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DANGER OF PRE-MATURE EMBALMING

Present Custom Takes Too Much For Granted.

Rigid Examination For Those Believed to be Dead Should Be Made.

"One's death is another's bread," is a truism as far as the undertaking and burial business is concerned. It probably seems paradoxical, that death is life, but for the undertaker it holds good. What death really is may not be known, but by said term we understand simply, "the definite cessation of the vital activity of the individual organism." And when that vital activity in man has ceased, certain customs are observed, slightly varied in the different countries and communities, but well known to the undertaking profession in the various localities.

In its care of the dead no country in the world excels the United States in fact we lead here as in nearly everything. But as the ideal, though always an Utopian, is continually aimed at, we are unceasingly in search of improvements.

Now, if we mistake not, the following custom prevails in the various states of the Union: When an individual is thought to be dead, either by a member of the family or an attendant at the bedside, the first thing done is to send for an undertaker. When this gentleman appears, he views the prostrate form on the bed, or couch, and requests that there be furnished all such requisites as he may need to properly cleanse and temporarily dress the body.

At this juncture or perhaps at once on his arrival he has satisfied himself of the attendance of a regular physician and that this physician has attended the supposed diseased for a time sufficient to conform to the stipulation of the law (which is usually twenty-four hours prior to death), so that it is not a case for the coroner. Thus satisfied either the undertaker himself or his assistant embalmer under his direction, immediately proceeds to lay out the body and embalm it.

It is the claim of the writer that such procedure is not only premature but entirely out of keeping with dictates of a sound mind. Nor is it in furtherance with loyal affection, because, in numerous cases, thus far it is not a positively determined fact that life is extinct and that the supposed diseased is definitely dead. The case of mind-reader, Bishop, raised, a few years ago, quite a discussion, from the Atlantic to the Pacific, and the actual death before burial of America's greatest genius, Edgar Allen Poe, has been doubted by medical experts. We therefore urge and insist that such premature procedure, which is according to the custom, should be supplanted with a radical and decidedly different course of action.

We claim upon authority which we shall hereafter quote, that all preparations should be made for the resuscitation of the supposed dead, rather than taken for granted, off-hand, indeed carelessly, the supposition that life is extinct.

The room should at once, if it is not already, be put into proper temperature, while a speedy messenger should be sent for the family doctor who should then exercise and employ all the known restoratives of life. Only after this has been done and an absolute impossibility of the restoration of life has been established beyond any question of doubt, should the undertaker be permitted to proceed in the preparation of the body, and not until then.

The question naturally arises: "Isn't there immediately certain unquestionable signs of life being extinct?" We conclude from experiments and experience handed down to us from accepted authorities, that the answer is negative. The only absolute evidence of death is decomposition. But as environment and internal

chemical conditions often delay decomposition for hours, and even days it cannot guide us at the moment of departure of life.

As a substantiation of our claim we quote a few passages from Chamber's Encyclopedia: "The signs of actual death may be arranged under three heads:

1. Signs of the extinction of the vital functions; 2. Changes in the tissues; 3. Changes in the external appearance of the body.

1. The arrest of the circulation and respiration would at first sign appear to afford decisive evidence of death; but these functions, as in the case of hibernating animals, may be reduced to so low a condition that it is by no means easy to decide whether or not they are completely annihilated. In cases of apparent drowning, these functions are frequently suspended and again restored and cases occasionally occur, in which the patient has the power of voluntarily suspending these functions for a considerable period.

The loss of irritability in the muscular fibres (a fact which may readily be ascertained by a galvanized current) is a sign of far greater importance than either the apparent stoppage of the circulation or of the respiration. The contractibility of the skin is also lost after death. When a cut is made through the skin of a dead body, the edges of the wound collapse, while a similar lesion inflicted during life leaves an open or gaping appearance.

2. Among the changes in the tissues, the vigor mortis, or rigidity of the muscles, which ensues at a varying period after death, is the most important. It may appear within half an hour after death, or may be delayed twenty to thirty hours; according to the nature of the disease; and its mean duration is from twenty-four to thirty-six hours. It commences in the neck and trunk, then appears in the lower, and lastly in the upper extremities, and disappears in the same manner.

3. Various changes in the external appearance of the body have been regarded as indicative of death by different writers; of these the most important, unquestionably, is the altered color of the surface. Livid spots of various sizes may occur from local congestion during life; but the appearance of a green tinge on the skin of the abdomen, accompanied by a separation of the epidermis, is a certain sign that life is extinct.

The discriminating of true from apparent death is obviously not a matter of mere physiological interest. The case of Vesalius, the eminent anatomist, who opened an apparently dead body in which the exposed heart was seen to be still beating, is well known; as also that of the Abby Prevost, who, having been struck down by apoplexy, was regarded as dead, but recovered his consciousness under the scalpel, but died immediately afterwards; and a French author, of the last century, Brubier, in a work on the danger of premature interment, collected fifty four cases of persons buried alive, four of persons dissected while still living, fifty-three of persons who recovered without assistance after they were laid in their coffins, and seventy-two falsely considered dead."

In furtherance of legislative action and in the immediate establishment of a required custom, in harmony therewith, we maintain that every known and possible means should be exhausted in determining when death has taken place and then positively and not until then shall embalming be permitted or other preservations be employed.

The writer not only hopes that this subject will receive thought, but that following this thought there will be action for the realization of proper and becoming safeguards in this connection as becomes us as a civilized and intelligent generation.

