not to get revenge upon the individual who is now awaiting the electric chair, but it is to so act that the world will be protected in the future — so that we will not have to mourn again for a successor to Lincoln, Garfield and McKinley.

Will death do this? No! for we have tried it and it has proven a failure. The anarchist who commits a crime is looked upon as a hero and there are a certain class of people who always allow their sentiments to run away with them, especially when death penalty is attached. Fear of the results is all that kept such sentimentalism being used in the case of Czolgosz.

What must be done is to arrange some method of punishment that will carry terror to the evil doer who is not yet in jail. The anarchist dislikes labor and confinement more than anything else and we believe that more good would be accomplished if the Governor would commute his sentence to imprisonment at hard labor for life. Death is too easy for it is soon over. Then the hero-worshiper, soon begins to praise the "victim" and weak men and women are influenced to commit crime for the purpose of being looked upon as heroes by their associates.

It is the dime novel hero over again. The boys secure rusty guns and start out to bag a few Indians or outlaws, totally ignorant of the fact that the Indians and outlaws are better prepared to carry on the war of offense and soon they come to grief. The anarchist strikes at the heart of some ruler to crush the government, but the strong arm of the law secures him, before he is aware of it a new leader is sworn in, and the penalty of his crime is before him.

We do not believe in capital punishment. It should be abolished. Take away the pardoning power, place it in the hands of the same courts as now condemn the prisoner, thus making the case entirely hopeless and in time more good will be done in preventing crime than has been done by ages of "an eye for an eye, a tooth for a tooth and a nail for a nail." Nothing could be more hopeless than imprisonment for life at hard labor without the hope of a pardon.

THE PRESIDENTIAL CONTROVERSY.

Since our last issue we have received several articles bearing upon the presidency of the N. S. A., and presenting both sides of the controversy. We have given space to the original article and two replies to it. We consider this sufficient, and will not publish anything further on the subject.

A STORY OF WITCHCRAFT.

(Continued From Page 2.)

of the folk of the village were taken with writhings and contortions, crying out that Martha was most grievously tormenting them, and Mercy Lewis (who, from having many afflictions from the devil had attained a more than normal sight for his messengers) being summoned, could plainly see the maid's familiar a-sitting on the chests of the sufferers. Therefore she was arrested and lodged in Salem goal.

At the trial before the magistrates the next day there was much weighty evidence against her, many testifying that she had visited them in their dreams, and asked them to sign the devil's book, and other unlawful deeds. To this she had no explanation to offer, saying only, "I am innocent! Good people ye know, that I am a virtuous girl, and have prayed that the curse be taken from the village. Now upon the Holy Book I swear that I know naught of these things —" which availed her nothing, many of them who were convicted having the hardihood to say the same, even upon the scaffold. So that she was committed again to the final trial.

It was hoped that this prompt action would break the curse among us, there having all ready been five folk hung for witchcraft in our village and six more then under sentence of death; but coming down the street at noon-time, some time after the maid's arrest, I met a vast concourse of people, and in their

midst Sam Johnson, with his hands tied behind his back. And on my asking the cause of the commotion — "Here is this thing again!" cried they. "His sweetheart has taught him, and he makes his covenants in broad daylight, and flaunts it before our faces. 'To gaol with him! To gaol with him!' And even as they said the words Johnson smiled down upon them and made the devil's sign with his fingers, as though exulting over his depravity. Thereupon they put him in the same gaol with Martha Eastman. And that there might be no connivance at escape, Jacob Wardwell was hired to guard the place by day, and Abijah Whittlesey by night. At the trial soon after it was brought forth that Hannah Slocum had been afflicted with weakness and fever since the very hour of Johnson's arrest; and Mercy Lewis, testifying, said she could see him tormenting her, whereupon he was adjudged guilty, and remanded till the sitting of the court of Oyer and Terminer the next spring.

So endeth the first part of the tale. Now the second, which I shall strive to put in few words, was in this wise.

(Continued next issue.)

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BOOK REVIEW.

JIM; OR THE TOUCH OF AN ANGEL MOTHER.

by Carrie E. S. Twing, is the latest book from the press of THE SUNFLOWER Publishing Co. It is a story of natural life, on somewhat the same plan as "Lilith," which has an extensive sale.

Jim is the son of a young man, born of wealthy parents. At his home liquors are found on the sideboard, and the son becomes a drunkard. He finally marries and is turned out of the house with a small sum of money. Jim is born and the father writes Jim's grandfather that such is the case, and is told that they want nothing to do with him. At this Jim's father sinks deeper in the depths, and finally is killed in a drunken row. Jim's mother struggles with fate until she, too, succumbs to the inevitable and dies of diseases brought on by suffering and want.

