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## HEALS SICK BY PRAYER.

Woman Demonstrates Power  
That Rivals Science.

## HAS CURED MANY HOPELESS CASES.

Mary Hayes-Chynoweth Tells How the Power  
Was Given to Her.

"Oh, God, thou knowest me, but I cannot understand Thee. I pray that Thou wilt give me evidence of the immortality of my soul. I do not wish this knowledge to come through minister, priests or spirits. I want Thy truth to come into my soul that I may know by the deeds I do that I have this truth."

This prayer was uttered more than half a century ago by Mary Folsom in a Wisconsin village, and only a few days ago in the sumptuously furnished drawing room of a handsome villa in the park of this same Mary Folsom, now Mrs. Mary Hayes-Chynoweth, told how the Power was vouchsafed to her and how, since that wonderful answer to her prayer, she had healed the sick when the men of science had forsaken them; comforted the weary when they could not rest; revealed to those who were deserving treasures of vast wealth lying deep in the bowels of the earth, and by the performance of many miracles carried conviction to the understanding of a multitude who would scarcely believe though one rose from the dead to testify to the truth.

Mrs. Chynoweth bears the burden of 77 years, and her tall, well-knit frame is bending beneath the weight. Still she is vigorous to perform the labors that she says have been imposed by the Power that governs all her actions and directs all her thoughts. She believes in the power that controls her, and her followers believe in her as implicitly as she believes in her familiar spirit.

## DISCIPLES ORGANIZE A CHURCH.

These disciples have organized a church and formulated a religion founded upon the truth as Mrs. Chynoweth has promulgated it, recognizing her as an avatar of a cult whose purpose shall be "to do all in our power to overcome the physical elements in our nature and to grow from day to day in purity and godliness."

"My father was a Baptist minister," Mrs. Chynoweth explained. "We lived at that time in Wisconsin, where I was teaching school. Gradually my mind concentrated on the thought that a power greater than any conceived by man really existed and could manifest itself through a human agency. I prayed to be enlightened, and I never ceased praying for two years. One day, in the presence of my father and many of his friends, I was stricken by what was called the Power. In this attitude I prayed in an unknown tongue. Then my father placed the Bible in my hands and my fingers pointed to those passages that promise to men the power of healing and divination. Since that time healing has been my mission, and there are thousands who can attest my power."

Mrs. Chynoweth related how she performed her first miracle of healing. A woman came to her afflicted with cancer. The power told Mrs. Chynoweth that although the surgeons had abandoned the woman to her doom she could be saved. Then a wonderful thing was done. In the presence of five witnesses a dark red spot appeared upon the thumb of the left hand of Mary Folsom and through her voice came the injunction to herself that she must suffer the agony of that cancerous affliction during the period of two weeks and five days.

## SUFFERS FOR HER PATIENTS.

When the time allotted had expired the woman was again brought into the presence of the witnesses and her flesh was whole—there was no trace of the cancer, but on the thumb of Mary Folsom was a red scar as if some virulent pustule were in process of healing.

"Since that time," she continued, "I have suffered all the diseases I have cured. Mrs. Chynoweth laughed, and her vis-

itor asked if she were not sitting in a draft. "Oh, no," she answered with a smile. "That is a cough I am enduring for a woman whom I am curing of a throat trouble." "Have any of your recent cures been remarkable?" Mrs. Chynoweth was asked. "One of them I think, was out of the ordinary course of my cures," she answered. "The little son of a woman named Mrs. Somers, who, I believe, lives at San Jose, was brought to me the other day. His hip was dislocated and he walked on crutches. The surgeons had operated on the child a long time without success; they could not replace the bone of the leg permanently in the socket. The little boy was six years old, and the mother came to me as a last desperate resort. I took the child in my lap and laid my thumb on his hip, pressing my fingers lightly against the dislocation. In five minutes the bone set in the socket and the Power told the mother that her child could walk."

## RIVALS WORK OF LORENZO.

The mother would not believe it. She insisted that the boy should use his crutches, fearing that the jar of walking would again dislocate the hip. The child, however had more faith, than his mother, and when her back was turned he laid down his crutches and in a few minutes he was romping all over the house with my grandchildren."

One day, as related by Mrs. Chynoweth, in this conversation, a man came breathless to the house in the Edenvale park and told her that a woman had been thrown from a buggy in the road between Edenvale and San Jose, and had been badly injured. The man asked Mrs. Chynoweth to come to the woman's assistance as she was suffering the most intense agony. Mrs. Chynoweth asked the man where the woman was at the time, but he could not tell her. He did not know her name or where she lived. Mrs. Chynoweth told the man that she could only pray that the woman should be cured.

About four o'clock the next morning Mrs. Chynoweth was awakened by excruciating pains in her hip and right leg. She arose and called for help trying to reach the bath room, where she could apply water to the aching muscles and pain-racked nerves. Assistance reached her just as she swooned with the agony that tortured her.

"As I got to the edge of the bed I died," was the description of her condition at that moment.

Her family worked over her all night and far into the next day before she was relieved of her pain.

When the pain left her Mrs. Chynoweth spoke for the first time after her seizure.

"You mustn't feel badly," she said to those by her bedside. "This is for that woman the man asked me to treat yesterday."

## PAIN CEASED AS BY MAGIC.

And so they discovered on inquiry. A young woman named Freirehlagg, employed in the family by the name of Penniman, on center road, between Edenvale and San Jose, had been injured as the man described. She had suffered intensely until four o'clock on the following morning, when her pains ceased as by magic. She suffered no more until she was removed to the sanitarium, when the movement of the carriage troubled her. These pains finally ceased, but Mrs. Chynoweth felt them until the young woman was comfortable in a bed at the hospital ward.

Mrs. Chynoweth related many other experiences of a similar character, some of them even more wonderful. For instance, her daughter-in-law, Mrs. J. O. Hayes, was suffering from a toothache and told her mother-in-law how she was suffering from. That night Mrs. Chynoweth endured the pain of an aching tooth and Mrs. Hayes was instantly relieved.

Mrs. Chynoweth is the daughter of J. O. and E. A. Hayes, well known citizens of San Jose, and leading politicians of that town the owners of the two most influential newspapers published in the Santa Clara Valley and rich beyond all want by reason of a steady and increasing income from iron mines in Wisconsin discovered and worked under the direction of Mrs. Chynoweth.

## GIVES POLITICAL ADVICE.

"Do you advise your sons in their business affairs?" she was asked.

"Always," she answered, "I tell them whom to avoid and whom to call their friends. They trust me in all things, and they have never had reason to doubt the infallibility of the power that moves me."

"Have you ever advised them in their political dealings?"

"I advise them in politics as I advise them in everything else," said Mrs. Chynoweth. "It is in politics that they need my advice most often. It was by my advice that the fraud in the Herrington-Campbell contest for District Attorney was discovered. My Power told J. O. Hayes to meet Judge Hyland, before whom the case was being tried, and shake hands with him. That action would bring the Power into accord with the court, and then it would be easy to enlighten the Judge concerning the fraud that was going on under his very nose by direction of the Rea gang. J. O. did as he was told and two days afterward the Court discovered that the ballots had been tampered with in the interest of Herrington. The result was the victory of Campbell, who is now District Attorney of this county."

Philadelphia Record.

## A LECTURE ON HYPNOTISM.

BY LEWIS R. HILLIER.

Ladies and Gentlemen:—

I will read my lecture this evening. I like to have my written thoughts before me, when speaking on this subject, so that I may avoid beating about the bush.

Of course, you must realize that it is impossible to expound the whole science of hypnotism in a single lecture; so I will confine myself to the consideration of several of the most interesting explanations bearing on the subject.

No intelligent and well-informed person at the present time will deny the existence of the hypnotic state. Scientific men of knowledge and experience have rescued this science from the hands of swindlers and cranks and by a practical demonstration have shown that it should be an important study in college education, especially in medical colleges.

The manifestations of a power of the nature of hypnotism have been witnessed in many different stages of the development of civilization. It is not my present purpose to enter into a lengthy talk concerning the history of hypnotism, as there are many books written on the subject which give the history of the science from the days of the Egyptian priests to the present day hypnotists.

The statements which I make in this lecture are based on my own conclusions, which are drawn from careful experiments and an extended reading of the literature bearing on the subject.

Presupposing that all present believe in the phenomena of hypnotism, I will proceed.

The hypnotic state is a condition into which a person may be thrown by monotonous sounds, soft music, oral suggestion, or any means which tend to lull the senses into passivity and produce artificially the sleep which comes nightly in a natural way.

Hypnotic sleep is very much like natural sleep. There is one great difference between hypnotic and natural sleep: That is in natural sleep the dreamer thinks he walks about, when in the majority of cases he does not even move; while the hypnotic subject acts out his dream.

A hypnotic subject, while looking at a rose which the hypnotist has created by suggestion thinks that it is real. The rose is so real to him that it seems a true sense perception.

A person in the hypnotic state is very susceptible to suggestion from the hypnotist. Suggestion is a very powerful factor in every day life and it is of great importance in the controlling of hypnotic subjects.

By suggestion I mean a command or request delivered in a positive tone of voice.

I will now give a brief explanation of the objective and subjective mind theory: The hypnotist of today believes that the mind of man is dual. In the absence of facts to demonstrate the correctness of any other theory, I hold that this is the correct one. One mind is called the ob-

jective, the other the subjective. The objective mind is that intelligence which rules man in his waking or normal state. The subjective mind is in the ascendant in natural or induced sleep, dreams, trance, madness, and other conditions in which the objective mind is not in control. The organs of the objective mind are the five physical senses. The subjective mind is the seat of memory. In addition to the intelligence which it receives from the objective mind, it has a perceptive power of its own, which gives it wonderful knowledge of earthly and spiritual facts. This power of the subjective mind is called clairvoyance.