—Frank E. Campbell, Chief Manager Stephan Merritt Embalming Inst. of New York City.

The one prudence in life is concentration; the one evil is dissipation.—Emerson.

MURDER REVEALED BY CLAIRVOYANCE

George Carter Was Shot to Death While Sitting in His Room.

Mrs. Demorest Tells the Father Whom the Guilty Parties Were.

I send you a copy of our *Morning Herald* containing an account of the murder revealed by clairvoyant power possessed by one of our mediums. It is not long since a similar demonstration was made by Madame Demorest of Pittsburg, while in Oil City on her way home from Lily Dale.

George Carter, a young man living a few miles from this city, was shot to death while sitting in his own room preparing to go to bed. A bullet crashed through his window killing him instantly. Detectives could get no clue to follow until Carter's father was told by Mrs. Demorest who the guilty parties were giving a minute description of both the culprits, whom not a breath of suspicion rested against that they would be arrested inside of two weeks for another crime and through the prosecution of this crime their guilt in the murder case would develop; that the younger of the two with dark hair, would confess and that conviction would follow, all of which was verified to the letter. Now if some of our "soul savers" would develop and exhibit a sense like this they would show more sense than I have yet seen exhibited by any of them, in their fruitless efforts to save souls. Hoping that all may yet be brought to the light, I am very truly yours,

W. L. GAGE

Titusville, Pa.

DU BOIS MURDER REVEALED BY A CLAIRVOYANT.

John Tine, Jr. of Brockwayville, was found dead on the track of the Buffalo, Rochester and Pittsburg railroad near DuBois on the morning of November 10, 1903. The body was cut in two at the hips and terribly mangled. It was some little time before identification was complete, but finally the remains were recognized as those of the son of John Tine, Sr., of Brockwayville, and taken to his home, from whence interment was made shortly afterward.

That the young man's death might have been other than accidental was not at first considered. The coroner's jury empaneled for the purpose declared that death was accidental. The family was satisfied and the verdict went unquestioned. On December 27, six weeks later, Clairvoyant Madame Delamore visited DuBois, and, following her custom, opened parlors for the purpose of informing people of the condition of their dead friends and narrating events, past, present and future. Soon after the arrival of the medium in DuBois, a sister of John Tine visited her. That evening she returned home and told the members of her family that the clairvoyant had told of the murder of her brother, and claiming that he had been shot and his body placed upon the railroad track to conceal the crime. She described the manner in which the crime had been committed and declared that a man and a woman were implicated in the terrible deed. She further told all the blood-curdling details. To prove that she was telling the truth, Madame Delamore stated that if an examination was made of the clothes which the young man wore at the time of his death, it would be found that there were several bullet holes in them, and added that if the body were exhumed and examined, bullet holes would be found in that as well.

This was strange talk. It aroused the interest and the superstitions of the Tine family. They examined clothing. It contained bullet holes. Reason, which at first had declared the medium mistaken and such delving into the hidden and mysterious impossible, gave way to the belief that the medium was right. The young man met his death

in Jefferson county, just over the line from Clearfield. The officials there were interested and decided to exhume the body. Thursday morning Dr. George H. Humphreys, coroner, of the county held an inquest over the remains. Three bullet holes were found. They had entered the body from the left side in front and taken an oblique course downward. Their paths through the body were traced to the place where the body was severed by the wheels of the train and traces were lost there. Two of the bullets passed directly through the heart.

All evidence in the case was taken and the body was re-interred. It is not known exactly what course will be taken by the Jefferson county authorities. It is probable that a careful investigation will be instituted and an endeavor made to find the murderer.

According to the statement of the DuBois *Courier* there have been no less than four similar crimes committed in that immediate neighborhood within the past few years. Each time the crime was covered by placing the body on the railroad track. The work of Madame Delamore has made her famous throughout Clearfield county and she is finding more visitors than she can possibly entertain and give readings.

Madame Delamore spent several weeks of the winter in Titusville. She occupied parlors in the European hotel and seemed to find considerable to do among those who believed in the powers of astrology and clairvoyance. It is said that she used a combination of these two methods in order to reach the past and future of those who asked her advice. There are those in Titusville who held her in high repute and followed closely the paths which she laid down for them. She is a very fine appearing lady, of commanding presence and very intelligent. She is not one of the kind to work under auto-hypnotism and deceive herself as well as those from whom she has taken money. Her fame will probably spread rapidly in consequence of her startling declarations in regard to the DuBois mystery.

—Titusville, (Pa.) Morning Herald.

THE TONGUE.

What a wonderful piece of mechanism the tongue is. Without it it would be a hard matter to live. And yet how much mischief it can do. Just think how many things it is to blame for. The very dearest ties are broken the many men and women sent to the criminal court to pay the penalties are traced directly to the tongue.

The many Empires that have fallen the many households broken. It hath been truly said, "He that ruleth the tongue is mightier than he that taketh a city."

Dear brother and sister, in this work for humanity, let us be careful how we use this deadliest of all weapons. When we arise in the morning let us be careful what slips from the end of our tongue. Let it say kind and loving words to our own household. Let us be careful and not say aught to slander our neighbor it is the meanest thing anyone can do is to say unkind things of another, when that other is absent and cannot disprove it. Let us be charitable and kindly disposed one toward another. The greatest proof we have of spiritual development is in having an excuse for another one when anyone says anything against them.

And now I ask all the readers of this beautiful, edifying paper to send some kind thought to your correspondent.

MRS. ADDIE COOPER.
Syracuse, N. Y.

