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## PRACTICAL APPLIANCE OF THE SPIRITUAL LAW TO PHYSICAL LIFE.

Most mediums have Indian guides; why is it?

The etheric sphere is divided according to or by its laws of vibration. The etheric vibrations or vibratory power most perceptible to humanity is called the aulic force or Indian influence.

Those Indians who have gone out of their body without finding the happy hunting grounds of the "Great Spirit" as they believed when on earth they would find at death, learn from our civilization and give in return their healing forces to us. They were a healthier people when on earth, than we are and therefore we profit by their close proximity. They knew the healing power of carbon and made their fires in their wigwams. As long as they did this there was no fever, consumption or diphtheria among them. These diseases were imported to America by the Europeans, who told the Indians that they must cook their meals outside of their tents for cleanliness sake. Thus the germ destroyer, carbon, was removed from the wigwams, and the Indians fell easy victims to those diseases imported by the Europeans.

Carbon is the destroyer of all germs of disease, particularly diphtheria, consumption and other diseases of the respiratory organs.

This proves the cosmic evolution of nature. Where there is an abundance of vegetable life, there is also an abundance of lower animal life; but such places are usually breeding places of those disease germs which are disastrous to the human body. Therefore nature turns the vegetable life into carbon by burning it up from time to time, and you find in those regions underlying the vegetable growth, a layer of carbon in one form or another. The vegetable growth is turned into carbon by nature so as to produce animal life which could not exist if the formation of disease germs would have been allowed to go on. For the same reason the Florida climate is so healthy, simply because the wood fires which are started by the cow owners to burn off the old grass, destroy all disease germs and fill the air with carbon.

The Indians being co-related to this earth, through their natural living, are therefore sympathetic to humanity and help us along all they can; for co-relation means or causes sympathetic action.

Therefore, our physical or molecular structure is increased and helped by mediumship, for every thought traversing our mind, whether we are in normal condition or under aulic influence, increases our molecular structure. By the same process and power foetal characteristics are predisposed in the womb of the mother according to existing conditions and hereditary influences.

For instance, the optic thalamus of the mother during pregnancy are particularly acted upon by a certain color, the new born offspring will appear accordingly. Jacob, the patriarch, knew this law and used it to his advantage.

The same law is proven in nature to be a cause of protection. The animal seeks to shield itself by seeking or alighting on its color. The chameleon and a good many other insects and animals for instance, change their color according to the color of the plant they alight upon. In this way they make it difficult for their enemies to detect them and thus protect themselves.

Another illustration belonging here is hypnosis. It is generally believed that the same is produced by suggestion, but this is not so. Hypnosis is produced by

monotony. If the medulla oblongata conveys the same suggestion or sensation to the corpus striatum for a certain length of time, then consciousness will stop and we voluntarily do what is suggested to us; we fall into the hypnotic sleep; our consciousness is partly or wholly set aside; that is, it is made non-susceptible to the etheric sphere or etheric vibrations.

Thus we find that thought is motion; motion in the etheric or thought-sphere. This motion can be transplanted upon the human nerves which in turn forward it to the medulla oblongata and the corpus striatum, where it becomes "consciousness," because there the soul or spirit of man partakes of it.

All healing or building up of the physical body is done through the corpus striatum, because it is the seat of the soul.

The building up is done automatically, provided it is not hindered or interfered with by fear, for fear is a destroyer, and not a builder. For instance, during sleep we breathe, our heart beats, our digestion goes on, our blood circulates automatically, without any effort of ours. It is the work of the soul, the spirit of the life-power. The same transforms the non-molecular thought vibrations into molecular atoms. A vibration is not a thing but a condition, and so we are beings in the condition of "objective forms." This objective form or "tangible" condition we call the human body, can be made more perfect by pure healthy thoughts, transformed into pure healthy molecules added to our body or replacing impure, unhealthy and used up molecules, which by the same automatic power are thrown off.

This process is going on without cessation but is most effectually carried out during sleep, when all consciousness is set aside and the automatically working spirit has undisputed dominion over the body. At that time, that is during sleep, we do not feel our ailments, but as soon as we awake to consciousness again then our ailments manifest again. This proves that our ailments exist only in our conscious mind, during our waking hours. The soul or spirit of man is perfect, and ever strives to build up its home, the human body, when not interfered with by the human or conscious mind.

Now, the less a person is biased by heredity or habit or erroneous teaching, the less does such a mind interfere with the automatic working of the soul, and the more sensitive is such person to the etheric waves of the soul world, the more developed is its receiving capability of etheric thought waves, the better an instrument is the person for the practice of wireless telegraphy from the soul world, and the healthier is such a person, for its soul is ever working to transform etheric non-molecular thought waves into molecular atoms, to be added to the body or to replace used up molecules of the body or the physical system.

Do you see, dear reader, what a mighty influence our thoughts have upon our physical life? Do you see the mighty power of creation permeating our whole being? Do you see God within yourself ever working automatically to evolve unlimited glory out of the limited human mind? Do you see the unlimited etheric sphere ever becoming limited molecules for the purpose of creating a higher expression? Do you see the infinite glory of God manifested in the creation of his image, the finite material physical body?

Think! Think! Think! and you will see it; your eyes will be opened and you will see not only a flower in the lily; you will not only hear the song of a bird in the nightingale; you will not only taste fruit in eating a berry; you will

smell a flower in coming in contact with a rose; you will not only feel the touch of a hand in shaking hands with your friends, but to these conscious expressions of the five human senses will be added a sixth sensation, the sensation of the soul, the spirit—the all permeating life power of God in man. You will psychically see, hear, smell, taste and touch God in all things you come in contact with, and in all events that cross your path in this earth-life you will perceive the wise and tender, the loving care bestowed upon you by the infinite father in heaven. You will be in heaven while you are on earth, and you will know that the infinite creative power will manifest in your physical body and in your daily life.