The subjective mind is amenable to suggestion from the objective mind of the person or from the objective mind of another. While limited by earthly environments, the subjective mind is incapable of inductive reasoning. It always reasons deductively from an idea or suggestion. If you tell the subject, while hypnotized, that he is in a garden of beautiful flowering shrubs and plants, all his knowledge of botany is instantly uppermost in his mind. He sees the flowers, which are but pictures in the memory. He cannot reason against the suggestion, as his objective powers of reason are held in abeyance and his subjective mind is intensely concentrated on the talk of the hypnotists. He smells the perfume and truly thinks that the flowers are there.

The hypnotic subject, while under the influence of suggestion, is in a condition somewhat like a person who is laboring under an hallucination.

We all know that while we are experiencing a dream, it seems real to us. If you kept this in mind, you can realize the sensation of a person, who, while in the hypnotic state is made to catch a large fish or go up in a balloon.

The dreams of a person, whether natural or hypnotic, depend for detail and correctness, upon the education and habits of the dreamer. If I place two people in a hypnotic state, one of whom is well read the other less informed, of course I will get different results; as the person of greater knowledge is better equipped to give diversity and detail of the dream.

LEWIS R. HILLIER.

## NEW PASTOR INSTALLED.

## Rev. Mrs. F. A. Sheldon in Charge of Spiritualist Church.

Last night a large audience was in attendance at the Tacoma Spiritualist church, the occasion being the installation of the new pastor, Rev. Mrs. F. A. Sheldon. Rev. D. W. Hull gave the installation discourse, taking for his text: Tim. iv.2—"Preach the Word."

Said he:—"In no place in the Bible is the Bible called 'the word of God.' In every place where this phrase occurs, reference is had to a message from the spirit world." A great number of scriptures were read to sustain this claim. He then spoke of the duties of pastor and people. The pastor, he claimed, should be a person to whom anyone could go for consolation, no person should hesitate to tell their pastor wherein he or she was weak. If they were overcome by strong temptations the pastor should help them in their spiritual battles. At the conclusion of the lecture Rev. Mrs. McCall proceeded with the installation exercises. After the close of the exercises a beautiful bouquet of flowers was presented to Rev. Mrs. Sheldon, the new pastor, with appropriate remarks by out-of-the-city friends. A children's progressive lyceum will be organized in the church next Sunday. Rev. Mr. Hull leaves next Thursday night to lecture in Southern Oregon and California.

Daily Ledger, Tacoma, Wash.

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## TALKS ABOUT SPIRITUALISM

## One of a Series of Tracts Issued by the N. S. A.

## A VERY INTERESTING DISCUSSION.

## Clergymen Do Not Know Very Much About Spiritual Gifts.

The statements of Paul in I Corinthians that there are various spiritual gifts possessed by humanity, have not received their deserved attention. The ministry very seldom discuss them. Why? Because they have not been understood. Clergymen do not know very much about spiritual gifts that are now positively expressed (or do not care to admit that they know), but are quite free to talk about the spiritual conditions that will exist after the change caused by death.

That spiritual forces inhere with humanity in their earthly state of being, is susceptible of proof.

Theologians have not taught us how the soul-body is evolved or attained. The average believer has thought the immortal body will be a gift from God to us after death—or else the resurrected physical body of earth. If we possess a spiritual body that inheres within the forces of the earthly body, then we possess spiritual faculties and can unfold the psychic self for phenomena—and incarnate spirit can play upon these psychic forces to produce evidence of their existence. In contact, also to develop processes of inter-communion. We are seeking knowledge in these directions and have much evidence in proof of the fact.

Claiming the same to be true and probable, we proceed to unfold the psychic powers, and these we classify under the conditions of mediumship.

They embrace all that Paul spoke of, and more too.

It is said that all these relate to the sub-self and are not evidences of spirit control. Whilst the physical faculties are positively related to, and evolutions of the physical ones, their unconscious or self-acting ones do not prove the falsity of direct spirit control. To the contrary, the line of operation, and the results, so differ that that we can positively limit human action. The sub-self is held subjective to the external self and cannot be dominant until freed from physical crudities. It is folly, therefore, to relegate what we do not know, to other unproven conditions. We see spiritual faculties assertive and claim it to be due to an abnormal condition of the brain—but it is more likely a higher normal condition freed from the crude contact and uncontrolled by dominant physical relationship. Some persons speak of dreams as illusory visions and hallucinations; and these imaginings are the violations of natural law, mental aberrations resulting from indigestion, functional or organic disorders, etc. These may be in themselves the reasonings of an undeveloped mind, and not the conclusions of positive knowledge.

Assertions of opinion are not to be treated as evidence—for truth must be based upon facts. It is truth that we should seek to discover, no matter what ideals it may shatter. Because people have claimed to see ghosts, spirits and phantoms, and have been deceived by illusive phenomena, all possible occult manifestations have been deemed by some as imagination run riot and reason dethroned.

There are deceptions created by phantoms or fantastic at nights, resulting from an over-wrought imagination. But have these appealed to our external or sub-self? Unless there is an occult force of some character with us, we should not mis-apply the external, for the latter would only convey a crudity not at all alarming to our more sensitive perceptions. The physical sense could not be deceived unless the spiritual senses were endeavoring to assert themselves. Thus the sphere of imagination or of illusion may possibly

Continued on Last Page.



## VERY STIRING CRITICISMS.

## A Dissertation on Chas. W. Pearson's

## CRITIQUE OF BIBLICAL MIRACLES.

## His Critics Reviewed—An Open Letter to Clergymen.

W. D. RICHNER, M. D.

The late bold critique on the infallibility of the Bible and its miracles, by Charles W. Pearson, Prof. of English literature in the Northwestern Methodist University, strike the fiery impulsive ecclesiasts of this church like the explosion of dynamite in their midst. His scholarly rationale of the higher criticism has set them by the ears and fired them with antagonism most decided and unmerciful.

The amiable Professor cites many "miracles" which he fearlessly declares: "cannot be literally true" and adds: "as the scribes and Pharisees, by their dogmatic traditions, made the scriptures of an effect," so very many of our religious teachers are doing the same thing. Modern preaching lacks the power of truth because so many churches cling to the utterly untenable tradition of Bible infallibility. If theologians wish to regain lost leadership they must quit preaching dogma completely as intelligent men cast aside the dogma of Papal infallibility."

To say this stirs up the D. D.'s in their luxurious lairs, is to draw it mild. It has drawn out the most ungracious roars—expletives of spleen and intense hate, not to say savagery. The Rev. F. A. Hardin, D. D., and presiding elder, bursting with indignation, piously declared: "Had I the power and ability I would skin that man, salt his hide and tack it on the barn door, before the ordinary preacher could sharpen his jack knife."

Surely the Rev. Hardin is not misnamed. He will pass for a pretty hard sort of a graceless D. D. "hard shell."

We read of some early disciples sent to teach and help the people, who met with some others doing similar good work, but not in "His name," so they hurried back to their Master and with graceless purpose of getting up a corner on their selfish work, insisted that He commanded that five from heaven to destroy innovators and intruders who were better able by both knowledge and longer practice, to heal the sick and inform the illiterate.

IT IS SAID THESE EARLY FIRE EATERS "knew not the spirit they were of". And the sad fact, is, too many modern disciples remain, even with all their academic attainments, quite unable to properly discern spirits. Rash and unreasoning, like the Rev. Hardin, either born late or lost among their fellow graceless disciples of barbarous times! Like them they have a zeal but it is without knowledge, reason or wise direction.

What lack of spiritual improvement these frequent ebullitions of fanaticism shamefully disclose. Has the salt indeed lost its flavor? Has ecclesiasticism ceased to be a factor of any value in the amelioration and correct culture of the people? It is indeed a serious exhibit on the threshold of this enlightened Twentieth Century for a large body of men boasting of their wealth, numbers and academic power posing as leaders of thought and the more direct way to heaven; instead of reasoning with ardent desire for enlightenment, close their spiritual perceptions and blindly rail against the purveyor of wisdom.

The strenuous liberals missing the fact that words of truth are both spirit and life—the "letter killeth"—make war on increasing knowledge of the investigating Spiritualists, and would crucify him as he did the agnostic and liberals, the grand spiritual teacher of Palestine two thousand years ago.

The ordeal is severe, perhaps, but I am glad for these continued shakings of the ecclesiastical heavens, they are life-giving hope-inspiring and necessary that the principle of eternal truth, which cannot be shaken, may remain safe and improve the people. A mercenary, mentally, lazy, slumbering ministry surely needs this stirring and "troubling of the waters." What value to the world is their vast accumulations of property—unjustly untaxed—and sordid power if they do not awake to duty and stem the tidal wave of social, political and official corruption threatening to submerge the nation?

Does ecclesiasticism fill the conditions of indolence and indifference and to the welfare of the people similar to those of Gaius's times—mercenary, giving up to luxury, ease and wish not to be disturbed with effort to learn more than they think the know. Hence the charge: "His watchmen are blind, dumb dogs, yea, they are greedy dogs that never have enough—shepherds that do not understand, they look to their own quarter—their own way for gain." "The ass knoweth his owner and the ox his master's crib, but my people do not consider—(do not reason) saith the Lord."

"COME NOW AND LET US REASON TOGETHER."

If this shows the desire of the spirit cen-

tries ago to enlighten stubborn Israel, and if there is anything of progress and growth in the spiritual perception, surely men possessed of the rash nature of the Rev. Hardin, should stop to think if not reason, and learn a Republic like ours is not just the place for a popish inquisition. I believe even in the priest-ridden Spain, men are not now skinned and crucified for opinion sake, as D. D. Hardin declares he would do if he had the power.