"Some time ago," said Bishop Potter, in a recent speech, "I was traveling in Minnesota. A man approached me on the railway platform and scanned my features closely, 'excuse me,' he said finally, 'but haven't I seen your picture in the papers?' I was compelled to confess that he might have done so. 'I thought so,' continued the inquisitive one, 'may I ask what you were cured of?'" —Medical Times.

STIRRING CRITICISMS.

A Dissertation on Chas. Pearson's

CRITIQUE OF BIBLICAL MIRACLES.

His Critics Reviewed—An Open Letter to Clergymen.

Such is the idea of toleration and gracious growth of this astute editor of a large constituency. How narrow and short the vision. Why do not these exclusive, ease-loving pastors and saints see if they rid their institutions of the scholarly, progressive minds that there will be little brain and soul power left within them and the result will be disaster, or dry rot, weakness and sure decay.

To the reflective not of their cult, it appears strange amid all this strife about the untenable stories of the Bible, and of the many engaged in it, not one has defined for the benefit of the public what a miracle is. These learned theologians conclude that the people are not in it and it is quite unnecessary for the unlearned to know. It is sufficient for us to accept without question the college-bred definition.

What says the lexicographer? "Miracle; an act wonderful, supernatural, beyond human power."

The theologians talk very complacently of the "supernatural" as if it were possible to know of its existence, but who has ever known anything outside of nature—anything supernatural? The great former and transformer of the universe, eternal spirit, exists not outside, but within universal nature; the supernatural does not exist anywhere—surely not for us. The wonders and marvels—not miracles—of the scriptures were marvelous and mysterious only to those who knew not how they were effected. The wonders performed by the Bible prophets are not beyond, but within the law and the power of human spirits to produce—all in perfect accord with law or hidden forces, natural to conditions. It is the spirit always that quickeneth. "The works that I do shall ye do also, and greater works than these shall ye do."

Anything supernatural, superhuman, in these sayings of the great natural, honest teacher of men whose words are naturally spirit and life-giving. Jesus the peasant-prophet of Judea, who worked with his own hands at the carpenter's bench, for his daily bread, making plows, taught not mystery or ambition for heaven, nor preferment, much less a priestly ritualistic religion. He taught a life in the practice of the higher humanities—the beautiful life of humility and love, of mutual service, as He came not to be ministered unto, but to minister.

This ostracized Jesus, the natural son of the noble, beautiful Mary, of lowly Nazareth, His hands labor-seamed, labor-stained, oft raised in secret prayer, spread in open blessing, taught the supreme sacredness of life, that human life is sacred above all property, throne, temple or altar, and above any ulterior worship. He taught by example and precept, the divinity and highest nobility of honest, useful labor, that the economy of heaven is within humanity, not "beyond the bounds of time and space" and should receive first attention by our spiritual powers being cultivated and strengthened to attract blessings and all things needful for our highest good, purest unfoldment.

"I call you not servants, but friends, and ye are all brethren; therefore love one another, for hereby shall men know ye are my disciples." Not by church membership, but practice of the humanities. He taught not miracle, mystical, nor a scientific religion. He used neither great swelling words nor ecclesiastical craft. By example, some precept and oral converse, He taught natural moral ethics, illustrating, and

with innate simplicity enforcing His lessons by things, incidents, etc., in nature, and of common social happenings.

"Consider the lilies," birds of the air, angels, animals and men. His great, beautiful parables thrill with interest and though simplicity itself, are brilliant with the highest practical, social wisdom. His teachings embody ethics of the highest practiced social wisdom.

His teachings embody the ethics of the highest, truest science of a just successful, clean, prosperous, peaceful, happy, social life. There is none superior, more natural, humane, truthful, for there is no religion higher than Truth. Truthful living, every one practicing Truth with his neighbor. Such natural ethics require no theological scheme of salvation by bloodshed. There is no mystery nor miracle involved. It is open as the sun, wears no mask of college-craft, bows at no superstition, but only asks a hearing—"Come, let us reason together."

His placing the value of human life in sacredness above all property, institutions, government and law, is practically disclosed by his many clear-speaking parables that enforce the divine fiat, "Obedience is better than sacrifice. It is the deed that sanctifies." Which is better, more sacred than the day or the place. The law and the institutions are made for man—he not to be a servant or slave to either. The gift with either reconciliation or brotherly peace is acceptable. The chaste liberties and rights of human kind are supreme to all institutions.

The spirit and fact of this is illustrated by the masterful parable of the Levite, priest and Samaritan. A Hebrew on his travels falls among thieves, is beaten, robbed and left for dead. A priest, representing religion, passing by sees the unfortunate, but gives no help. A Levite who was a representative of law of sacrificial observances, like the steel-hearted, pious priest also fails to help the helpless and passes by on the other side.

A Samaritan, an alien to the Jews, despised by the religious elite as a heathen dog without religion, passing, dismounts, places the wounded, bruised one on his beast, takes him, to the nearest inn, sees him well provided for, leaves sufficient in the hands of the keeper to nurse him back to health. This is the practical part of the humanities which Jesus declares "better than all sacrifice." Note that the Samaritan did not consult the national ties, nor those of like kindred faith; neither religion, tradition, nor dogma were in it. Superior to all these, it is a case of human sympathy, pure and simple; the heaven-commandable life of kindly, humane action without pious halting or religious flourish of red tape or "faith in the blood."