C. HAGEN, D. O., M. S.

### WARD THOUGHTS.

It is a good thing to think of a person. It is a good thing to think of a person. It is a good thing to think of a person.

We should be able to read and observe this verse taken from the Bible:

"Canst thou bind the king, no not a thy thought; and canst thou the rich a thy bed-chamber, for a bird of the air shall carry away, and that which hath wings shall tell the matter."—Ecclesiastes 10:5.

If a thought will bring health it will also bring disease, notwithstanding that the human mind will accept a health thought. You should not say to your friend, when you meet on the street "Why, how pale you look." But you should say, "How pleasant, encouraging remarks you make."

If a person is incapable of seeing the beauty of creation without help, it is your duty to interpret in proper words, the things which are not so plain to him as they should be.

Do not hold pictures of disease in your mind, for they hurt yourself and others by thinking so. That thoughts of disease held in the mind for a certain length of time, will result in actual disease, as is proved by the cases where men, by the study of insanity and paralytic finally fall victims to be very diseases which they had been continually studying and interpreting to their subconscious mind.

Live in the beauties of nature, and see the good, not the evil. Think of others in purity and truth. Follow this advice and your happiness will increase.

LEWIS R. HILLIER.

### DECEASED KATE FIELD'S SPIRIT.

A Boston dispatch says Lillian Whiting, a well-known writer, says she has had communications with Kate Field's spirit.

"I have," she said, "I gave the Boston Public Library a collection of autographs which had belonged to Kate Field. Suddenly, one day before the collection had been sent, I heard Kate's voice, as plainly as if she was in the room. She gave me letters to Mr. Stearns (Edmund Clarence Stearns), and I have physical proof, but I cannot say as vivid as if some one had actually spoken. I did as I was directed."

Afterwards I received a letter from Mr. Stearns, in which he said: "But what has happened to you? It is impossible for you to go with my collection of autographs. I had no knowledge of the value of the letters, but I have other communications with her spirit."

Mr. Stearns is a man of high ability and of high character, and his own words are a sufficient proof of the fact that he is in communication with the spirit of Kate Field.

## PSYCHOMETRY; SOUL MEASURE.

BY DR. GEORGE W. CAREY, PROFESSOR OF  
PHYSICAL CHEMISTRY.

"As sons of God, let us reason together."

Matter is a universal substance found throughout the universe in different degrees of fineness, produced by different rates of vibration. Something produces or causes the vibrations.

When this substance is in a certain degree of fineness, or rate of vibration, we name it ether. A different rate or degree is called atmosphere. Another change and we have water. Still another and the vegetable appears. Other changes or combinations of the principles composing the substance termed matter, and rock, marble, iron, or diamond, appears. All of these manifestations depend on something quite independent of the material or substance composing the symbol of manifestation. This something is spirit, which is the "same yesterday, today and forever."

Spirit is unchangeable, but manifests its thoughts, attributes, purposes or love through matter—its clothing or substance—as an artist manifests his ideals with material called paint.

Then it must be clear to your understanding that you, as a living, thinking, conscious entity, are spirit, and not matter. If so, and you know it is so, you performed a part in forming, creating, all that is now formed or created, and all that ever will be formed or created.

But you say: I did not create or form the worlds and all their component parts alone; therefore, how can I understand how it was done, is now being done, or will be done in the future?

I answer: By a recognition of the operation or process called co-operation; some might say the law of co-operation; but the science of Soul, or Being, does not recognize law at all. It is the law, and co-operation is its operation.

"If ye are in the spirit (i. e., spirit consciousness) ye are not under the law," but are "a law unto yourself."

So, then, by recognizing the universal co-operation of the attributes or thoughts of which, and the "words" through which Infinite Intelligence operates or "proceeds," you, a soul, one of these thoughts or words ("and the word was made flesh and dwelt among us") are enabled to free yourself from the seeming environments of matter, and thus realize your dominion over all that you have taken part in creating, and you have assisted in the creation of all that is. Being a thought of the Universal Spirit called God, you are co-eternal with it.

With this consciousness comes the feeling of creative (or, rather formative) power. You will realize that there cannot really be any creation. The Universal Substance from which all clothing of Spirit is formed (I mean flesh, vegetable, mineral, etc.) is an eternal substance, co-eternal with God, and was, therefore, never created. While this substance is not intelligence, it is the material used by intelligence, or Spirit, to manifest to material consciousness.

Now, psychometry is simply recognizing the soul's own creations, or formations, and interpreting the same. The vibrations that manifested or materialized in the matter, are analyzed and understood and described just as a painter may explain his painting, or a mechanic the result of his handiwork.

In a material state of consciousness we do not realize the fullness of our own creation. When we awaken to soul consciousness, that is a realization that we are soul and have bodies, and not bodies and have souls, we see the object

the reason of all symbols, i. e., created things and spell the words over again, which is called reading by psychometry. The word "psychometry" was coined by Prof. Jos. Rhodes Buchanan, who passed to spirit life at San Jose, Cal., Dec. 26, 1899. It is taken from the Greek, psycho, meaning soul, and meter or mitron, to measure, and, therefore, means soul measure. We understand an object better after we measure it; therefore, we may say that psychometry means soul understanding.

With the full realization of the truth as set forth above, comes the power to psychometrize any article or material symbol. Fully realizing that all material formations, whether the handiwork of man or of "nature" are the products of our own intelligence, we begin to see how it is possible to understand the history of a certain article or substance, whether manufactured by man or nature. The full consciousness that the same power that carries on the processes of nature, in the vegetable and animal world, also operates the chemistry of life in our own organism, and through the brain cells, nervous system and muscular tissue, operates and forms the handiwork of man, enables us to come in rapport with all formations of matter.