A deadening hindrance to true enlightenment is, these divines as a rule, study only within the confines of narrow tradition and creed created by superstitious fanaticisms not to learn the all of truth servicable to the people of today. Thousands of college-bread luxury-loving D. D.'s are hand and glove with the state in war and the dirty vice and crime-breeding liquor traffic.

And when the supposed basis of their great text book, their castle of indolence is disturbed by scholars who think clearer and better the sudden shock to their luxurious dreaming causes them to forget entirely the grand invitation of the enlightening spirit: "Come now let us reason together,"—aye, reason with and teach the afflicted and illiterate not destroy them. "He desireth not the death of any," but rather that all should live in the light of truth, the life of light. A great need of cleric is true spiritual and mental illumination, the clearing of enlightened perception will show the sin of ignorance, refusal of knowledge is the worst devil cursing human kind. Their bounden duty to themselves and the people is to attain all spiritual knowledge and enlightenment and practically impart it. "Renouncing the hidden things of dishonesty; quit handling the word of God deceitfully, and by manifestation of the truth, commend them selves to every man's consciousness." Paul.

BESIDES IF THE BIBLE HAS NEVER BEEN INFALLIBLE

why so many repeated revisions of the word—"Words of God?" at least ten possible more of these revisions have been necessary to bring it to its present very imperfect adaptation to the intelligence and wants of human kind.

But the world being infallible, is the spirit less so? It would be well, while admitting the possibility of progressive growth, for men, translators and revisors to give some attention to a fact prominent on many pages of the books, that is largely a compilation of apparitions, visions, weird wonders, symbols, signs, trophies, dreams of premonition, the appearance of angels, always like men, and spiritual messages by them to numbers of people susceptible of these, not common influences. Also a fact readily discernable, these messages of the universal "Father of Spirits" are by their own admission human spirits, not a exclusive creation of some one, but also denizens of the time of this same planet.

Some evidence of spirit efficacy and imperfection is given by John: "Behold believe not every spirit for many have gone out,—try the spirits," admits the necessity for reason and testing their messages and possible fallibility. Also the Revelator: "Saw war in heaven," which intimates imperfection and all that discord implies in the spirit realm. How then may we possess, in man, a book, or in any of his work, infallibility?

Laws change, naturally the law of spirit return is not always the same. Conditions controlled by what we call law, change in the spirit world as naturally as in the physical. All phenomena of the universe are subject to this changing law or force of conditions.

## PSYCHOMETRY.

As the composer hears sounds to which we are deaf; the author senses the thought vibrations to which we are not attuned; the clairvoyant beholds scenes to which we are blind—so the sensitive feels influences to which we are dull—obtuse.

Dr. J. R. Buchanan claims fatherhood to this science. Not to the gift, for that has always existed, as the observant reader may note in the character-depictions of standard authors.

Dr. Buchanan, however, through practical experiments with boys under his tuition, practicalized the gift and reduced it to a working basis. Since then, it has been understood by those who possessed a modicum of this gift or were sensitive beyond the ordinary. But it requires experience—failures and successes—to make it known to the world as a science. It now arrays itself with inspiration and clairvoyance as a strictly independent and individualized qualification.

But how perfect?

Ask yourself what is the sweetest physical indulgence you know of. Then remember that all spiritual gifts constitute qualities antithetical to the material. An ancient revealer said that truth or happiness must be purchased by sacrificing the worldly. The adepts of India substitute abnegation as the purchasing agency for powers.

Every one can afford to sacrifice some physical indulgence. He need not become a hermit for this. An effort will soon reward itself. Every little sacrifice thus made adds volume, force or energy to the interior life-principle of the operator, and in time will manifest by a higher understanding of that already known; by sparks

of wit or truths coming unsolicited; by sensing influences never before experienced.

The latter hints that the gift of psychometry is unfolding. Continued frugality or combatting the specific passion or weakness selected—the most obdurate tempter leading to the highest results—adds spiritual vibration to the gift, and perfect subjugation of the animal part of the "ruling passion" fought, perfects the gift.

Hunger, of course, is not a passion, in the accepted sense of the word, but it is readily made one by worshipping the stomach. Custom has made an evil out of a natural qualification, and thus many could begin the development of psychometry by checking a taste for more when reason whispers enough. There is no need of gorging to the fill, nor of inviting an appetite when it happens to be missing. Nature will not let anyone starve. A rest is also a fair beginning toward inheriting spiritual sensitiveness. But there are other passions than gluttony that need curbing, if but for health's sake; though recovering from ill-health founded by such a passion, often founds a spiritual gift, because the suffering has temporarily put a check on the indulgence. That is also a propitious time to introduce a determination for "reform" and reform is the father of all kinds of spirituality.

But psychometry being one of those gifts that can be created, it is within reach of every one who is in the least sensitive. Its reward is self-knowledge, understanding human nature, character-reading, prophetic judgment, penetrating causal relations, discerning deceptions, diagnosing diseases, analysing, sifting and weaving thought out of the ordinary.

When it extends to the latter, life begins to be exceedingly interesting; for the secret passage or truth—past as well as present—is thereby opened, and all is light, with soul-contentment as a companion.

ARTHUR F. MILTON.

## A Street Car Face.

I often sit in a public conveyance or walk on a public thoroughfare, writes Clara Laughlin in the *Delineator*, and think that one of the first questions many of my fellow-travellers will have to answer at the bar of God who made them in His own image is, "Why did you look as you did? What right had you to wear that hard compression about the mouth, that fretful furrow between the eyes, those lines, deep-graven that challenged all the world with the bitter question, 'What's the use?'"

"I owe you something," said a man lately, to a woman whom he had just been introduced, "I owe you a great deal. On one of the darkest days of my life you sat across from me in a street car, and there was something about you, I can't say just what, that looked strong and serene and sweet, like the clear shining after rain, and by the time I was down town, I had lost my black mood in watching you, and was ready to try again. It was a long time ago, but your face is indelibly written, 'shine and all,' in my memory."

## THE WORLD'S HIGHEST IDEAL.

The Star of Bethlehem which rose in the East nineteen centuries ago, not only signaled the physical birth of a redeemer, casting a spiritual illumination over his life and guiding him, but it also symbolized the dawn of a new era of greater progressional development for all future generations. There had been other eras of advancement and other great leaders; but, without doubt, Christ and the Christian epoch has been and will be the greatest this world has ever seen along a spiritual line, because the world was ready for it and needed it.

In remote periods of the earth's development, the propelling and the compelling power was a magnetic force. When the earth became capable of producing animals, this power was evolved into an animal magnetism. This in turn, gave place in the soul of primitive man, to an instinctive desire, a reaching out after better things. Then for long centuries the soul of man struggled to reach its ideal of Morality, finally succeeding in a measure, as is evidenced by the regard for public opinion. The immediate past has been noted for the wonderful attainments on mental and intellectual planes, wherein it seems that thought projected by reason and will (the attributes of the gods) knows no limit.

But our latest ideal is love. A spiritual love, such as Christ taught. The love which has been evolved from polar magnetism, and which Christ says is God. He gives us a new commandment, that we love one another; and he tells us that this is the fulfilling of the law and the prophets. Let us all strive after "that perfect love which casteth out fear." The millenium is in its attainment, and it may etherealize us enough to carry us out of the sphere of earth's attraction, into that of other planets,



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# METAPHYSICAL.

Conducted By EVIE P. BACH.

## DESIRE.

No joy for which thy hungering heart has panted,  
No hope it cherishes through waning years,  
But if thou dost deserve it shall be granted,  
For with each passionate wish the blessing nears.

Tune up the fine-string instrument of the being,  
To chord with thy dear hope, and do not tire.  
When both in key and rhythm are agreeing  
Then shalt thou kiss the lips of thy desire.

The things thou cravest so waits in the distance,  
Wrapt in the silences, unseen and dumb;  
Essential to thy soul and thy existence?  
Live worthy of it, call, and it shall come.  
ELLA WHEELER WILSON.

## THE SPIRIT LEADS.

ELIZABETH TOWNE, IN THE NAUTILUS.

Did you notice that a button was off?  
It was the spirit that told you that. Sew it on this minute.

Have you discovered that your hair looks greasy and will not do up nicely?  
It was the spirit that called your attention to it. Go wash it today.

When you took off that green skirt you noticed a stain and a number of wrinkles.  
It was the spirit telling you not to hang the skirt up in that state.

Did mother ask you to return your library book on your way to Mary's?  
It was the spirit that spoke through her.

Did you think of your music last evening?  
It was the spirit telling you to practice then instead of waiting for the usual hour today.

But you read a story last evening instead of following the spirit. You did not take the library book on your way to Mary's, though you had plenty of time. You were impatient to reach Mary. When the spirit told you about that green skirt you answered back, "Oh, some other time will do—I don't need it tomorrow any way,"—and you hung it up. It hangs there yet.

And for the same reason the button is off still. And these are not all the things that are still undone. You have just received that hoped-for invitation to visit Nathalie, and she asks you to come on the nine o'clock train tomorrow morning. The spirit and incidentally a few other folks are taking occasion to remind you of a dozen undone things that might as well have been done, the aggregate of which will seriously interfere with your preparations to go away.

Your music practice, of course, must wait. If you go at all the library book must wait until you get back, when a forfeit must be paid; or else mother, who has her own loadings of the spirit to look out for, must make up for your not minding that same spirit. Then there is the green skirt,—the only suitable one to wear with your only clean shirtwaist; and your hair must be made fluffy and and sweet; and oh, those buttons and things. Altogether Jordan's a hard road to travel, and the way well lined with the thorns of regret. And after you do get patched up somehow and you go to Nathalie's you will feel all the time an ugly little undercurrent of regret that you are not looking quite as well as you might have.