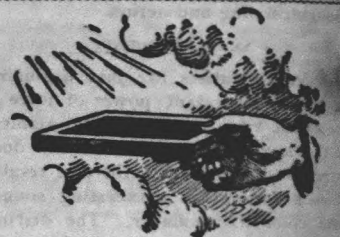
After this, Jim is sent to the poor-house and while at school he attracts the attention of a wealthy gentleman who adopts him, takes him to New York and gives him an education.

While at the poor-house Jim is befriended by a little girl who comes into his after life and finally becomes his wife.

Jim is endowed with a strong psychic power and the psychic element that is introduced makes good reading for all, and is an especial point in favor of the book among those who are slightly, or not at all interested in Spiritualism.

The frontispiece is a beautiful half-tone of the author, taken from her latest photograph and made especially for this work. Three hundred and fifty-eight pages, bound in maroon cloth, gold sides and back, price \$1.00.

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The News at Lily Dale.

In order to ensure correct and prompt notice of arrivals, departures, improvements, or any items of interest, please write it and hand it in to this office. We want to give our readers all the news of the camp and you can assist us to do so in this way.

The leaves are falling and the trees are beginning to look bare, whilst a little snow flurry on October 4th indicated that winter is not very far in the future. Nutting is the favorite pastime now and a heavy wind storm Saturday night sent many nuts to the ground. Chestnuts have been quite plenty and beech-nuts have never been so plentiful as this year. Last week the female members of the SUNFLOWER staff took part of an afternoon off and gathered quite a few nuts. Of course they brought home some "pig nuts" but that did not count.

Lily Dale is supposed to be continually developing some wonder and the latest marvel is a "chicken surgeon." The honor of the greatest operation in "henological surgery" goes to Senor Green, whose name will now have to be changed to "Doctor Green."

Dr. Green has been employed at Shady Side all summer and recently a hen showed signs of general physical break-up. A clairvoyant examination developed the fact that she had swallowed some "bunch grass" or some other equally disagreeable line of food and it had "balled up" in her crop. Nothing daunted the doctor examined the patient, tied her legs so she could not kick and, assisted by Mr. Arant, made an incision in the neck, opened the crop and found a large bunch in there. He first thought he had discovered a new-fashioned tumor, but investigation with a spoon showed that it was only indigestible food. This was removed and the crop thoroughly washed out, a few stitches taken and the hen sat at liberty.

When asked what the hen said about it, he said, "Chick auk, auk, auk," and then it walked away apparently none the worse for the operation. It continued to lay and is now developing strong symptoms of wanting to set.

Doctor Green can be engaged for either minor or major surgical operations in "henology" at Lily Dale, N. Y.

The wind Saturday night blew down three trees in the Leolyn Park; several in the woods opposite the Leolyn; one back of the auditorium and one in Melrose Park, while a great many branches were blown down.

Mrs. Pettingill has made two very decided improvements. She has had much of the underbrush along the fence next to the camp grounds out down and has made a gravel walk the balance of the way in front of the woods opposite the Leolyn. This, with a little work that has been done by private parties, and the public work on the swamp between Lily Dale and Cassadaga, makes a nice walk most of the way between the two towns. Where the road crosses the low ground it has been filled in about three feet with gravel and a new bridge and side walk put in.

Mrs. Ada Korell of Allegheny, Pa., and A. Norman of Marshalltown, Ia., were married at Mr. Norman's cottage at Lily Dale, in the presence of a few friends, October 2, W. M. Lockwood, officiating. The wedding services was out of the ordinary, consisting of a few words of advice on the relation they were entering into, and ended with the formula that constitutes the legal marriage in this state. Mr. and Mrs. Norman remained at Lily Dale for several days, after which they departed for Minneapolis, Minn., where they intend to make their future home, and will follow their mediumship. Mr. Norman has traveled extensively in the past few years in connection with C. E. Winans, and is well known throughout the country. THE SUNFLOWER extends its best wishes to them in their new life.

Mrs. Keck of Cincinnati, has bought the Boardman cottage on Marion street.

Mrs. Waldow has returned to her home in Buffalo. Mr. and Mrs. Lake have gone to Buffalo. Miss Danforth has gone to Hartford, Conn., for the winter.

J. C. Schen is home for a few days visit. He is attending school at Buffalo.

A Bowers, who had a stroke of paralysis three weeks ago, still continues in the same condition. He is partially conscious, eats a little better than he did, and seems better than he was in some ways. At the same time his strength is slowly going, owing partially, at least, to his inability to eat much solid food. The result is still doubtful.