Now, when we wish to psychometrize an article, or read a person, by touching flowers or a ring, watch or handkerchief, that has been in contact with their person, we should remember the relation we hold to the objects and to the eternal creative or formative power is truly Omnipotent (all power), Omniscient (all knowledge), and Omnipresent (all present, or everywhere present).

Let us here make the proper distinction between reason and intuition: Reason is based on a supposition that a certain thing, or idea, or belief, is true; therefore, a foundation or basis from which reason may logically build up a true theory. But if it turns out that the basis or foundation was merely a belief and not truth, the whole structure falls. Intuition is knowing; therefore truth. It does not depend on reason nor so-called logical deductions.

So, then when we psychometrize we wait for the "still, small voice" of intuition, and do not attempt to find truth by the material process of reason and logic.

If, as has been written, we as souls have assisted in the formation of all material things, why may we not know it by intuition, spiritual knowing, instead of trying to logically reason it out in material consciousness, which is simply belief?

In the attitude of Spirit understanding we repeat the words given us by the "still small voice" of intuition, or knowing, and this is psychometry—soul measure, or soul understanding.

No effort of any kind is needed when we psychometrize. We should relax all the bodily functions, and thus still the material consciousness. By this process the most wonderful readings of inanimate objects have been given.

Psychometry is miracle made natural, and occultism engrafted into every-day life.

Nothing is hidden that shall not be revealed, and humanity stands at the door of the day when "None shall say: 'Know the Lord, for all shall know Him, from the least even unto the greatest.'"

Soaring on graceful wing, the bird exemplifies a power not known to man. Nature's secrets cannot be ascertained by imitations, except in the case of the eagle. All we see in the flying of a bird is the effect. With the cobwebs of materialism removed we may see the cause and must realize accordingly.

In the clarity of self-perfect vision, greater victory than in imagination.











## SPIRITUALISM THE GREAT REVEALER.

In order to understand and realize what Spiritualism has revealed, it is necessary to take a brief glance at man's ideas and conceptions of himself and the great hereafter prior to the advent of modern Spiritualism.

Man, in his efforts to understand himself, was guided by his senses, and reasoned from what he could see, hear and handle. His idea was that which failed to appeal to his senses had no permanent existence. So that his very being depended upon his body. Without it he could have no existence.

He yearned and longed for a continuation of life. There was so much left undone, so many hopes and aspirations born within his heart left unsatisfied, unrealized, that made life a mockery, if death ended all. The toiling millions craved for a conscious rest—rest for the weary. While love mourned its departed and longed for the touch of a vanished hand, and the sound of a voice that came not. It looked forward with the eye of faith to a reunion somehow, sometime, somewhere. But how? when? and where? were questions no one could give a satisfactory answer to. No one knew, but Hope whispered, "Have Faith," and Faith sought to solve the problem by imagining that somehow or other, known only to God, the physical body would be brought back to life in such a condition that it would know no more death. The earth itself would be changed and made a suitable dwelling place for immortal man. The sea and the graves would give up their dead, and the mortal would put on the immortal; that all would be changed in the twinkling of an eye. Thus Faith and Hope comforted many a disquieted mind and heart, and brought peace and joy to those who were able to embrace their imaginings. These did not satisfy all. There were many doubting Thomases who demanded proof. They learned that after death the body was resolved into its constituent elements, and these, mingling with those of the atmosphere, were taken up again by other organized forms, vegetable and animal, and became constituent parts thereof.

Thus the fair picture painted by Hope and Faith, was seen to be no more than a dream that came to naught.

It was left for Spiritualism to reveal the how, when and where of the continuity of life. By and through its phenomena, appealing to the senses, it proved that man was dual in his nature—physical and spiritual, and at death the physical body was cast off, while the spirit body, that which is invisible to the physical senses, continued to serve the true man—the soul as a suitable body adopted to its higher needs and aspirations.

There being spirit people pre-supposes, there is a spirit world to which they are related and governed by fixed laws, the same as we are to the earth. This spirit world has been revealed—not as a new Jerusalem, fenced round with jasper walls, and having pearly gates through which the denizens are admitted, but as a natural world, having trees, flowers, streams, lakes, homes, temples, etc., that go to make up a real, natural world, but as superior to the earth as is the spirit body to the earthly body.

This spirit world is not located "far beyond the brightest star," but surrounds the earth at varying distances, according to its degree of spirituality. Each spirit is attracted to that portion it has fitted itself for, without any one disputing its right. Its power to ascend is evidence of its fitness to dwell there. Love, truth, kindness and justice characterizing our daily lives, gives us our title deeds to mansions in the summer-land, where, freed from the cares of sustaining and protecting the physical body, the spirit being finds itself free to pursue those studies, and attain those ideals which the condition of earth life prevented it from pursuing to its full satisfaction. The weary toiler finds himself free from drudgery in order to supply his wants. But it does not enter into a state of endless rest; for "folded hands are ever weary, selfish hearts are never gay." It will find other work awaiting it, congenial to its nature, inviting its latent energies and talents to unfold and develop to their full fruition under such conditions that labor will be a source of continued happiness.

There the mourner will find those who are dearer than life restored to his heart once more. Those separated by death, are also united by it. And oh! how the world mourns its dead. Those who are ignorant of the revelations of Spiritual-

ism are groping for light, and many growing weary in the task, and heart-sick of it, seek to solve the mystery of life by putting an end to their earthly existence. Every case of suicide evidences the world's need of the revelation of Spiritualism and the solace it can give.

The conditions under which happiness is to be obtained hereafter is also revealed by Spiritualism, and the perplexity arising from the conflicting schemes of salvation are disposed of forever, and the mind and heart are set at rest. The only way to obtain salvation is by doing that which is right at all times and in all places, for as a man sows, so will he reap. This plan appeals to the conscience as being in accord with its highest conceptions of right and justice.