It was to save you all this hurry and scurry to get ready, and this needless regret and self-condemnation, that the spirit prompted you to do each one of these little things in its proper place. You see you don't know what is coming, but the spirit does, and if you pay attention the spirit will lead you to do things in just the right time and place, so that you will be ready for anything that comes. Then there will be no regrets, no hustle and strain. There will be instead, the "Well done" of the spirit in your own heart, and in the faces of those you meet.

Now this is the way the spirit shall lead you in green pastures and beside still waters, and into all truth. There is nothing too small for the spirit to neglect. To the spirit there are no small things. Observe the wonders of microscopic life and you will begin to realize this. Just as the infinitely small details of a fly's wing are worked out in perfection, so the infinitely smallest detail of your daily life comes in for the spirit's perfect work.

In your smallest way acknowledge the spirit and you will be directed in the path of pleasantness and peace and plenty; plenty of time as well as of all other good things.

Helen Williams calls the spirit the

"Law of Attraction." Principle of attraction better expresses it. Her idea is that each person and each thing is drawn into place and held there just as the stars and suns are drawn and held, by their attractions and counter attractions.

The attractive power of each depends upon its nature. A planet all of gold would have a different attractive force from that of an all iron planet. Just so persons of varying degree of intelligence manifest various degrees and qualities of attractive force. It is the same with animals and things. As the character of a planet or person or thing changes its attractive power changes. Gold once went through the same stage with iron, diamonds were once coal. So people change in nature, and as they change they attract different friends and environments.

The principle of attraction, or what the Bible calls "the Spirit" permeates and acts through everything in creation. This spirit is above all things orderly. As fast as a planet, person or thing changes in character the spirit moves it to a place where it fits; or draws away from it all which is no longer in order with it. This it is which keeps all creation eternally changing. Everything is growing is intelligence and environment is being re-adjusted to fit.

Your attention is subject to attraction, just as the needle of a compass is subject to the attraction of steel, or as a planet to other planets which hold it in place. What your attention is attracted to depends upon your in-attention in life—upon your character. If your aim in life is to "have a good time" your attention will be attracted by all sorts of things of the moment, aimless and unrelated things which interfere with each other and end like a falling star. Your orbit will be erratic and will interfere more or less with the orbit of others, and eventually you will be pulled to pieces by conflicting attractions; and end as does the falling star, by being absorbed by other and more purposeful creations. Your attention continually veers from one direction to another as things attract it; you follow for a time; and there is no center of rest to come back to.

A purpose in life is the center of rest for the magnetic needle of your attention. "Having a good time is an unstable" center. Almost any steady purpose is better to come back to. A purpose focalizes your attractive powers and thus draws to you the sort of thing you need to accomplish your purpose. Without a steady purpose you dissipate your attractive powers and become a light thing whiffed about by the attractions of others. It is because we feel this truth though we may never have thought it out, that we call having-a-good-time people "light-minded" and "light-weight."

A purpose concentrates a mind and it becomes compacted, steady, attractive, and a firm center for a good, hair-trigger attention.

Everything grows by accumulation, concentration and organization. A small purpose, say money-making alone, as an example, gives room for an immense amount of accumulation and concentration, but there is not enough scope for organization, for the complex, all-round accumulation and concentration which unfolds a man as "an infinite little copy of God." There is not in money-making alone scope enough for a life time, let alone an eternity, of concentration and accumulation of power.

We must have an infinite purpose as well as a finite one; even as we are infinite as well as finite, divine as well as human.

Now this infinite purpose no finite being is able to comprehend. And yet we must have it. Consequently there is the spirit to lead us step by step in the working out of this finite purpose which it knows in its fullness, but which we can only grasp in detail and work out in detail.

Remember the spirit is the all-pervading and all-embracing wisdom and power of the universe; that soul from which the body of all creation its form doth take. The spirit in action is the principle of attraction.

Since we need an infinite purpose and yet cannot mentally grasp one we must adopt one on trust. "It doth not yet appear what we shall be"—only a few details of it have appeared. But since a few details have appeared; since this much of us has appeared without us knowing exactly how it got here, or whence or how; and without our having seen anything of the plan except a few specifications; would it not seem reasonable for us to adopt the rest of the infinite purpose on trust? This will give us the purpose we need and which to organize our life-time of accumulation and concentration. It will give us an eternal, indestructible and solid, even if un-comprehended center upon which to rest the needle of our attention.

Continued on Page 7.

What Would it be if—

If this old world contained no strife  
And all our brothers would agree  
To live an honest peaceful life,  
How sweet and pleasant it would be!

No ranging jars, nor e'en contention  
To sadden life and break the heart;  
No discord found to kill affection  
And cause our friends to care to part.

True love would reign supreme forever  
And envy never find a place;  
Kind words would breed a kinder nature;  
Content would brighten each one's face.

Justice would then control our reason,  
Spiritualists would have their rights;  
Our country need to fear no treason—  
Nor war against another's might.

Rodney W. Moore.

Live today that you may have more life tomorrow.

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A few of the speeches were published in the Progressive Thinker, but when it was found that the debate was growing to such huge proportions, and was of such deep and increasing interest, the idea of publishing it through the paper was abandoned, and it was determined that the debate must be brought out in book form. The result is a fine, large cloth-bound book.

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## SPECIAL NOTICE

### To Those Who Have Renewed Their Subscriptions Recently.

A number of people have sent us \$1.00 for two years subscription since the notice appeared stating that until December 25 we would send the weekly SUNFLOWER for 50c. Also a number of those whose subscriptions do not expire until after January 1, have sent 50c for a renewal. All of the first mentioned have had their subscriptions extended one year and six months, while the last have been extended six months, in accordance with the notice on page 6. Kindly note this now so there will be no misunderstanding when the subscriptions expire.

As soon as possible after January 1, the subscription list will be remodeled, and the date of expiration will be substituted for the number.

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## HINDOO MAGIC.

I wish to announce through the courtesy of the editor that I have spent four years in India amongst the Masters and Adepts (Yoghis) and I have some very valuable illustrated literature which I am going to give to "The Sunflower" readers free; this literature consists of "Hypnotism," "Occult Mysteries of Hindoo Magic," "Adeptship," "Witchcraft," "Black Art," "Magic and Sorcery," "Necromancy," "Pneumatology," "Astral Influence," "Diabolical and Ceremonial Magic," "Invocations," "Conjuration of Spirits," "Madiaveal Theosophy," "Philosophy of Disease and Medicine," also "Clairvoyance," "Propelling Astral Body," "Occult Influence," "Mediumship and Occult or Thaumaturgic Powers." I want every reader interested to write me at once, address:

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## OCCULTISM==VOODOOISM!

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## MEDIUMSHIP.

By the Guides of Mrs. Sophia E. Woodside.

Continued from Last Week.

When you know you are honest and sincere don't be disturbed by what some-body may think. Sit for development with those only who have the cause of Spiritualism at heart. First to thine own self be true and development is bound to come. No one need be troubled with foolish nor untruthful spirits for if no attention is paid to them they will soon leave you, and no one who sits down with earnest wishes to receive instructions from the higher spheres, with supplications to the angel world, but what in time will receive fourfold. The degree of receptivity and impressionability of course governs the time required.

Some hinder their growth by an undue desire to have a particular style of mediumship. This is wrong; sit for whatever phase the angels of the higher plane deem best for you. You cannot all be authors of either prose or poetry. You cannot all be preachers nor musicians nor philosophers. You cannot all be teachers. All have an adaptability to some particular line of work, which is the first requisite in mediumship. We size you up so to speak, see what metal you are made of, your stability, your perception and reception qualifications; then we send that sort of control or guide to give forth the phase of mediumship best adapted to your peculiar and particular organism.

If your soul vibrates in musical rhythm we give music; if in poetic rhythm we send poetry, in fact, whatever style or phase of mediumship to which your soul vibrates most readily.

When a medium finds at the end of six months or so of conscientious thorough work, that he is no further ahead than when he began, instead of getting discouraged and disgusted, let him stop the line of work and ask in sincerity for guidance and advice from the unseen guests. Tell them just how you feel and note the results. The cases are very rare indeed where a subject is held at steady work for six months without some slight improvement; and what may seem slight to you is a marked improvement in clearing the mind from brambles and polishing it. You are gradually unfolded step by step, but always advancing if conscientious in your work. The work of regenerating has begun. You cannot be all Caesars or Ciceros; Byrons or Shakespeares, but you can be quite as good in your line.

We must have test mediums. We must have physical mediums, and you will all be led until you can stand forth; throwing light across the darkened pathway of mankind. Don't strive to be whimsical or peculiar or unnatural.

Be rational; be natural; be temperate in all things; temperance and moderation are cardinal virtues.

Don't indulge in morbid appetites or morbid antipathies. We ask mediums to obey hygienic rules only.

Meat eating is not conducive to health under any circumstances. Stimulants of all sorts are wholly unnecessary; as they send the life current bounding through the veins at break-neck speed, increasing the action of the heart, accelerating the pulse; and the reaction leaves a still weaker state; and another dose must be taken; then a larger one, then something stronger must be gotten, and so on, always leaving the system weaker and still weaker.

Sedatives, narcotics, aperients, diuretics and numerable other means for the upbuilding of the poor old tenement would be wholly unnecessary if you people would bathe walk, work, keep properly clad, exercise in the open air, let in the sunshine regardless of carpets and upholstery, sleep, be cheerful, be candid, be just, be amiable.