How true that "faith without works is dead." Priest and Levite as well as the Pharisees possess ritualistic faith and piety in plenty; also sacrificial law and theory; but Jesus, the naturalist and great humanitarian teacher, condemns all this when at the cost of the better humanities.

Is there anything in this to justify strong nations, called Christian, in letting loose their "lords," generals, dukes, duses, etc., to slaughter men women and children, like the dogs of war, and destroy homes and liberties in the name of "Christian Civilization?" This has been the devilish work, the false pretense of "perfidious Albion" and others for centuries. Truly as the seer hath said, "His watchmen are greedy dogs, shepherds that never have enough, looking every one for his gain from his quarter."

This is the occupation of the great intellectual animal, man. There is little real humanity in it for war and greed are hell and the "God of battles" is hell's chieftain. But turn again to the sweet face of smiling sympathy of our loved, humane teacher and note the beautiful

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A CHRISTIAN GOVERNMENT.

Eugene B. Willard says we should have one.

The following from the Boston Independent is worthy of careful reading: Eugene B. Willard is now springing to be a boiled down Jeremiah. He does not agree with the great cardinal that "the pen is mightier than the sword." He has little faith in talk or writing unless it is armed. He has recently come to the rescue of that host of reformers who have undertaken to Christianize our government. Here is what he said in the Boston Herald, December 9, 1902:

"Surely the time has arrived when the vicars of Jesus Christ and his children on earth must arouse themselves for action. The Church of Christ cannot afford to let infidels, degenerates and sneaks control the national government any longer. The church under God must govern, or no government at all. The vicars of Christ and His children must dictate to the submerged masses, or no dictation at all. The Christian Church alone is competent to frame laws and execute individuals. The Christian Church must win back the power it possessed in the early centuries, or Jehovah will become so disappointed with the American nation that He will cause it to crumble and its inhabitants to plunge headlong into hell. There must be no delay. The matter is urgent. Christian control of the American States is not an impossibility. Under God it must be realized. But how? The way is clear. Let the churchmen of these United States unite as one mighty body and march upon every legislature and municipal council in the land, depose the present unrighteous dictators and install in their places the true vicars of Jesus Christ. God is with us. Anything executed by the sanction of heaven is bound to be a glorious success. It may be a bloody war, but what is the difference? Remember it is a war for God."

Now you ask, "What would be the benefits to be derived from the Christian control of this government? More churches of God would be established. This would be made necessary by the enactment of a compulsory church attendance law, invalidating every man, woman and child in America. Such a law would work a thousand changes in our people, morally, physically, socially, intellectually. It would take considerable time to accustom the under masses to such a change, but when once accustomed to it they would readily comply with the demands of the clergy. Another benefit would be the Christian control of our common schools. The children of the laboring masses would receive more beneficial instruction. They would wonderfully increase in Christian citizenship. Infidelity and unbelief would be doomed; it would die a violent death. Infidels and scoffers would be given an opportunity to renounce their infidelity and foolishness. If they refused they would be put to death at the stake. There would be no other course to adopt. Such degenerates could not be tolerated in a government under God. Intoxicating liquors would be unknown. The church would not tolerate such a damnable curse. Tobacco, cigarettes and perfumery would be banished from this land forever. Profanity and all social evil would become extinct. Profane men would be imprisoned and harlots stoned to death. Hasten the United States of God!"

Investigator's Editorial Comment.

There are only a few real Christians in the United States, and Eugene B. Willard is one of them. He was left over from the fifteenth century. He would have gladly carried wood to burn Bruno and Servetus. It must be a terrible thing to believe in God as Willard does. He ought to be

his class. When a man believes in God so much that he wants to kill his brother-man we pity him. He's got 'em bad.

We Have a Word to Say on the Matter.

We join hands with the Investigator in pitying the writer of such an article. Yet is it refreshing to have one of the "all wool and a yard wide" God in the Constitution party come right out and openly tell us what we may expect when his party takes control—under God. Forewarned is fore armed and consequently we will all need a guardian appointed over us if we permit our brother, who loves the Lord so wonderfully, to get into power. But let us examine him a little:

He says, "The Church of Christ cannot afford to let infidels, degenerates and sneaks control the national government any longer." Let us see. Who is he going to replace the present supply of leaders with? He makes it plain. "The Church under God must govern or no government at all." Did we not have about fourteen hundred years of "dark ages" at a time when the church was in power? What a case of total depravity a man must be who could even consider for a moment placing the world back into those conditions in which it was during the time between the second and until the beginning of the seventeenth century of the Christian Era. If the Christian Church alone is competent to frame laws and execute individuals, then we prefer that we should have no government at all for life and property would be far safer in the hands of the worst ruffians or border outlaws than in the hands of a person who would quietly and in time of peace advocate putting into power a party who would put people to death for the utterly absurd reasons that were given by the church fathers.

It is not necessary to go back that far. Go back to our own country when it was in the hands of the religious bigots and see what a fearful time they had. No one was safe. An innocent man or woman might go to bed in the peace and quiet of his own home to be awakened an hour or two later by the officers of the law, carried before a religiously prejudiced judge, (for no other would be tolerated) and tried and executed before morning. Did any of the "infidels, degenerates and sneaks" ever have anything worse laid at their door? Did the border ruffians ever do worse than that? Every honest person must reply with a sonorous NO! but these are the kind of people that brother Willard wants to put into power, according to him the only ones who are fit to run a government or execute individuals. As for us, kindly turn us into the hands of a band of Apache Indians or let us take chances with a vigilance committee.