The revelations briefly summarized above are of the first importance to the rising generation. They form a social, moral and spiritual foundation on which to the superstructure of the earth life. Teachers, parents and friends should see to it that these beautiful, heart and soul inspiring revelations are taught to the children, that their lives may be blessed and made useful thereby, and the change called death may be happy in the consciousness of a well spent life and a happy reunion with the loved ones gone before, in the homes, not made with hands, but kind words and loving actions.

ALFRED KIRTON,  
Sec. British Spiritualists Lyceum, York-shire, England.

## THE GOSPEL OF CREDULITY VERSUS GOSPEL OF CHARACTER

BY J. P. COOKE.

The great teacher gives voice to his time. He is the mouth-piece of his age. He voices the "spirit of the time." His doctrine is not all his own. It is not an invention, but the persuasion of his epoch, or the view point from the mount of vision.

The father who sends him is the spirit of the age, which imparts to him its own and its hope.

Luther's gospel was certainly good news to the hungry souls of his generation; truly, a "gospel of the day." They wanted to hear that their salvation did not depend on the church, on Rome, the absolution of the priest, the grace of the mass, penance on the knees or with the whip, payment of Peter's Pence, or other Ecclesiastical blackmail, daily or bi-termoster or periodical confession. To hear that they might be saved by faith in the personal savior and the change of heart to a good life, was something that made their souls leap for joy.

It was a proclamation of spiritual freedom, restoring to them their manhood. The gospel of credulity had been embodied in priestcraft. With many alike it is still so embodied today.

We are apt to think of Luther as standing and delivering a new doctrine but in truth he spoke out of the heart of his time as well as out of his own spirit, feeling that his experience brought him in closest sympathy with those who most deeply believed and most fervently prayed.

Dr. Shanning, though pushed out of the churches and forced into a position of isolation and antagonism, preached what appeared to be a new gospel, yet he never claimed the character of a solitary prophet. The father that sent him was the deep human nature in whose capacity and dignity he put his trust. He felt sure that natural goodness, affecting truth and justice was on his side, and in such noble company he could not be alone.

Theodore Parker, a monumental man and a monumental minister, who stood like a sturdy solitary oak tree in a plain, the independent soul, strong of thought and of speech, standing up firmly against Bible, church, creed, casting off his ecclesiastical and doctrinal leanings, throwing down the props of form and ceremony and stepping forth man-fashion, to the open air of God's thought, spoke not as of himself alone, set up to be discovered or inventor, but pointed to the life above, to the Great Over Soul who had sent him. He was the most massive theist of his time, strong in truth, rooted in rightness, and so he was strong in spirit. He was a power in the establishment on earth of Spiritualism in its best, noblest and truest sense.

The soul above spoke to him in many voices; in that of teacher, philosopher, sage and saint, bearing witness to the essential needs and the living hopes of humanity. Clearly and emphatically he addressed him in the profound conviction which he claimed were "native to the human heart, and which have been made manifest in the moral law, written on the

No man was ever simpler, plumbier, more docile than he, as he waited on the bidding of the spirit. His devotion to noble purposes, his whole life was a "gospel of character," an idol of nobility.

No teacher stands outside and independent of constituency. The most radical teacher has the largest constituency, draws from the deepest well, catches the purest breath of heaven in his sails.

The mediocre "parsons" of this day are without any faith in the inherent powers of the human soul. They must find some excuse to say "sin!" If they cannot say "sin," they cannot say "Christ," and if they cannot say "Christ," they may as well hold their tongues. How many of them quicken one human soul to honest aspiration in ten years? Who answers: "The gospel of character!"

The gospel of character is the gospel of today. The gospel of today announces with a human nature; the best we have. The gospel of credulity bade us to the superstructure of the earth life, at the feet of the priest; the gospel of character bids us stand on our own. As Frankfort said, "A ploughman on his plow is higher than a gentleman on his horse."

The gospel of credulity counseled repose in the "bosom of mother church." But the gospel of character exhorts us to the good in the depths of our own soul.

The gospel of credulity proclaimed the saving efficacy of the church as a close corporation, membership in which secured the concurrence of the holy ghost. The American gospel proclaims the advantage of free society, membership in which guarantees participation in all the blessings of a common life. The gospel of credulity offered salvation through sacraments, pious exercises, superstitious observances. The gospel of character offers the culture, enlightenment, moral elevation and spiritual repose.

The gospel of credulity praised the submission. The gospel of character says, "Resist evil with truth." The gospel of credulity promised immortality as a boon to believers. The gospel of character provides the fulfillment of the natural law, the spiritual law, and none but the spirit-filled and sanctified can rise to that fullness of life and love which is the essence of immortality.

These are held by the law of attraction, and the great attraction is the love of God. "Love is law, the life divine."

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SEND FOR IT NOW!



# METAPHYSICAL.

Conducted By EVIE P. BACH.

## THE RIDICULOUS OPTIMIST.

There was once a man who smiled  
Because the day was bright,  
Because he slept at night,  
Because God gave him sight  
To gaze upon his child;  
Because his little one  
Could leap and laugh and run,  
Because the distant sun  
Smiled on the earth, he smiled.

He smiled because the sky  
Was high above his head,  
Because the rose was red,  
Because the past was dead!  
He never wondered why  
The Lord had blundered so  
That all things have to go  
The wrong way here below  
The overarching sky.

He toiled and still was glad  
Because the air was free,  
Because he loved, and she  
That claimed his love and he  
Shared all the joys they had!  
Because the grasses grew,  
Because the sweet winds blew,  
Because that he could hew  
And hammer, he was glad.

Because he lived he smiled  
And did not look ahead  
With bitterness or dread,  
But nightly sought his bed  
As calmly as a child.  
And people called him mad  
For being always glad  
With such things as he had,  
And shook their heads and smiled.