Anger will cause countless congestions; cause the liver to overflow its banks, so to speak, and you become jaundiced. This pent up wrath is a perfect incendiary. Keep the tiger in your nature chained and you will escape much trouble. Don't worry; it consumes health and strength.

All this advice has everything to do with mediumship, for you will never make a successful medium until you learn self-control.

The want of self-control is often the cause of such slow progress in the development of mediumship for when the mind is disturbed and harassed we cannot hold or control you for mental work, nor for physical demonstrations; as your forces and thoughts are centered entirely on the earth plane. In moments of sorrow we draw nearest because when the heart is sad and you feel the loss of some dearly-loved one and your mind goes out to the other sphere and you call us to you. If you are grieved at the unkindness of a friend, the smallness and uncertainty of terrestrial experiences are shown to you and your soul longs for the true the pure the good and in such moments you are most receptive.

All we ask of people desiring to become workers in the spiritual field is sincerity and they will always receive something to educate and unfold spiritually. Do not demand such and such a phase of mediumship, but sit in earnest prayerful solitude

for light and unfoldment, and you shall receive. Put down what you receive whether you approve or disapprove; then after the sitting put it to the test; wait results for a little time. Study, think, educate yourself to the best of your ability; for the better tune the instrument is kept in the finer the melody that can be produced, the finer touch required. Keep in concert pitch and after a time the old masters will sweep their fingers over the key board of your mentality. The better the condition mental and physical the instrument is kept in the better work will be produced.

Do not descend into vagaries, hallucinations and lay it to the spirits. Don't gossip nor lay bare to the world the weaknesses of a friend or acquaintance.

Spiritualism is a divine philosophy. Mediumship is a divine heritage; 'tis the grandest office held by mortals. Don't abuse it; don't lower it, your God-given mission. Remember this; help yourself and we will help you.

The field of the slothful is always a barren field. Sitting in a state of stupor and expecting the angels to do all the plowing of your follow fields, and sowing of the golden grain while you sit idly by, will always bring you keen disappointment; therefore till your ground carefully and the seed will be sown, which shall bring an abundant harvest; and the gleamers will be many bringing in the ripened sheaves, filling the mental graneries and shedding light along the pathway of mankind. Make your work as a medium a most conscientious work. 'Tis a holy calling. Remember it is the immortality of the soul you are proving; remember you are dealing with the most sacred feelings of the heart. You are giving words received from loved ones who have passed beyond the shadows, to those still on the earth plane who have with aching hearts laid the forms of cherished loved ones in the tomb; whose homes have been made desolate.

Ah! friends, keep the channel for angel influences pure and clean. Never allow the debris of selfishness and avarice a place in your work. Work for the love of humanity. Freely you receive; freely give, receiving only a sufficiency for your needs. Be faithful and true and keep your life's page clean and white and your soul spotless to the higher sphere.

Mediumship is an office of whose magnitude and beauty you can have small conception; may the angel world help you to guard and treasure it.

### The Work at Elmira, N. Y.

It is some time since any report has been given regarding the working of The First Spiritualist church of this city and we are pleased to say, the work has been progressing in a quiet way, the meetings well attended and several names added to our membership.

On January 1st, 1903, the annual election of officers took place which resulted as follows:

President, D. W. Blodgett; Vice-President, I. M. Smith; Secretary, Mrs. L. E. Zimmerman, reelected unanimously. Treasurer, Benj. Rhodes; reelected unanimously. Trustees: J. B. Randall, Mrs. M. J. C. Marvin, E. F. Evans, C. P. Embler Mrs. R. Smith. Being duly installed by the pastor, Mrs. M. C. VanKanzler.

The following resolutions were offered and unanimously accepted:

Whereas:—In the kindness of their heart Bro. and sister Rhodes, Bro. and sister Duhl, and Bro. Evans have so generously donated to the cause of Spiritualism through The First Spiritual Church. Resolved—We, as a body, extend our sincere appreciation of all kindness and accept the same with true sincerity, wishing them many returns of a happy New Year; knowing they have the continued attendance of the spirit world loved ones, who also appreciate all efforts in making possible the promulgation of the truths of Spiritualism. Be it further resolved—A copy of this resolution be sent to each, also spread upon the minutes of this meeting.

Well attended social gatherings, to which all are invited, are held semi-monthly, showing a still continued interest in our Truth and proving a financial benefit as well as social and spiritual.

"As you sow, so shall you reap," and as we aspire to the spiritual heights, we become more and more in touch with the Infinite, which teaches us charity and love to all fellow beings; giving us the strength and desire to assist in the upbuilding to the highest attainment; casting aside all inharmonious and seeking only that which is to elevate and draw us more closely together in spiritual union.

The spiritual truth as voiced to us by Mrs. VanKanzler, are reaching the hearts of the people, while the messages from spirit loved ones are comforting many sorrowing, seeking hearts, who have mourned the arisen ones as dead.

That which is of the earth shall pass away, while that which is of the spirit is everlasting.

Wishing you a Happy New Year with abundant success, material and spiritual.

MRS. LOUIS E. ZIMMERMAN.

Reputation is what men and women think of us; character is what God and angels know of us.—T. Paine.

Each day we need to take some forward step until we gain power to study nobler things.—Sophocles.

### Creeds and Our Sacred Books.

When upon a page I look  
In our blessed, sacred book  
And as page by page I read,  
How I feel the mighty need  
Of a purer, higher mind  
Then among the creeds I find.

Creeds will read a certain line  
To suit their own or narrow mind,  
While upon the page remain  
Words that will no creeds sustain.  
Thus I find Jesus taught  
The blessed truth our Master sought

Upon a page I read a name  
Upon another its not the same;  
Yet within this book contain  
Eternal truths that will remain.  
Seek these truths and ye will find  
The Master's way with love divine.

If ye can't this book receive,  
And His blessed words so read  
As to teach us all the same—  
Ye are not worthy of his name.  
Teach the same and seek to find  
The Master's way for all mankind.

Creeds do say "We teach the truth,"  
Others say, "Yourselves to suit;"  
Some do say "We teach the same;"  
And uphold His blessed name;  
Yet the fact doth still remain,  
One another ye defame.

The blessed truth, our Master said,  
In this book ye have read,  
"As thou sowest, thou shalt reap,"  
Careful then, else ye will weep.  
Ye may fail yet, in fact,  
The truth's power stands intact.

The blessed truth the Master spoke  
Not as ye was He provoked,  
Of His love ye should partake,  
And thine evil thus forsake.  
So thine neighbors ye may love—  
Pray thine blessing from above.

Seek the Master's love divine  
And ye'll love the poor and blind;  
Seek the Master's humble way,  
And ye'll prosper day by day;  
Seek the truth, first of all,  
And His blessing ye may call.

A. ONSDAHL.

### Build Thou More Stately Mansions, Oh! My Soul!

Do not be discouraged while sojourning here,

With the slights and the trials, the fears and the tears;

Each hath its mission in enlarging the soul,  
So steer, brother, onward, right on to the goal.

On every occasion do your best—do the right—

Yield not to temptation, stand firm in the fight.

Every evil you conquer is one less to overcome,

Then make valiant onslaught and earn the "well done."

You are building your mansion on that blessed shore;

Pray build very firmly and gain golden store.

Oh! don't waste your chances by building in sands,

At last but to enter with poor, empty hands.

P. A. NAYLOR.

### CHEER UP.

Cheer up! the rose is redder  
Than the ones we saw last year;  
The mockbird's song is sweeter,  
And happier to hear.  
The grass is getting brighter,  
And fairer yet to see—  
The world is growing better  
Than it ever used to be.

Cheer up! The sky is bluer  
Than it was a year ago;  
The very smiles are gladder  
And have a richer glow;  
The raining and the sunshine  
Are helping you and me—  
The world is growing better  
Than it ever used to be.

Cheer up! The rose is sweeter,  
The birds have newer songs;  
We find more things to please us,  
And dream of fewer wrongs.  
There's always lots of honey,  
So let's be like the bee—  
The world is growing better  
For folks like you and me.

There is no gift or grace like true, unselfish love. Love is God, and God is love. Nothing pleases man like true love. And now abideth, of the blessings of God among men, faith, hope, love, these three; and the greatest of these is love. Why should any of us fail of having and showing the best of gifts in God's sight and in the sight of man?

### NO MORE 50 CENT SUBSCRIPTIONS.

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The school strictly adheres to the following general principles:  
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2. Perfect freedom of thought and expression, so long as such freedom does not interfere with the rights and privileges of others.  
3. Reason and experience the highest authority.  
4. No discrimination is made because of a pupil's ideas. The aim is to make all of the pupils original thinkers.

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For further information, write either to Moses Hull, President, or to Clara L. Stewart, Secretary of the Morris Pratt Institute. Address, Whitewater, Wis.

Rapid and more rapid is the onward soul; where no turbulent passions can march of progression. Whatever is pro-reign, but where the mind will continue to gressing goes onward and onward. What- expand until time shall cease and eternity ever is not progressing holds kindred with the past—is stationary. Whatever goes forward, goes to the Deity. Who would not be willing to be tossed on the Gulf Stream of progression, to be wafted to the climes of Heavenly wisdom, where aroma the sweetest is breathed that ennobs the Bliss.

Never value anything as a producer of eternal peace except the wee small voice of thy soul; the divinity within thee is the only eternal power that can lead to eternal Bliss.



# THE SUNFLOWER.

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Lily Dale, N. Y.

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edited by J. M. A. Spence, at Green Bay, Wis. The editorial says, "The magazine is to promote clear thinking and right action in relation to the great social and religious questions of the day" and especial attention will be devoted to the three departments which the editor believes are "destined to diminish the load of superstition, sorrow and suffering now pressing upon the race." Rational Religion, Scientific Socialism and Practical Psychology.