The history of witchcraft is one of the latest evidences of what Mr. Willard would have brought about again. The rack, thumb-screw, in fact all the instruments of torture imaginable, (See Blue Laws of Connecticut, price 25c.) were used to extort confessions and after the confession was extorted under the fearful strain of the pain, an attempt was made to induce the culprit, innocent though he must have been, for there is no such thing as witchcraft) to make a confession which would include some other innocent person in his or her imaginary crime.

He says, "The Christian Church must win back the power it possessed in the early centuries, or Jehovah again will become so dissatisfied with American nation that He will cause it to crumble and its inhabitants to plunge headlong into hell." We prefer taking the chances on that plunge to taking chances with the bloodthirsty people who would aid the Willard plan. Anyway, even Jehovah, as wicked as the Bible pictures him, would be a far safer individual into whose hands to fall than would any of theirs. Jehovah would let us live and die in peace, but the Willardites would burn you to death at the stake here, then give you a plunge into hell to get even with you hereafter. It is a principle of common law that a person shall not be punished twice for the same offense, and we do not know where it is done except in the political economy of the writer of that article.

Let the churchmen of these United States unite as one mighty body and march upon every legislature and municipal council in the land and depose the present unrighteous dictators and install in their places the true vicars of Jesus Christ. Good! That sounds well—or it would coming from a savage whose methods of warfare have been so well understood. They gave that line of treatment to their enemies, and they expected the same line when they happened to be unfortunate enough to get caught by them. Christianity has always moved forward by the application of force. It has not known any other method. Today they are trying to induce our lawmakers to act in such a way that they will be able to force their missionaries upon the "heathen" nations against their consent and backed by the pow-

er of the army and navy of the U. S. How different from the words of the leaders of so many other systems of "heathen religions." How nicely the Willardites would carry out the doctrine of "peace on earth, good will to men!" To carry out this line of teaching, he would muster an army of church members, march to our legislative halls and depose the regular selections of the people and place themselves in their places, will ye, nil ye, and all in order to follow out the teachings of the "Prince of Peace."

"God is with us. Anything executed by the sanction of heaven is bound to be a glorious success. It may be a bloody war, but what is the difference? Remember it is a war for God."

This shows the tiger's fangs. He is bound to win in this fight even if he has to go into a bloody war to do it. The auto-de-fe was not worse than the line advocated by this "Christian man."

Spill of office is all that he wants for this war and he is going to bring God into the battle to win the day. We happen to have read the Bible a little and claim to know a thing or two about it. Did God always win in his battles? If the Willardites knew as much about their Bibles as they do about making absurd propositions, they would not be so sure about victory just because it happens that they think they have God on their side. We recall a case where the Bible says, "And God was with Judah and he drove out the inhabitants of the mountains but could not drive out the inhabitants of the valleys because they had chariots of iron."

From this it will seem that when the Willardites get ready to take possession of the seat of government, with God as their assistant, they may find that some of these ungodly office holders will "have chariots of iron" and will successfully withstand the onslaughts of the die enemies of the Israelites of old.

Again, who is to decide what has the authority of heaven? or the authority of God? Perhaps the church, represented by the Willardites, may be mistaken as to God's wishes in the matter. Just as some of the church leaders have been in the past. The church has decided that many things were against the will of God, yet those very things have proven to be the most successful. Steamboats, waterwheels, even civilization, has been declared against the will of God by different church councils, yet it has gone steadily sowing the good seed of a higher civilization. Had church powers had their way there would have been no papers to print the Willard article, as the invention of printing was called the devil's work and its inventors were driven from pillar to post, their work destroyed, and their own lives placed in jeopardy by the same line of people who are represented at the present day by the Willardites.

He then goes on to give the advantages of a "Christian" government. "More churches would be established." Have we not enough now? It is stated that there are not enough people who attend church to occupy the buildings we now have, but he would settle that matter by passing a law that would compel every man, woman and child to attend. Now suppose that some infidel should so far forget his manhood as to seek to secure a law which would compel Mr. Willard to eat corn beef and cabbage for his dinner each Sunday. We wonder how he would like it? Yet it is as just as it would be to compel the attendance at church every Sunday. Further, it would be as easily enforced. Of course no infidel in the world would be so depraved as to suggest that a man be compelled to eat corn beef and cabbage or else be burned at the stake, but the principle is the same. Infidels have too much regard for their fellow man to try to compel them to do what they do not wish to do.

Would such a law be beneficial is the next question? If the experience of the past is any criterion, it would not be. The fear of the fagot did not prevent the wonderful discoveries of Galileo being given to the world and even a Willardite would not dare to deny the present line of astronomy and attempt to foist the biblical idea of the four cornered earth on us.

Servetus and Bruno went to the stake, as many would have to go if it was possible for Eugene Willard to realize his dream, but the principles they advocated still moved forward and one after the other the powers of the church, or rather the powers they assumed, were stripped from them by a justice- and liberty-loving people, who would do the same by the Willardites if their Arabian Night's dream stood any show of being realized.

He says that a law making compulsory attendance at church would work a thousand changes in our people. "Morally, physically, socially." Does past and present history bear out that statement? Is it not a fact that the majority of our inmates of penitentiaries, houses of ill-fame and variety theatres of the lower sort were Sunday-School scholars? Did

not the majority of them have Christian rearing? Is it not a fact that the larger proportion of them claim allegiance to some denomination of Christians? If the Willardites dare to deny its truth, they do not dare to make an honest investigation and learn whether it is true or not. It certainly is.