—Chicago Times-Herald.

## THE VOICE IN SELF-CULTURE.

There is no other individual manifestation that reveals character as does the voice. One versed in its lore will read not only character but experience. Health reveals itself by the voice. When we control the voice, we shall control health. Training with the right suggestion is one of the most effective ways of attaining self-control, — for developing latent powers of mind and body. I have never read that others have seen this, but I have so discovered it.

This I affirm: To control the voice from the plane of the Higher Thought is to control destiny. This is true, notwithstanding the common fact that many singers, actors and readers are failures, are unhappy and chortle. The difficulty is in the thought they hold. To cultivate any faculty with wrong thought results in ill health and failure. To make voice culture the end, to cultivate the voice that one may use it for gain, to train it for ambition in any of its many forms, to train it that one may use it in any way as a support or for sale, is to find it only one more channel of unhappiness. "How beautiful, that I can sing so!" "Bless God that I can make others happy!" Said Madame Parepa Rosa after her triumphs. This thought made her face radiant. It made the flow of melody from her lips as free and sweet as that of any bird. Selfishness closes the vocal organs as does the hands of a miser.

By reflex action, which is the principle of Delsarte, we may create mental conditions that will result in the external conditions that we wish. By artificially assuming the attitude of liberty we shall find the thought of liberty permeating our mentality. By standing erect and planting the feet firmly, one will find himself mentally assuming control through thoughts of determination and courage. By consciously assuming the tone of love, kindness, faith, cheer, hope, success, health and bringing ourselves into these thoughts by will, these conditions will be made permanent in character, will so mould tissue that we shall manifest these traits as a habit. This is nature's way. We may intelligently choose and hold the thoughts "that make for righteousness."

Primarily, thoughts make conduct; the converse is true, that attitude, taken artificially, reproduces the thought that primarily produced that attitude.

To attain any desired condition, choose and hold the thought, assume the attitude, and then affirm. Talk from that attitude, and let the spoken word be a means of self-culture. Voice is masterful in influencing conduct. There is no more powerful factor in our hands for creative purpose than the voice, and no voice is so powerful in its vibrations upon our sub-consciousness as our own. Tell yourself what you wish in positive and determined suggestions. Affirmation, thus spoken, will produce the results desired. This speaking will develop into positive thinking. Soon the one who practices the spoken word will be able

so to think the word that will help and heal himself and others.

HENRY HARRISON BROWN in Now.

## THE INFLUENCE OF ENVIRONMENT.

An individual's mode of life and action is greatly influenced by surrounding conditions. A person must have self-control to preserve their personality in a pure state when they are surrounded by evil people.

The inhabitants of small towns often speak with peculiar intonations and articulation and use different expressions than people who live in large cities. On the same principle people who dwell in the west have different ways of speaking and acting than those in the east. If a person from the east goes to the west he will soon acquire western ways. This in a measure, shows the power of environment on the life of an individual.

If a child who stammers is allowed to play and mingle with other children, in a short time some of the other children will be stammering. This effect is produced through the law of imitation and suggestion.

If a person of good habits is compelled to live among bad people, the evil will conquer him, and he will become like the rest if he does not fortify his mind by good thoughts, and thus neutralize the bad influences.

The power of environment is without effect on a well balanced, self-centered person. If the conditions are distressing and bad and you allow your mind to become susceptible to the melancholy suggestions; you will suffer sorrow. But if you hold a helpful train of thought and do not contemplate the unwished for condition and if you instantly counteract all morbid tendency by happy thoughts you will be serene in spirit with power over your environments.

LEWIS R. HILLIER,

Gloucester, Mass.

## SELF-RELIANCE.

What I must do, is all that concerns me, not what the people think. This rule, equally arduous in actual and in intellectual life, may serve for the whole distinction between greatness and meanness. It is the harder, because you will always find those who think they know what is your duty better than you know it. It is easy in the world to live after the world's opinion; it is easy in solitude to live after your own; but the great man is he who, in the midst of a crowd, keeps with perfect sweetness the independence of solitude.

The objection to conforming to usages that have become dead to you, is, that it scatters your force. It loses your time and blurs the impression of your character. If you maintain a dead church, contribute to a dead Bible-Society, vote with a great party either for the Government or against it, spread your table like base storekeepers, — under all of these screens, I have difficulty to detect the precise man you are. And of course, so much force is withdrawn from your proper life. But do your thing, and I shall know you. Do your work and you will reinforce yourself.

The other terror that scares us from self-trust is our consistency; a reverence for our past act or word, because the eyes of others have no other date for computing our orbit than our past acts, and we loath to disappoint them.

But why should we keep our head over our shoulder? Why drag about the monstrous corpse of memory, lest you contradict something you have stated in this or that public place? Suppose you should contradict yourself; what then? It seems to be a rule of wisdom never to rely on your memory alone, scarcely even in acts of pure memory, but bring the past for judgment into the thousand-eyed present and live ever in a new day.

Trust your emotion. In your metaphysics you have denied personality to the Deity; yet when the devout emotions of the soul come, yield to their heart and life, though they should clothe God with shape and color.

I hope in these days we have heard the last of conformity and consistency. Let us bow and apologize never more.

—Emerson's Essay on "Self-Reliance."

## HEALING BY INDIAN SPIRITS.

I wish to relate to the many readers of THE SUNFLOWER a wonderful occurrence which happened here in Onset, Mass., six years ago. It is thoroughly reliable, and I have interviewed those who were witnesses to the manifestation of healing power. Names and addresses can be furnished if desired.