It will be published monthly at \$1 per year.

## COMMON SENSE

is the title of a neat 16 page journal the second number of which has been received. Eugene DelMar is the editor and publisher and in his greeting editorial he says:

Common Sense believes that each person is ever doing the best he knows how, and that a higher or better manifestation of life is the result of a greater consciousness of truth or wisdom. Until we are at peace with the Self we most continue to be in conflict with others.

Common Sense neither agrees nor disagrees with this or that person. It deals with principles, not personalities. It matters not who agrees or disagrees with it. Those who meet on common ground are conscious of their mutuality—their love. Do we have the same aspirations, and reverence the same truth? If so we can be only in agreement."

Price \$1 per year. Address Eugene DelMar P. O. Box 1364, Denver, Col.

## XILIA.

Princess surely in disguise,  
Is this maiden sweet and fair,  
Light of love is in her eyes,  
Gold of sunshine in her hair;  
Musical her voice as birds,  
When they sing at break of day;  
Happy trill of laughing words,  
Like bright brooks upon their way;  
All she does has wondrous grace,  
Like the motions of a flower;  
Angel beauty in her face  
Speaks of childhood's heavenly dower!

Roses if they had no name,  
Would as fair and wondrous grow,  
But the poet gives them claim,  
All of sweetness here to know;  
And true love baptized the child,  
With a name her heart to speak,  
Harmony and peace beguiled,  
Here their shelter sweet to seek;  
So her name and life are one,  
Fair and perfect as a flower,  
And her days of joy run on,  
Spent in love's old Eden bower.

—Banner of Light.

## THE QUALITY OF CHARITY.

There probably never was a man or

woman who did not occasionally need the charity of those with whom they came in contact, and on hearing a story relating to the silliness or fickleness of some one it is surprising that they do not hope, for the honor of their race, that it is not true, or at least treat it with charitable silence, as they hope to be treated. There never was a great man who paid much attention to gossip; there never was a woman distinguished above her sisters for goodness who was not charitable. You might as well amuse yourself by remarking the ugliness of people as to amuse yourself by remarking their faults and transgressions. We are all ugly enough, heaven knows, and we all have too many faults to warrant us in being surprised at faults in others!—*Atchison Globe.*

## THE DISAPPOINTED.

There are songs enough for the hero  
Who dwells on the heights of fame;  
I sing for the disappointed—  
For those who missed their aim.

I sing with a cheerful cadence  
For one who stands in the dark,  
And knows that his last, best arrow  
Has bounded back from the mark.

I sing for the breathless runner,  
The eager, anxious soul,  
Who falls with his strength exhausted,  
Almost in sight of the goal.

For the hearts that break in silence,  
With a sorrow all unknown,  
For those who need companions  
Yet walk their ways alone.

There are songs enough for the lovers  
Who share love's tender pain,  
I sing for the one whose passion  
Is given all in vain.

For those whose spirits comrades  
Have missed them on the way,  
I sing, with a heart o'erflowing,  
This minor strain today.

And I know the Solar system  
Mut somehow keep in space  
A prize for that spent runner  
Who barely lost the race.

For the plan would be imperfect  
Unless it held some sphere  
That are paid for the toil and talent  
And love that are wasted here.

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XILIA BARRETT.

## ABILL TO REGULATE THE PRACTICE OF MEDICINE, ETC.

We print below a medical bill which, on careful reading is found to contain all the provisions of a just and liberal measure which gives the people all the protection from quacks that law can give them without infringing upon their right to select their own physician. The note appended to the bill explains your duty in the matter as an American citizen.

## THE BILL.

Be it enacted by the Senate and the House of the State of — in Legislature assembled that:

SECTION 1. Any person desiring to enter upon the practice of medicine or midwifery in this state shall, and they are hereby required to have their name and place of residence recorded in the office of the Recorder of the county in which they reside, in a book kept for that purpose, also a statement of the system of medicine practice they propose to pursue; where and when they graduated, if graduated; and if not, when and where they studied medicine and how long, where and how long they practiced, if at all, and such other facts as will enable the people to judge of their fitness to practice medicine. In case a person does not administer drugs to the sick, but uses water, Magnetism, Massage, Swedish movements, Osteopathic treatment, Hypnotism, Mental influence, Christian Science, or any other plan of treatment, that fact must be recorded before such person shall enter upon the practice of the art of healing, as a business or profession.

SECTION 2. Any person desiring to enter upon the practice of operative surgery in this state, shall be required to present proof of having graduated in a college of medicine and surgery which is in good standing with the State Medical Society, of the school of medicine of which he or she belongs, and shall have such proof together with a certificate of the State Medical Society recorded in the office of the recorder of the county.

SECTION 3. A certified copy of the registration record provided for in section 1 and 2 of this act, must be hung up, or otherwise displayed in the office of the physician, surgeon, or midwife, before he or she can legally begin practice, and shall remain hung up or otherwise displayed constantly while he or she shall continue to practice.

SECTION 4. Any person found guilty of any material false statement in registration shall be liable to a fine of not less than \$100 nor more than \$500 and shall thereafter be debarred from the right to practice medicine in this state.

SECTION 5. Any person entering upon the practice of medicine, surgery or of healing in any way without being registered as provided for in this act, shall not be legally entitled to any pay for his or her services.

SECTION 6. All acts or parts of acts inconsistent with this act are hereby repealed.

If you prefer this bill to the medical law now in force in your state please write at once to Dr. T. A. Bland, Sec. A. M. U. 161 S. Hoyne Ave. Chicago, Ill., and your letter will be used to secure its passage in your state.

## THE VANGUARD

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  - Fiftieth Anniversary of Modern Spiritualism.—10 cents.
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Read this valuable article on the discoveries of Prof. Hilprecht. They are valuable, and if you want to keep abreast of the times you should know of them.

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SOUTH  
EAST  
WEST



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

Dr. Feast writes from Baltimore, Md.: "Baltimore is a very conservative city; plenty of churches but little piety. Our seances are as a rule well attended, particularly the ones held by Dr. Roberts, at Rain's Hall—always crowded to the door. There are plenty of private mediums who have all they can attend to. We have only one society in Baltimore, The First Spiritual Church, of which the late Mrs. Walcott was pastor. They hold forth on N. Paca Street; during this month Edgar W. Emerson occupied the rostrum with lectures and tests. It was the writers pleasure to hear him on the subject of "Mediumship," December 4. The subject was well handled; many new thoughts given to the audience. His tests were clean-cut and convincing, mine especially. Formerly we had two flourishing societies, viz: The Religio-Philosophical Society and the Second Spiritual Church. Both distanced for lack of interest by its members. There is plenty of room in Baltimore for a few good societies, if started on a right basis. Our people are interested in the subject and yet the matter lags. Now and then a 'sky scraper' will launch in the 'errors' of Spiritualism; that is occasionally though and only when his theological well has run dry."

A correspondent writes: "Maud L. Freitag is a wonderfully gifted medium. She is pastor of the Harmonial Spiritual Society here, (Los Angeles, Cal.). I heard her give a sealed envelope seance, giving remarkable tests and say, 'this is yours' to the one receiving it, and invariably independent writing appeared. For instance, an elderly man wrote on his letter, 'Will our granddaughter get well?' Mrs. Freitag gave a verbal and accurate message and then asked him to come forward. She selected his envelope and twisted it while she held one end and he the other. 'Now,' she said, 'they tell me they answered your question.' And on opening it he found these words written across his message, 'We think she will get well.' His message was written in ink and the answer came in pencil. All transpired in a second and in daylight and no cabinet. I met the receiver of the message afterwards and he told me he had spent much money in the last two years but had never received anything so gratifying."

D. B. Jimerson, 283 7 Street, Buffalo, N. Y., writes: "I held a most successful seance for the spiritual society of East Aurora, N. Y. January 7th with a large audience in the hall. I have visited East Aurora ten years ago when H. W. Richardson was the only one who believed in Spiritualism and was a Spiritualist. But now there are many there who are not afraid to say, 'I am a Spiritualist.' So the good work goes on. On Monday, January 12th I will hold a public seance at the Spiritual Temple, corner of Prospect Avenue and Jersey Streets. I am still holding seances at my rooms on Tuesday and Friday evenings and development on Wednesday evenings."

Rev. D. W. Hull has fulfilled his engagement for three months lecturing for the Tacoma, Wash. Spiritualist Church and has gone to California. The members of the Church have secured Rev. Mrs. Francis A. Sheldon as Mr. Hull's successor. Mrs. Sheldon is known as one of the best and most interesting and instructive lectures on the Pacific coast. The new pastor was installed by Mr. Hull.

The following is taken from the Erie, (Pa.) News. "I have always, during my adult life, been looking for haunted houses. Thus spoke F. Corden White at his lecture in Grand Army hall Sunday evening. There was a packed hall out to hear the talented gentleman, many of the audience being of the representative westside circle. His subject was on the general line of spirit communication and the truth as he had found it in his experience with unseen forces. "I know," continued the speaker "that the average man or woman is afraid to investigate the phenomena alleged to be present in haunted houses. But to me there is nothing to be afraid of in the return of spirits—in their appearing in certain localities with manifestations of their presence by noises or moving of furniture. There is a purpose in it generally. Spirits, or ghosts, as they are called by the ignorant are unable to injure, in the slightest degree, those in the flesh. Hence, for the reason that I am enraptured with the invisible, I am never afraid of spectres or their temporary habitations." At the close of his lecture the medium gave some tests of spirit presence among the audience and some startling climaxes were produced. Mr. White announced as his subject next Sunday evening, Haunted Houses, when he will give some personal experiences of his own, some of which will prove of an exceedingly scary nature—to the uninitiated in occult.