Another benefit, he says would be control of our common schools. The attempt to place our common schools under control of the church will not meet with success as the results of the opposite are too well known. A child educated in a religious school may be well enough informed on religious topics, but when it comes to the common affairs of life they are woefully ignorant. The common school is no place for religious training and has been so declared many times. This has been done by Christians and not by infidels.

It would be interesting to know how a religious education would be of advantage physically, unless the training was to make fighters of the students. If that is wanted, we have West Point, supported on purpose for educating fighters. As for intellectual improvement, it is an acknowledged fact that the more religious a nation, the more ignorant and corrupt they are. Spain is probably the most religious of any of the civilized nations. It has more illiterate people in proportion to its inhabitants than any of the so-called ungodly nations—those without a State Religion. At the present time both England and France have had enough and are trying to get rid of their State Religions.

"Infidelity and unbelief would be doomed; it would die a violent death. Infidels and scoffers would be given a chance to renounce their infidelity and foolishness. If they refused they would be put to death at the stake." Comment on this is unnecessary.

He ends by saying: "Intoxicating liquors would be unknown. The church would not tolerate such a damnable curse. Tobacco, cigarettes and perfumery would be banished from the land forever. Profanity and all social evil would become extinct. Profane men would be imprisoned and harlots stoned to death. Hasten the United States of God."

The world could well stand the loss of some of these things, but of two evils, choosing the lesser, we would prefer tobacco, intoxicating drinks—even cigarettes, to being under the dominion of such a class of people as this article makes them out to be. We do not see where perfumery is a great sin, but perhaps it is. Profanity could be dispensed with without loss, as could some of the other things he mentions.

But some of them he might have trouble about. For instance, when he undertook to "stone the harlots to death, they might have a token" that would prove more than was desired—like in the case of Tamar and Judah. If he will look up the records he will find that Christian ministers are prominent among those who aid in making harlots. If he wants some evidence that is documentary, he can get it at 25 cents a copy in Crimes of Preachers, for sale at this office.

We have got a secular government and it behooves Free thinkers to say "hands off" to all such intermeddlers as the one quoted here. But it is really entertaining to find one who has so much faith and so little sense as to put such an article in a public print.

RELIGIOUS THOUGHT.

Last week we presented our readers some of the latest thought from some of the leading pulpits orators of the age and we hope you appreciated it. Not until a person takes up such a line of reading and follows it for a time, can he realize the great change that has come over the religious ideas presented to the people from even the most orthodox pulpits.

When Henry P. Smith made his announcement, only a few short years ago, that reason should be used in connection with the Bible and advocated that people should not accept any more of our than reason allowed them to accept of any other of the sacred books, he was looked on as a very dangerous personage. When his later successors in the field of "heresy" make an announcement these days it is so much stronger that it seems as though the older heresies were mere teachings of the strictly orthodox.

Within the recollection of the writer there has been such a change of sentiment that it seems almost incredible. One Presbyterian minister said in his hearing that the "streets of hell were paved with the skulls of unborn babes" meaning children who were still-born or only lived a few moments. The Methodists were the last to raise the positive embargo on dancing, while now it is not necessary to believe much of anything to be a first-class church member.

Cards, theatres, operas, horse racing, riding a bicycle on Sunday, boat-riding on Sunday, any innocent amusement or recreation on Sunday, and a host of other things were con-

sidered altogether wrong within the last quarter of the nineteenth century, that have since been advocated by the clergy. As strange as it may seem, not long since a prominent clergyman of New York advocated having the saloons open on Sunday. We could not, or at least did not, stop dives and other places from running, he thought it was better for the people to have "respectable" saloons to go to than it was to frequent dives where exorbitant prices were charged and where they were likely to meet with other and less desirable things than could be found in the "respectable saloon." That raises a question that we will discuss under another heading, "Is it ever best to compromise with error?" This clergyman evidently thinks it is.

But no one can realize who has not kept pace with the religious thought of the world what gigantic strides it has taken since the advent of Modern Spiritualism. As the little leaven lightens the whole loaf, so Spiritualism has entered into every crevice in the loaf of orthodox religions and has caused a rising that has leavened an exceedingly large loaf of orthodox superstition and "drawing backward into the past" and made it so light that the most liberal can partake of it now as it comes from almost any pulpit.

Of course there is an occasional back number preacher who will hurl a little hell fire and brimstone at us

as a part of penance for the others who have preached wiser and better things, but they are in the minority and they too will soon go the way of all flesh. Man is evolving so that he is not afraid to say as did Col. Ingersoll, "An honest God is the noblest work of man."

TO A MOTHER.

There is no death, what you call death is passing From one small planet to a larger sphere. The infant scholar graduates to college. Bearing the essence of his lessons here. We see his life's work in its true relations. Losing no truth, that child is now the seer. Wasting no time in vain regrets, he gladly Avails himself of every present aid. There is no need for you to feel so sadly. Remember how the Galilean said: "That in His Father's house are many mansions." Your child is there, he surely is not dead. P. A. Naylor.



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LILY DALE NEWS.

Many people have severe colds and are making quite a success of having the Grippe. Dr. Hyde is not home which makes it somewhat inconvenient as many of our residents feel that there is no better doctor. The Dr. and Mrs. Hyde expect to return in March or April and it would be wise to postpone any further sickness until his arrival if we must be sick.

Mrs. Cawcroft, of Jamestown, made a short visit to her sister and husband who are spending the winter here. Dr. Davis, of Westfield, who with his wife has been visiting his mother of Cassadaga, made the Sunflower a pleasant visit recently and took a look at our new machinery.