On March 2, 1895, a lady 56 years old was injured on the electric cars so severely that expert physicians said she could never walk again, having concussion of the spine, and paralysis of spinal cord. After remaining a year in bed, she was able to move around on crutches, but despaired of ever being well and stopping again. Life became a burden and she longed for death to release her from the physical form. One day her husband was taken control of by an Indian named Silver Moon, who gave her instructions, which, if she would follow, he promised that she would again become strong and able to walk as before the accident. Without having much faith, she took down in writing all he said and when the time came to put them in operation, she carried out implicitly all that was told her to do.

First, she was to be taken from her home to Onset, forty miles away, as this Indian belonged to the tribe that lived and died there, and he said he could draw the band together there and do in a short time what the pale faces would call a miracle. With much difficulty she was conveyed to the place designated, and then, according to directions, her back and limbs were bathed in the salt water taken just as the tide was at its height, and afterwards in olive oil. After two weeks of this treatment, a hole was dug in the sand large enough to put both feet in. While she sat there with feet and limbs immersed in the mud to the knees, she could feel invisible hands at work all over her. This treatment continued every day for two weeks; then a hole was dug large enough for her to lie down in. At the turn of the tide she was placed in this and covered with the sand except face and chest. While thus immersed, a circle of friends and spectators surrounded her, 60 in number, and sang songs to produce harmony.

She was told to lie there till she got tired, and then when she got up she could do whatever she felt like doing. Her face was covered with a handkerchief, and clairvoyantly she beheld above her a beautiful spirit who seemed to be throwing power down on her, while kneeling all around her close together, their arms banded together with green boughs, were many Indians who formed an inner circle. Their hands were busily working over and under her, and they seemed so real that she asked her friends if they could not see the commotion in the water and sand around her. Her husband was entranced during each of these proceedings.

When she was taken out of the hole she did not at first feel any different than before, but being partially under control, took no notice whatever of the lady who had her crutches ready, and another who wished to put a shawl around her, but walked right into the water, sat down on a large rock and began washing the sand off the one garment which she had on. She did not seem to be herself but after a few moments got up and went to the cottage near by. To do this, she had to climb 30 steps to get to the bluff above. When she went down it was with pain and suffering, but she went up as quickly as anyone present, and has never used crutches since, or been troubled with her back. She went to a meeting in the Temple that afternoon, much to the surprise of her many friends, who considered her recovery a modern miracle. Today she is as smart as anyone, and is the genial landlady of the house where I am stopping. I feel that it is only justice to the good Indians who used to roam over this beautiful spot, to record this incident, giving them full credit.

LIDA BRUCE BROWNE.

In going and hymn the soul reaches out for a breath of heaven's harmonic vibrations — the soothing influence of that law which adds sweetness to life and inspires with gratitude and praise for its being. Music is the symbol of universal harmony and peace, and constitutes the power that soothes the discordant elements in the human soul. It is the language in which spirit speaks to man.

We who would gather immortal palms must not be hindered by the name of goodness, but must explore if it be good.

## SPIRITUAL DARKNESS.

Why do we look with smiling eyes  
Upon the struggling men,  
Who fight to win a worthless prize  
Like wild beasts in a pen.  
We do not know the reason why  
Nor can we well explain  
Why men prefer a base alloy  
To spiritual gain.

We gaze upon the ocean wide  
Of poor humanity;  
The floating wrecks sink side by side  
Into eternity.  
Caught like moths, they are destroyed,  
By an illusive light  
Seeking gold basely alloyed  
In place of truth and right.

We watch the rush of selfish men  
To gain the mountain crest.  
They stumble, fall and rise again  
By trampling down the rest.  
By vicious means they gain the prize  
But at a fearful cost,  
The severing of human ties  
And noble manhood lost.

—Henry M. Edmiston.

A papist paper of this town says that "familiarity with the Bible, once universal among Protestants, is now unusual," and seemingly laments the fact. How is it among the Catholics? Are they familiar with the Bible? A whole lot of them in this town cannot read, even; and in Spain, the most Catholic country in the world—using the word Catholic in its sectarian sense—except perhaps America, the illiterates are about two-thirds of the population. The day is past, when parents drill the Bible into the minds of their children as they did half a century ago, and even less. There is no kind of doubt that the illiterates of the country could give an equal number of either sect—barring clergymen—cards and spades on familiarity with the Bible and beat them out of sight.—Truth Seeker.

## DEATH, THE MEANING AND RESULT.

—BY—

John K. Wilson.

This is an exhaustive treatise of 560 pages, consisting of messages received through independent telegraphy and the incidents connected therewith. The messages were received in the office of the compiler, who is an attorney of excellent standing in Pennsylvania, and the contents make an extremely interesting as well as instructive book.

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LILY DALE, SEPT. 15, 1902.

#### THE CAMP MEETINGS.

The Camp meeting season is closed and we can "take stock" of the result. Most of the camps have suffered from the bad weather and some of those which held their sessions early came in for so bad a stretch of weather that financially there was much loss.

The Spiritualistic part of the camps cannot be said to have been a failure. We do not remember of a season when there was so much good talk regarding the work of the mediums as this year. There were no exposures to speak of and no particular discussions of the genuineness of the phenomena.

Of course, at all camps there are believers and doubters and the believers are ready, like young robins, to swallow a white cloth waved in a doorway as a spirit. Then there are the ultra skeptics who disbelieve and question everything. These two classes are not the majority but the majority consist of a class who come with the earnest purpose of seeing and solving the riddle and testing until they know whether the phenomena are true or false.

The camps have been well attended by this class this season and what is more encouraging, from an intellectual standpoint, is the fact that they have attended meetings without the phenomena as steadily as those with it.

The Sunflower has always stood up for the phenomenal part of Spiritualism and the phenomenal mediums. At the same time it has always claimed that the people had rights that the mediums were bound to respect and within reasonable bounds should give test conditions so that the sitters might satisfy themselves of the fact. Most of the better class of mediums do this.