Only a few things of interest for this New Year's greeting. Mrs. Pauline Gallico, an old esteemed friend and Spiritualist, passed to the higher life and her body incarcerated last week. Many strange things constantly occurring. The Pres. of the Troy society, Mr. Elisha Waters, now in his 88 year, embraced Spiritualism nearly 55 years ago and it has been his solace, guide and friend ever since. Not one of his family had any sympathy for or with him in his religion; but he was faithful and earnest all the time. His wife a Presbyterian, lost her mind wholly and is a constant care to her husband. Fire destroyed his business and now his oldest son, George, passed away, leaving the dear pilgrim almost alone. With tear-filled eyes he said to us, 'My prop is gone but he will soon know now whether immortality is true or not. The old must die the young has gone. Well Spiritualism is not dying; as missionary for New York State, Syracuse was the first stopping place and much interest was manifested and an urgent appeal was made for a return soon to aid their society to progress. The neat was Rochester and here has been another unpleasant feature. Albert Raymond has been holding meetings for a number of weeks past was arrested and brought into court for fraudulent mediumship. I know only what is in the papers, but Spiritualism is too sacred a religion to have so much thrown into its face and cast people to look askance at it. It seems if the time is ripe for some action to be taken whereby there will be atesting, weighing and sifting. But it shows the heart-hunger of the people when a one comes to the community saying, "I have a message from beyond the grave."

Mary Jones, Sec. writes from Conneaut O.: "We are so very proud here in Ohio of our young society, not so young in numbers, but young in years, only a year old last October and we have between 75 and 80 members. I am going to give you the names of our officers of the First Spiritual Society of Conneaut. Pres. S. McHaffy; Vice-Pres. Mrs. Maud VanTassel; Tres. William Grant; Sec. Francis E. Bonney. Ladies' Aid Society: Pres. Mrs. E. B. Grant; Vice-Pres. Mrs. Laura Ford; Tres. Mrs. W. W. Kinney; Sec. Mrs. Mary Jones. Lyceum: Conductor, Carrie Twing Howard; Tres. Miss Mable Kinney; Sec. Miss Myrtle Grant; Librarian, Miss Lottie Clark."

G. W. Kates and wife desire an active campaign in the west a large portion of 1903. As N. S. A. missionaries they will try to help every possible struggling locality and in well organized places ask for cooperative help. In order to be able to go into new fields of labor, where our Cause has no support, they are asking for donations to the missionary fund form every earnest Spiritualist. Address them, 600 Pennsylvania Ave., S. E. Washington, D. C. To the Michigan Spiritualists: E. W. Sprague and wife missionaries for the N. S. A., are now working in your state. They are ready and willing to assist with their services the societies and individuals who are trying or wish to try, to build up the Cause in any part of the state. Mr. and Mrs. Sprague are both inspirational speakers and platform test mediums. Write at once address them Sturgis, Mich., until further notice."

## DON'T LOOK FOR FLAWS.

Don't look for flaws as you go through life;  
And even when you find them  
It is wise and kind to be somewhat blind,  
And look for the virtue behind them.  
For the cloudiest night has a hint of the light  
Somewhere in its shadow hiding;  
It is better far to hunt for a star  
Than the spots on the sun abiding.  
The current life runs every way  
To the bosom of God's great ocean;  
Don't set your force 'gainst the river's course  
And think to alter its motion.  
Don't waste a cure on the universe;  
Remember it lived before you;  
Don't butt at the storm with your puny form  
But bend, and let it fly o'er you.  
The world will never adjust itself  
To suit your whim to the letter;  
Some things must go wrong your whole life long,  
And the sooner you know it the better.  
It is folly to fight with the Infinite,  
And go under at last in the wrestle.  
The wise man shapes into God's plan,  
As the water shapes into the vessel.  
—Ella Wheeler Wilcox in Progressive Age.

## Independent Letter Writing By Mail.

Parties desiring independent written communications from departed friends, can receive instructions for same by sending stamps to Lizzie S. Bangs, 652 W. Adams St., Chicago. 72tf.

## METAPHYSICAL.

## THE SPIRIT LEADS.

Continued from Page 4.

Let us adopt the infinite plan which is being worked out in us; let us adopt it, rest in it, and trust the spirit of it to guide us in the very small details by which any plan is worked out.

When once we have really adopted the infinite purpose, and our hearts are fixed upon it and upon working out our part of the details, the rest is an easy matter. Immediately you give your attention this solid center of rest it ceases to be jostled about by your running after things. Having a settled purpose you grow quiet. You keep still so as to know what is to be done.

As soon as you do this you trust the guidance of your attention. When your attention is drawn to a missing button, or a soiled dress, or the errand to be done, or the music practice, you will know the spirit is leading you and that now is the accepted time to follow. These are the details the spirit now calls your attention. Do each as it comes, and your attention will instantly return to its position of rest. This is the peace which passeth understanding and accomplishes faithful work.

When you first adopt the infinite purpose as your purpose all the excitement and hurry and strife will die out of your life. It may seem even a tame sort of living compared with the old erratic life. But there will be something you never felt before—that quiet, steady peace. From every act and from every little emotional and mental excursion you will come back to your infinite purpose to do the will of the spirit. And there you will rest in peace.

And as time passes and you become more familiar with the life of obeying the spirit it will "grow on you." Your peace will deepen and widen until it swells to a tide of joy which will bear you gloriously through all things. And you will find this joy is strength—power and wisdom in all things.

You will find that by losing your having-a-good-time life you have really gained it. By laying down your own way for the spirit's way, your finite purpose for the infinite purpose, you have for the first time been able to have your own way. The spirit's way and your way have become consciously one; where before they were really one but you denied the wisdom which would have enabled you to have your own way.

Don't you remember how hard and often you tried to do things and something prevented? And how often you did things and then wished you had not? You see your understanding was at fault. But the spirit, which is the soul of us all, knows all, and would have shown you how to really have your own way without bumping against all those hard experiences. We are all members of one spirit you see, and if we are all guided by that one spirit we shall work together for the joy of all. But if we fly out as all sort of tangents according to our short-sighted judgments, it is as if the great Whole had St. Vitus dance and every separate member were twitching and jerking away from all the others, instead of moving with them. None of the members can really get away, you know, but neither do they enjoy themselves.

The cure for St. Vitus dance is to be still and let the spirit of the Whole direct the parts.

"Lean not unto thine own understanding, but in all thy ways acknowledge" the spirit of the Whole, and "he shall direct thy paths." And be sure that all the spirit's ways "are ways of pleasantness and all his paths are peace." Whenever you are not in pleasant and peaceful ways it is because you have set up a little St. Vitus dance of your own.

Be still.

## FORGET.

If you would increase your happiness and prolong your life, forget your neighbors' faults. Forget all the slanders you have ever heard. Forget the temptations. Forget the fault-finding, and give a little thought to the cause which provoked them. Forget the peculiarities of your friends and only remember the good points which made you fond of them. Forget all personal quarrels or histories you have heard by accident, and which if repeated, would seem a thousand times worse than they are. Blot out as far as possible all the disagreeable things of life; they will come but they will only grow larger when you remember them, and the constant thought of the acts of meanness, or, worse still, malice would only tend to make you more familiar with them. Obliterate everything disagreeable from yesterday, start out with a clean sheet for today, and write upon it for

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sweet memory's sake only those things which are lovely and lovable.—Anon.

## SEE THAT YOUR LIPS CURVE UP.

Isabella Moncrieff has discovered that to be beautiful she must always be serene. That she must begin the day with a smile. "I would as soon think of leaving my room before putting my dress on," she says, "as before putting a smile on my face."

She considers it positively rude to her family, as well as unkind, to appear at the breakfast table in what may be called facial dishabille. Almost everyone considers her morning toilet complete when she is done with her tub and dumbbells, dressed her hair, and put on her clothes; yet no woman should ever venture beyond the threshold of her bedroom until she has coaxed a smooth and smiling reflection in her mirror.

Melancholy and beauty cannot exist together, is Isabella's theory. "I never once permit myself to fall into a fit of the blues."

"For example," she cries, springing erect from the low, luxuriant divan on which she is lounging, "let me show you a little what it is to be sad. Observe now my expression." And she lets the lines of her face relax, droops her lids and mouth and bends her head until she presents a picture of gentle dejection.

"Do you see I have but to let my muscles fall, drop the law a little, and wearing a face like this, in a week lines will begin to appear, the cheeks to sag a bit, then my shoulders go forward, and in a month I am changed. A fortnight of megrims would ruin my looks forever."

"My supreme desire—to quote someone, perhaps it's Homer—we'll say it's Homer—is not to be learned, rich, famous or powerful, but to be radiant and beautiful, to radiate health and life, and to be a pleasing picture for my friends to behold. If the mind is healthy, the body will be healthy, and things will work smoother, plans carry out and everything one touches succeed."

"How do I manage, you ask, to keep the corners of my mouth turned up?"

"Regardless of the mood that may possess me, when I get up in the morning, I first 'devitalize' my face; that is, cast out the unlively expression in possession by encouraging a sensation of droop throughout the features, so to speak that cheek, lips, chin and lids may sag heavily, while the mind is as far as possible a blank."

"After sozzling in this state of relaxation for a few minutes I resume by a pleasant

mental picture and then allow a little smile rippling over the face from opening the eyes and parting lips gradually to bring the features into expression. If one is afflicted with obstinate facial dejection or melancholy this operation should be repeated several times. I have known it to work under most unpromising wonders in cases."