Mrs. White and her sister Mrs. Wickam, are still at their mother's sick bed at South Dayton, but they report an improvement in her condition and we hope they will soon be able to return to us.

Mrs. Maggie Turner has been under the weather for several weeks but is improving very rapidly at present. Among friends who have visited her recently are Mr. Peterson and Miss Mc Laughlin of Fredonia, her sister, Mrs. Cardot and husband of Lakewood.

Mr. and Mrs. Lyman Shaw, who have been spending the winter on their farm, ten miles east of here, were home Sunday. They have purchased another farm adjoining theirs which will be occupied by their son, Cliff and his family.

Mrs. Torrey has been very sick but is on the road to recovery.

Mrs. Witherell has begun her dancing school over town again. They are very popular and the hall is always crowded as it is also at her school at Laona. She will give a dance on the 6 of February at Laona, in Smith's Hall and if the weather will permit there will several couples go from here. She will have Scott's orchestra and all the arrangements are made in anticipation of a fine party.

Cassadaga has developed musical talent sufficient to create a band of 14 pieces, and they will furnish the music for the dance they are to give on the 6th of February, in Richardson's Hall. It will be an all-night dance and a general good time is expected; the fact of it being the dance of their own band boys is sufficient to warrant them a large crowd.

C. M. Carroll has returned from a trip to New York City. The card party this week was held at the residence of Mr. and Mrs. Joe Turner, by invitation of Miss Donahue, our school teacher who is boarding there.

Last week the card party was held at the residence of S. J. Richardson. Madame Mayer, who is spending the winter in Buffalo, has been visiting at Mrs. Fisher's at Cassadaga.

Mrs. Coville came home from Buffalo for a few days but is gone again. The work of dredging in the outlet of Cassadaga lake has been suspended one week owing to lack of coal.

Several houses have been rented during the past week and some quiet negotiations are going on for the purchase of others.

It looks as though the number of fish coops would exceed those of last year. Active preparations are being made for the capture of the long-billed "muskies" which the law allows to be speared two days in the week during the month of February.

Miss Lulu Hearn has returned from a visit to her mother's.

Chas. Haas has moved his family on to the grounds in the Wilcox house on South Street.

BUFFALO NEWS.

N. H. EDDY, Special Correspondent.

Miss Edith Parker, a young lady of talent and refinement, with much ability as an elocutionist, gave an entertainment in the Spiritual Temple Monday evening, Jan. 19th. Her recitals were par excellence and showed much talent in the rendering of each feature and in the expression of each part of the program. Much praise and credit is due her for the very able manner in which she carried out her part of the exercises. She was assisted in the musical part of the program by Miss Florence Beebe, a young and talented pianist, who rendered some fine piano solos which were much appreciated by the audience as denoted by the encores given, as was also Miss Parker's recitals.

Mr. E. J. Robbins of 393 Northampton street, an old and true Spiritualist of thirty year's standing, passed into spirit life Sunday, Jan. 18th. The funeral services were held at the house and at the crematory Tuesday, Jan. 20th. Mr. Robbins being well known in the literary circle of life's affairs, a large number of people attended the services. Dr. F. O. Matthews, pastor of the Christian Spiritualist Society officiated. Mr. Robbins was much interested in all

liberal and scientific thought. His grandsons are associated with the Buffalo Courier and Enquirer and are much interested in literary and newspaper work.

Prof. Lockwood, the scientific demonstrator of the cosmic forces in nature, will give a series of lectures during the month of February at the Christian Spiritualist Society, in their chapel on Allen street, near Park avenue.

Mrs. O. W. Grant, the psychic and medium, 135 Prospect avenue, who has been very sick has greatly improved in the past two weeks and is able to attend to a little work in the line of her mediumship.

THE SUNFLOWER is on sale at the meetings over which Dr. F. O. Matthews presides as pastor and medium.

Wednesday evening, Jan. 21st, Rev. Victor Wyde gave a crystal seance at the Temple. A good audience was in attendance and fine descriptions were given through Dr. Wyde's mediumship. Prof. Lockwood gave a very interesting discourse Sunday evening, Jan. 18th, before the Christian Spiritualist Society in their church on Allen street, near Park. A good audience was in attendance.

The Lyceum service Sunday, Jan. 18th, was made deeply impressive by the rendering of a little surprise to Miss Bessie Starr, the conductor, through the presentation of a beautiful bouquet of flowers in honor of her birth-day anniversary, the milestone in her pathway of life's round of experiences. The presentation was unique and interesting. There being a large number of classes, each member was delegated to present a flower and a few words of congratulation and kind wishes, after which some of the members of the adult class gave some very appropriate and kindly expressions to Miss Starr in behalf of her birth-day anniversary. Among those who spoke were Rev. Victor Wyde, (who is serving an engagement with the society during the month of January) Mr. W. L. Albee, President of the society, also Mrs. Craig and Dr. Hagen, all of whom are earnest workers in the cause of truth.

Mrs. Lizzie E. Barr, who is a teacher of a large class in the lyceum and also one of the trustees of the society, was the leader and promoter in arranging the celebration. Miss Starr responded with a few appropriate words to the numerous hearty congratulations, showing her appreciation of the kindly feeling expressed by the Lyceum and her co-workers, who had expressed such a manner of courtesy and interest in her future welfare.

N. H. EDDY, Special Cor.

Resolutions on the Transition of M. T. C. Flower.