The camps will continue to be an integral part of Spiritualism and each year will see them more and more definite in their work and more progressive in their line of teachings until they become in reality what they are theoretically—veritable markets for higher education.

Cassadaga camp has been a prominent factor in thus educating the people. Onset has done likewise and the others are gradually incorporating the line until all will be conducted along educational lines and the Spiritualists will have places that to them are the equals of Chautauqua.

#### THE ABUSE OF TITLES.

One of the greatest drawbacks to an uplifting of Spiritualism in the popular opinion is the indiscriminate use of titles and granting them—yes, forcing them on—to people without reason.

This summer we had occasion to introduce a well known attendant at Cassadaga camp and used a title which we supposed the gentleman was legally entitled to. He corrected us and informed us that he had no right to the title but that it had been forced upon him here and nearly every one who addressed him used it. This was distasteful to him, but he could not help it.

This led to an investigation and the result is that we learned that many of those who have been called by high-sounding titles for years have no right to them and at their homes the idea is laughed at.

Again a person who knows nothing

of anatomy, physiology, hygiene or anything else except the superficial knowledge of the human body that most of us possess, puts his hand on some one and cures a headache. Within a week that person is called doctor by his associates who happen to know of the incident and soon he is introduced to the people as a Spiritualistic doctor when he is far from qualified to take any such title. Professor, reverend, and many more are used indiscriminately by us and then we wonder why people do not look upon us with that respect that they grant the M. D.s and college graduates.

The remedy is simple. Do not call every lawyer who happens to come into Spiritualism, by the title of "judge." Do not prefix the "Hon." to a person's name unless he has really held office which entitles him to that position. Do not call a person doctor or professor until by his education and ability he has demonstrated his right to use the title.

If we want Spiritualism to stand upon a high pedestal, we must lift it above the commonplace and place it in an exalted position. Until then we cannot expect to reach that point. Perhaps this should be changed slightly. Spiritualists who want exaltation. Then it will be all right. But let us remember that we are judged by our representatives. If they are not what they are represented to be, our system falls with them in the estimation of the people.

#### IMPROVEMENTS AT LILY DALE.

The new board have already begun improving the grounds.

The road at the back of the auditorium is being lowered and the dirt used to improve the road on South Street, beginning at the gate and going east, and back of the cottages of Melrose park next to Caldwell park. The steep grade on the streets east from Caldwell park will also be graded down and the dirt filled in to improve the road on the east and north of Caldwell park.

A few men with road scrapers and horses can do a great deal in a short time in the way of improving the appearance of a place, with a good head that can see what and where grading needs to be done, to manage things.

It would do every attendant of the camp good to be here now and see the work progress. Mrs. Pettengill, our new president, is overseeing the work with the same interest she has shown in the management of the Leolyn which has made it a place of beauty.

This is only a beginning. Every part of the grounds will be improved, from the gate to the back fence as rapidly as is consistent. The people who live here are happy and feel that they can now take hold with good heart and make improvements on their own property, feeling that they are in co-operation with the board of management.

Mrs. Pettengill has received many letters and telegrams from friends, acquaintances, and even from people whom she does not know, congratulating her and expressing their appreciation of her interest in the work she has so nobly taken upon herself. Lily Dale has always been a popular Spiritualistic and summer resort and many could see the possibilities in store if it were improved and made up to date in attractions and appearance and in so many little ways so easily done, and they now feel that it will be done.

The Sunflower expresses the voice of thousands of people in extending their appreciation of the earnest efforts of Mrs. Pettengill and her associate workers. Let each one living here and every visitor pledge themselves not to throw cold water or find fault with the endeavors. No two of us could do things alike so let us lend our unselfish assistance to the work.

#### ROBERT A. DIMMICK VERY SICK.

A. C. Sullivan writes from Bath, N. Y.: "Major Dimmick, my co-attorney, of Washington, D. C., is and has been for four weeks past, prostrate on—perhaps, but let us hope not—a dying bed. His daughter is here in constant attendance upon him, and I devote about half of my time to his comfort."

Robert A. Dimmick will be remembered as the first secretary of the N. S. A. He worked very hard to bring about the first convention in Chicago, in 1893, from which the N. S. A. was organized. We hope he may recover and live to enjoy many more years of life on this side of life.

THE SUNFLOWER extend the sympathy of his many friends, and their wish for his every comfort in his days of suffering.

One humanitarian act is worth an age of faith as a saving grace.

#### GREENBACKER BACK.



Well, I was very much surprised to receive a telepathic message from Mrs. Bach, saying I was badly needed in the Sunflower office.

Upon arriving there I found that the editor was way out west, visiting his mother, "and his brothers and his sisters and his cousins and his aunts." Of course he had gotten everything ready for the paper, as completely as he could so far in advance, but they needed some one who could run fast, to take the blame of any errors or omissions; some one to see that things were all right, and I stand the kicks, if there were any, so they sent for me.

"Do I like the new management and the prospects for improvements?" Well, I should say I did. I am afraid my old bicycle won't do for another season, things will be so nice.

I did enjoy the summer session this year, I was "strictly in it" with all the rain, and could not see what the folks were kicking about it for, but some people seem to have to kick or they would die. I am not the kicking kind, except when I go to dances and "kick" around. Speaking of dances, they were never so well attended as they were this summer, and now Mr. and Mrs. Witherell will soon start their winter dancing school over town and I will have to go over to that.

I can hardly wait to see what the new management at Lily Dale are going to do, there are so many things to be done I don't see how they know what to do first. They have got a lot of things up in the air, and when they get them all down you will have a great many pleasant surprises. Of course they may make some mistakes, they can't help it; we don't amount to anything if we make no mistakes, for we are doing nothing. I don't think they will be afraid to use printer's ink. There is nothing like advertising and letting the people know what you are doing.