Mrs. M. Mayer, who was burned by falling down stairs with a lighted lamp

in her hand, is improving. The burns were much worse than was at first supposed, but she has been out several times, and it is hoped no serious results will ensue. The doctor does not think it will leave much, if any scar.

The Campbell Brothers have opened their cottage and intend spending the month of October at the Dale. They are entertaining Mrs. L. C. Shourds of Atlantic City, the mother of Chas. Campbell, and Mrs. L. E. Snyder, the wife of an eminent contractor of Philadelphia. We understand they expect to entertain many other friends during their stay here. They report a very prosperous and successful season at Atlantic City, where they were visited by many of the old friends who formerly spent their seasons at Lily Dale. It is possible they may spend the winter in Europe, where they have had pressing calls from their many friends and patrons. We are glad to learn they have made many new recruits in the ranks of Spiritualism while at Atlantic City. While the younger brother has opened a prosperous mercantile business, it in no ways interferes in their mediumistic work.

Mrs. Mary Todd has been enjoying a visit from her niece, Mrs. Campbell, of Ward, Col.

Mrs. Gunnison and daughter, of Erie, Pa. spent a few days here.

The \$1.30 rate to Buffalo has been changed to Tuesdays, Thursdays and Saturdays and are good for five days. Many people are visiting the Pan from here.

A seven pound boy arrived at the home of Mrs. Bach's brother and wife, F. W. and Helen Foote, of Jamestown, N. Y. Mother and child are doing nicely.

Letters from Dr. and Mrs. Hyde tell of their delightful trip, and the many wonderful things seen on their way to Los Angeles, Cal., where they now are, mail will reach them there this month.

TRANSITION OF BESSIE RAMSDELL.

Mrs. David Ramsdell, well known to visitors at Lily Dale as Bessie Ramsdell, while she was a member of the North-western band, passed away at her home, Ravenswood, Ill., October 14. She had given birth to a boy on October 6th and her death was the result of this event. The funeral will be held Wednesday afternoon, October 16.

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CONTENTS

- Introduction.
- The Creation.
- The Miraculous Rain of Quails.
- The Exodus.
- The Story of Samson.
- The Flood.
- Noah and the Ark.
- Joshua Commands the Sun to Stand Still.
- Jonah and the Whale.
- Wonderful Increase of the Israelites in Egypt.
- The Tower of Babel.
- Feeding the Multitudes.
- Heaven and its Inhabitants
- Conclusion.

A LETTER FROM CANADA.

(Continued From Page One.)

Well now, that is two years ago almost and the money has not materialized yet. I have not spent any time worrying over it, neither have I bought anything on the head of the promise though at times it has caused me to wonder what it all meant or can mean, and where and in whose hands the money is. I believe it will come but have no idea at present from whence nor from whom. At a seance with a trumpet medium while conversing with my father in spirit he said, "The money was coming from an unexpected source. Work on and wait patiently and be faithful," and this I do and am and will be. It seems strange that I should write this to you but I am asked to do so by my Guide. Possibly, some one who may read this can give me or get a clue to the meaning of it all and it may possibly solve a riddle for them from another standpoint.

I will be glad to hear from anyone who can throw any light on a problem of this kind or from those who have had like promises fulfilled.

We had Dr. Austin, of Toronto, with us recently to give us a talk and had a good audience of the best Citizens of Galt. He is a hero.

May THE SUNFLOWER ever grace the path of truth is my prayer.

J. K. Cranston.

Galt, Ont.

BARS TO PROGRESS.

Too many straws are accepted as real, By credulous people who have no ideal; Too many fakirs are posing as saints, And vile crimes of oppressors humanity taints.

Too many parasites, of various breeds, Live on the people and propagate creeds; Too many sky pilots to guide us on high To mansions in space in the sweet by and by.

Our earthly conditions, chaotic and crude, Will advance to perfection when the people are good;

Too many poor people, alack and alas, Have the semblance of men and the brain of an ass.

They act like the sheep that follow the ram, Lie buried in sand like the edible clam; Give no thought to the future or the ebb of the tide,

With a faith most sublime — "The Lord will provide."

Too many poor creatures suffer hunger and pain

And thieves are protected who steal all the grain;

Too many masters are elected to rule, Who plunder the people and cripple the school.

There are too many people hoping for gain,

To shackle the robbers with a ball and a chain;

There are too many paupers and too many plutes,

Plutes living as princes and the paupers as brutes.

Too many warships float on the seas, Swarming with parasites living at ease;

Too many soldiers, using clothing and food,

To shoot the poor creatures who assert true manhood.

'Tis much of the earth is claimed and controlled

By bands of vile robbers whose crimes are untold,

To pull down these bosses as easy as wink,

And an Eden will rise if the people will think.