Just try turning up the corners of your mouth regardless of your mood, and see how it makes you feel. Then draw the corners of your mouth down and you will declare there is something in it, and is it not worth an effort to change frowns and sullenness and despondency for smiles and contentment and a happy heart?

—New York Sun.

The mysteries of life are unveiled as we enter deeper into spirit, mind and matter. Psychic-mental science is today opening the soul and mind to new and higher truths. So let us patiently and hopefully persevere in our evolving and unfolding, and in a while our aspiring souls will be at-one with Omniscience and the veil of mystery will be forever lifted.

He who would make his life grand and noble must have high ideals and patiently strive to realize them.

If the poor man cannot always get meat the rich man cannot always digest it.—Henry Giles.

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## TALKS ABOUT SPIRITUALISM

Continued from Page 1.

be related to the spiritual faculties; and our development may be the only cause of deception. I do not want to be understood as claiming that all forms of insanity are super-normal action of the brain; and will say they are abnormal, because they are the expressed actions relative conditions, and are the normal functions of that contact and combination. The insane are apt to think all others are insane—and there is likely to be some form of inharmonious in each individual. How can we, then, have the perfect expression of our spiritual faculties?

The organs of conveyance (the physical faculties) are not evolved into exact or perfect modes of action. We are, therefore, not envolved for perfect exercise of our spiritual gifts—and, like all other talents, we must cultivate the organic possibilities. How can we do that to obtain occult power? Plainly, by making our physical faculties and functions subservient to our higher self, rather than to dominate all thought, aspiration and action. We must make our bodies and brains more spiritual by a non-indulgence in the crudities of the flesh induced by appetites and passions. We should feed upon fruits and cereals more than meats and stimulants; we should hold aloof from debaucheries of all character, purifying our bodies by pure thoughts and acts; we should not be worldly encrusted by crude forces, but freed from all that is defiling; we should develop possibilities that will prevent disease; and we should not fear the truth, but "prove all things and hold fast to the good." Crude humanity exacts; but the cultivated obtain by the process of assimilation. Everything is unnatural only to our ability to assimilate therewith. Thus the crude and coarse cannot be in relationship with the spiritual—for, the latter is the refined and sublimated. If we desire the development of our spiritual gifts, it is plain that we must spiritualize our bodies—the brain will then respond, if it has not already dictated, and the psychic forces can find operative processes for expression. Whilst we hold our spiritual forces subjective, we have no right to deny these gifts in others, nor measure them by our standard; but we may perceive their operation in others and then set our machinery at work to develop the same potencies.

Mediumship, as at present exercised, is the personal possibilities of every one—of course with somewhat variable results—and will be unfolded by all when they properly seek. To say that it is not general, hence not normal or possibly manifest at all, is unwarranted by facts; for, we have the evidence that a liberal percent of all people have exercised some faculties of the spirit and received evidence of an intelligence not their own, operating through them as a medial agency.

We cannot each unfold the same talent to the same result. Painting, music, poetry, reason and sight, each result with different attainments—but are inherent as natural qualities of the entire human family. No gift of brain or soul expressed by one individual of genius or power, is entirely dead to any other person on earth. We each have the dormant faculty that needs only culture and opportunity to unfold.

Hence, the psychic force displayed by a few is expressive of the possibilities of all. Whilst it may be seemingly thrust upon some and wrought into prominence without will or desire, others may be compelled to seek assiduously until they find.

The gifts of the spirit have found expression in physical phenomena of a great variety, by trance, clairvoyance, clairaudience, psychometry and inspiration. These can be explained in their relationship to our physical faculties, and are not in proof of the spiritual body inherent in man with the expression we call earthly, and yet possible in proof that all material forms are but spiritual expressions.

Perhaps we can find further evidence of this. If so, we shall know that the material body is a gift of nature, as is the body we now externalize as our self-hood. Being a gift of nature, it is more truly a gift of God; for they are so interrelated that through nature only can we find God;—and in natural law, only, discover omnipotence.

Self-reliance comes in its fullest measure when we realize that within us is all power; when we live in trust of our own powers and hope. "God will not have His work made manifest by cowards" and weaklings. Put your whole soul, heart and mind in some work and trust in God. We never know the great force that resides in us until we are compelled to rely on it. Adversity and calamity often develop our latent powers as nothing else will. Franklin said: "To be thrown on one's own resources is to be cast in the very lap of fortune, for our faculties there undergo a development of which they were never susceptible."

Sweet toil is often the only beam that will heal our sorrows. The last words of the great French surgeon, Velpeau, himself an eminent illustration of his dying exhortation were: "Tempora trahant"—Always work.

## THEY ARE VALUABLE FOOD.

Pure, Sweet California Olive Oil and Olives.

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One can obtain an abundance of the best beefsteak in pure olive oil, which in chemical composition, in nutritive value and its uses in the body correspond almost exactly with meat, which is in a state of natural emulsion ready to be digested promptly without the possibilities of interfering with the digestion of any other food.

Olive oil is the perfect analogue of meat, the value of which is being recognized throughout the world more than it used to be. It has long been observed that those who live upon olive oil as a common article of food and take it as such, are generally healthier and in much better condition than those who do not, because it contains more proteins and albumin than beef steak.

Two table spoonful of pure olive oil contains more nourishment than a pound of meat or a cup of butter. That quantity should be used daily by every person, and it can be done without giving the digestive organs, heart or alimentary canal a great tax. It is a highly digestive fat. Albumin makes blood. Fat makes weight. All other fats when entering the stomach float upon the surface of its contents hindering the action of the digestive fluids. They also contain germs which cause fermentation and decomposition, so that the stomach becomes rancid and conditions are favorable for gastric catarrh. I cured myself of catarrh of the stomach (after fifteen years of suffering) by using hot water twice a day, a table-spoonful of strained honey to each glass of water. Pure olive oil passes through the stomach and mingles with the food just as cream will mingle with water. It will strengthen the digestion of the chronic dyspeptic.

Olive oil is the choicest and most palatable of all foods. It contains the largest amount of nutriment of any other food, the total amount being nearly one hundred per cent, while the best grains and legumes contain less than ninety per cent; animal meat from twenty-two to twenty-eight per cent; fruits and vegetables contain less still. One ounce of olive oil per diem facilitates intestinal digestion, encourages the action of the bowels and aids digestion in a remarkable way.

The vegetarian diet is generally too poor in fats.

Pure olive oil improves with age and may be kept for any length of time without deterioration, if it is kept in a dark place and in an even temperature (the ice box), to retain that rich fruity flavor, but if exposed it is very easily contaminated. It quickly takes up all foreign odors. Its manufacture must be under the best sanitary conditions.

It is only among a very few degraded, savage tribes and those nations which claim the greatest advancement in civilization, that animal fats are largely consumed. In Spain, France and Italy the oil of the olive is largely consumed as the chief source of food. The diet of the natives in the tropics is very simple, plain foods and olive oil. They know nothing of complicated foods or mixed dishes. Their supply of fats are in a finely emulsified state which is a bulwark of health to the natives. Of all the food elements, with the exception of albumin, fat is the most important. We live very much better without starch than without fat because fats can completely replace fats.

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Vast quantities of this unwholesome product is being yearly shipped from the United States for the sole purpose of adulteration. It is said that French chemical skill has perfected a process whereby American lard can be manipulated so as to imitate this oil and that it is re-imported from Marseilles to the United States to be consumed as pure French olive oil.

France imported from the United States as much as eleven million gallons out of a total export to all countries of forty-five million.



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If the French do not purify the cotton seed oil and then export it as the product of the finest olives what becomes of the large quantities imported?

Marseilles imported over one million gallons of cotton seed. Eighty-eight per cent of the exports of cotton seed oil from New Orleans (6,000,000 gallons) went to French and Mediterranean ports, one-half of it to Italy. This is more than the entire olive oil production of France and one-fifth of that of Italy itself. France is one of the largest importers of cotton seed oil. Spain uses eight-ninths of all the olive oil she produces. The United States imports only one-tenth of this amount of olive oil, so-called. The official reports issued from the Department of Agriculture at Washington shows in testing sixty-six different brands of imported oil not one was free from adulteration though purporting to be pure olive oil. One contained no olive oil and none over four per cent.

A consul at a foreign port was sent an order to ship — gallons of the purest olive oil and he was compelled to answer that there was not a gallon of pure olive oil on that port.

Imported olive oil contains from forty-five to ninety-five per cent of cotton seed oil, peanut oil, and the lard brands of commerce, cocoa butter, tallow, linseed, poppy seed oil, mustard seed, calzo, camelline, etc.

## OLIVE OIL IS A FAT PRODUCER.

It is the most natural fat producer. It furnishes the bodily economy with this imported food element in a desirable form, a hearty nutriment of the very highest standard of excellence with its numerous advantages of being in a state of natural emulsion or refined subdivision, which is the most conducive to prompt and easy digestion, which is free from bacteria or germs of any sort of tuberculosis and various other diseases which have recently been found in butter, lard and other animal fats.

That animal fats and other products of the slaughtering and meat packing business are not at all necessary as food substances is abundantly proven by the readiness with which the ox, the horse and other vegetarian-eating domestic animals accumulate large quantities of fat and perform prodigious feats of labor.

(Concluded next issue.)

The mysteries of life are unveiled as we enter deeper into spirit, mind and matter. Psychic-mental science is today opening the soul and mind to new and higher truths. So let us patiently and hopefully persevere in our evolving and unfolding, and in a while our aspiring souls will be at-one with Omniscience and the veil of mystery will be forever lifted.

There is one word which may serve as rule to practice for all one's life. That word is *reciprocity*. What you do not wish done to yourself, do not do to others.—Confucius.

"Christ's doctrine is the practice of doing good and he who thus manifests the highest in himself compels vain ignorance to silence."

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