The editor's way out in Wisconsin now, he isn't doing anything but eating, sleeping and visiting. Well, that is good for him. He has worked very hard for the last five years with no vacation, and he needed the rest badly. He has got THE SUNFLOWER well established and was on his feet. I tell you I just did not want to stand around the Pagoda this summer and hear the people give subscriptions for it. I found out that everyone wanted it and how much they thought of it.

Well, the office force are trying very hard to get the paper out in good shape, and if they get anything wrong I will fix it up with you next issue.

A. GREENBACKER.

#### SCHOOL AND STATE.

The same objection existing against churches and state, will even exist against school and state, unless reformed to meet conditions. Compulsory education is already being opposed. One reason therefore is a short-sighted legislation in connection with it that makes it a burden under circumstances. The next reason is the curriculum which imposes school duties, detrimental to the health of sensitive children, and another may be the discipline, which allows for no exceptions in favor of such children, whether capacitated for certain studies or not. As parents awaken to this fact, private schools and teachers will again be in demand among the wealthy, while the poor will have to suffer their children to be wrongly educated or suffer penalty for evading the compulsory educational statute.

ARTHUR MILTON.

#### AUTO-HYPNOTISM.

I have made a late discovery which enables me to induce the hypnotic sleep in themselves instantly, awakened at any desired time and thereby cure all known diseases and habits. Anyone can induce this sleep in themselves instantly at first trial control their dreams, read the minds of friends and enemies, visit any part of the earth, solve hard questions and problems in this sleep and remember all when awake. These methods—Mental, Vision, Psychosis—will be sent to anyone for only \$5.00, by express C. O. D., subject to 24 hours test, actually enabling you to do the above within 24 hours time or no charge. SEND AT ONCE FOR FREE TRIAL METHOD.

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## NATIONAL SPIRITUALISTS CONVENTION.

The 25th annual convention of the National Spiritualists Association of the United States and Canada will be held at Hotel Tremont, corner of Tremont and Franklin streets, Boston, Mass., October 22nd to 28th, 1902.

There will be sessions each day at 10 a. m.

Business of interest to all Spiritualists will be presented for action at the convention. All who have the honor to be delegates or other representatives should endeavor to be present. The evening, grand public sessions will be held at which addresses, readings, music and other entertainments will be given. Mental attraction will be given. Many of our most gifted mediums, clairvoyants and musicians will participate in the exercises. Our grand workers are also present. Speakers—Mrs. Helen P. W. Shaw, Mrs. Carrie E. Twing, Mrs. May Pepper, Mrs. Z. B. Margaret Gaulle and Mrs. Mary T. Longley. Our missionaries are to give interesting and instructive talks on the subject of Spiritualism and work.

The evening, October 22, will be a grand bazaar of Boston, in a hall, to which every one should be present. Fine entertainment will be the most entertaining of the convention. The rule on that occasion. Tickets on railroads from large cities to the convention. These tickets are for certificate tickets to National Spiritualists convention. These tickets are endorsed by the secretary of the convention to entitle you to one ticket for return trip.

The agent will be at conference, Friday, October 24, to visit the convention. No ticket entitled to return trip unless thus vided. Delegates and visitors must be present on the date mentioned to receive their tickets. Deposit your ticket with the secretary as early as possible. The agents in regard to hotel accommodations, etc., will be announced in the Spiritual papers. A list of names will be given to all delegates on the evening of the convention at place to be named in the papers and to societies.

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It is the germ for a disease is found in the body by inheritance or contagion, or a reason for believing it was created intelligently.

Intemperance, that moderation is more common to health than intemperance, and it is to please the sense-consciousness, the mind or the impulses, the desires of the heart.

Intemperance, so-called, is but intemperance of all that pleases the body. Its cause is a resistance therefore—the mind or consciousness exercised for physical gratification.

Intemperance is a perversion of the will—a misuse of power through the medium of the brain and nervous system. Deceit, anger, hatred, jealousy or self-love originating in the heart, reflect themselves on the mind and carried out through the medium of thought—all effects of the mind or spirit, so-called.

Intemperance or intemperance breeds disease of this kind—largely of the flesh or tissue. Arrogance affects the nerves because these come in play when the will is exercised—the misuse conflicting with the harmonious vibration of nature or law. The mind will being the incarnation of the vibration of nature's law in a human body. Thus the nervous diseases.

Sadness and hatred affect the blood because it oppresses the heart and interferes with the motion. Thus the disease of the blood. In combination they generate other diseases, which the materia medica is teaching us as effects.

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not touch the mind or soul—the root of the disease.

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A man has no business to speak, Unless he's got something to say; It proves a mind silly and weak, And, too, it don't very well "pay." I would not reflect on your mind, Or have you once think I'm joking, Still, there's nothing detested you'll find Like one who's always a "croaking."

It will do very well to talk, While you can express common sense But if mind be void of all "stock," 'Tis better to have a "suspense." Tho' you may hold parlance for fun, It augurs not well for your crown, And be not surprised if some one Should "ciferat out"—"simmer down."

There are those who gabble and prattle, But 'tis "all talk and no cider," And, too, some who jabber and tattle, The breach of contentment make wider. Tho' this may not sound very well— This folly of twattling I'll whip, Still, I pity one who can't tell When they should keep "button'd their lip."

There are those would be counted wise, And noted for minds sagacious, Who would fain to eminence rise Because of being loquacious, But speak for effect when you do, For turn wherever you will, You'll find the old adage holds true: "'Tis the quiet pig drinks the swill."

Words were never meant to be "spoke," Unless you have a thought to utter; And 'tis better by far to choke Than dally in nonsense, or mutter; Then, "verily I say unto you," To circles of low and high up— The very best thing you can do Is to talk common sense or "dry up."  
—Geo. F. Kittredge.

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