HENRY M. EDMISTON.

DO-YOU NEED SPECTACLES?

If so, try Poole's perfected Melted Pebble lens, a perfect assistant to the eyes for near and far vision. They induce a renewed action of the nerves, muscles and blood-vessels and a return of natural vigor to the eyes.

My method of fitting is by spirit power and clairvoyance. I have followed this work for fifteen years, fitting thousands of people by this method in this and foreign countries. I have hundreds of letters from my patrons, telling me of the benefits received by their use. Please write for illustrated circulars explaining my method of treatment, also showing styles and prices. Address B. F. POOLE, 43 Evanston Avenue, Chicago, Ill.

How The Stars Rule People.

Astrology has become a world known science, and each person should understand "self," also parents should understand and assist their children by having a correct figure cast and read for them. This can be done for the small amount of \$1.00, by sending the PLACE, YEAR, DATE and HOUR, (if known) of birth, also name in full to the

SCIENTIFIC ASTROLOGER.

Miss E. Marie Prettyman,

LILY DALE, N. Y.

BOX 72

THE BEST IN SCIENCE

BROUGHT TO YOUR OWN HOME!



J. A. BURROUGHS

The vital importance of correct diagnosis is admitted by every physician and understood by every sufferer. The treatment based upon a wrong diagnosis is useless—effortless dangerous.

Do you suffer from any chronic disease? If you do it is positive evidence that the causes responsible for your condition have not been definitely located by your physician. These causes are often obscure.

Prof. Burroughs is, admittedly, the greatest living diagnostician: the more than 15-

000 cases which he has diagnosed in the last three years with unerring accuracy indelibly stamps him as such. Being a psychic of world-wide reputation he is enabled to penetrate to the hidden causes of disease, thus bringing to light the patient's true condition and the causes thereof. He is the only Psychic whose work is endorsed by leading physicians.

The X-ray may reveal a fractured bone, or locate a bullet or other foreign body, but it utterly fails to take into consideration mental conditions which often cause and always modify disease.

Prof. Burroughs' position is unique and stamps him as the foremost of the World's medical psychics, and his diagnoses are a revelation to scientists and physicians. We submit the following as absolute proof of his wonderful powers.

POSITIVE PROOF OF THE FOREGOING.

IF YOU ARE A SUFFERER you are certainly interested in this subject, and in order

to demonstrate to you personally what we can do, we make you the following unparalleled offer:

If you will send your name, age, sex and one leading symptom, in your own handwriting he will send you an absolutely correct statement of your case, with valuable printed matter relative to your condition and advice FREE. These services are supplemented by the advice of the physicians comprising the staff of the Union Sanitarium, who are the equal of any in Education, Experience and Successful Treatment.

This offer is for a limited time only, hence you should write to-day. ADDRESS,

J. A. BURROUGHS, The Union Sanitarium,

2720 to 2728 Wabash Avenue,

CHICAGO, ILLINOIS.

Dear Sir:—Your letter and diagnosis is received, and will say that it is correct. I have been under the treatment of Dr. Mills, of this city a long time and he advised me to write to you. Yours truly,

MRS. L. PARRIS, Saratoga, N. Y.

Dear Sir:—Your favor is received, and in reply will say that my brother is a practicing physician in this city, and he, as well as myself, was well pleased with your diagnosis of my case. Respectfully yours,

A. E. GRISWOLD, Crestline, Kan.

Dear Sir:—I wrote you for a diagnosis of my case, and received a prompt reply, which my home physician said was correct. Truly your friend,

MRS. NELL PAGE, Ferry, Mich.

My Dear Sir:—If you had turned the X-rays upon each organ of my body, the condition revealed to you by its action would not have been more accurate than that contained in your Psychic Diagnosis of my case. Very respectfully,

MISS ROSE HOWARD, Campbell, Tex.

Dear Sir:—I wrote you for a Diagnosis more out of curiosity than from any other motive. I must say I was happily disappointed as you have given me correct diagnosis. Sincerely yours,

DR. E. GALLUP, Santa Anna, Cal.

Dumont C. Dake, M. D.



Dumont C. Dake

The "Healer of the Age" (as he is called by scores of his restored patients) treats all forms of chronic diseases however complicated. Patients afflicted for years, regarded as hopeless or incurable, testify to permanent restoration. For thirty years his power to diagnose and treat disease has been and still stands unequalled, so say eminent scientists. Physicians, Clergymen and patients from all parts of the country. Voluminous testimony can be seen at his office. Those unable to visit the Doctor in person can be successfully treated at their homes. Send stamp for circulars. Diagnosis by letter of patients living at a distance accurately made with advice.

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