At a meeting of committee representing the State Spiritualist Association of Minnesota and also the St. Paul Spiritual Alliance the following resolutions were passed upon the passing of M. T. C. Flower to the higher spirit life. Whereas we have been personally associated and closely connected with M. T. C. Flower, during many years of his residence in St. Paul, and Whereas he has endeared himself to us by the sterling worth and integrity of true manhood, by gentleness of manner, and kindness of word to all, and whereas in him we have always found a true and staunch adherent to the cause of Spiritualism, upholding and living to the higher spiritual philosophy, upholding the true spiritual life within himself and bringing credit and respect from all for the Cause he loved as his own life. Be it resolved, that we, as his associates and brothers in Spiritualism, realizing the true value of his noble unselfish life, to our cause and to humanity, take this opportunity to offer this tribute of respect and love to his memory. In him we have ever found an associate and brother whose life and efforts have been devoted to the development of a knowledge of spirit communion, for the benefit it will bring to humanity, and in mourning his passing from our invisible sight, we do so with the consoling thought that he can and will be ever near, working in the cause of humanity, and bringing strength to those who remain to carry on this work, as well as bringing comfort and peace to his own near relatives to whom our sympathy goes out in this hour of their bereavement.

J. S. Maxwell,
C. D. Pruden,
W. E. Edwards,
J. P. Whitwell,
S. G. Harris.

Mr. Flower passed to the higher life Sunday, Jan. 4th, 1903. 2 p.m. Was buried under the auspices of the St. Paul Spiritual Alliance, Mrs. J. P. Whitwell officiating.

The sweetest bird builds near the ground,
The loveliest flowers spring low,
And we must stoop for happiness
If we its worth would know.

—Swain.

Read one good poem every day.
—Longfellow.

SELF CONFIDENCE.

The element which enables a man or woman to become a good, successful suggestionist, which gives the power to cure diseases, both physical and mental, is self-confidence.

Self-confidence, confidence in our own powers, reliance on our own resources; is what makes men and women successful in accumulating wealth and gives the happiness and contentment which flows from the knowledge that they are all-powerful to combat adverse conditions.

This is the whole secret of success in any undertaking, self-confidence.

How is it that some fall by the wayside, while others with even heavier burdens, manage to bear up until the goal is reached? It is because the one who fell was deficient in moral stamina. He was faint-hearted; "he did not have sand."

The one who persevered when every hope seemed lost, and yet came through all his trials in triumph was the one who had courage, which derived from the thought that his power was sufficient to cope with, and overcome the seemingly unsurmountable barriers which stood between him and success.

Success in business is not what some people say it is; namely, luck. No, it is the result of pains-taking, concentrated effort. It is the result of planning, and of executing these plans; of continually striving, like the man who successfully climbs the greased pole.

Many people say: "I can't do this, I am sure I can't do it." Why? Because they defeated their effort by holding an energy-destroying thought in their minds.

It is he who says, "I will," that succeeds.

A good many people study hypnotism; but few become good operators. This is because a large percent of would-be hypnotists lack the self-confidence which is essential to success.

If you try to hypnotize a person; and tell them with a nervous quiver of the lip, and in a trembling voice; to go to sleep; they will laugh at you. How is this? Because you do not believe they will go to sleep, and you show by your facial expression that you doubt your own ability. This doubt expressed in your very voice spoils your effort and the consequences are, that you may become so discouraged at your failure, that you will say that it is not true that everyone can learn to hypnotize. Then you will imagine that those who succeed must have some special, hidden power which you lack.

Now, I will not deny that some do possess a magnetic power which is stronger than other people's; yet I here assert that any person of average intelligence, who can read and write; and who will practice patiently will be enabled to hypnotize someone.

The more practice the greater skill; hence, by continually trying, you will succeed.

It is with hypnotism, as with everything else in this world. If you expect results; you must work for them, and work with vim.

Many people imagine that they can purchase some course of instructions on the art of hypnotism and after giving them a few hours study, be able to perform all the feats of the people who have made a life-study of the science. Now this is a mistake which should be rectified at once. It takes practice and experience to make a good hypnotist. But if you have abundant self-confidence, and a fair amount of tact, you will master hypnotism much easier than if you are a "trembling and I can't," fellow.

You must not shrink any from bashfulness. Face life like a man; not like a whipped cur.

I wish to say to anyone who has made a failure of occult studies, that their failure is probably due to lack of self-confidence.

Treasure these words they are golden; and they flow with the inspiration of truth.

Assert yourself; overcome failure. A good way to do this is to "stir your stumps." By this I mean, have a mental house-cleaning. Throw out all the old pictures of fear, and place within your consciousness the resolve "to do." Don't say, "I can't," but say, many times, "I can." Let your faith in self become a rock of truth; on which all opposing influences may be broken into spray, and dispersed by the wind; as the waves of the ocean are dashed to pieces against the granite of a rock-bound coast.

If you have failed in anything, let the failure be a stepping stone to success. Carefully review the course you traveled. Learn more about the thing on which you failed; then try again and your continual efforts will finally end in a "never to be doubted triumph."

LOUIS R. HILLIER.

I may not feel him standing near;
But, as I lift mine eyes above,
His banner over me is love.
—Gerald Massey.

TO LITTLE XILIA.

O, Xilia! dear Xilia! our sweet darling child,
How can we respond to your loss reconciled,
Torn so early away from our tender embrace,
Nevermore to enjoy thy infantile grace.

O, Xilia! dear Xilia! we valued thy worth,
The greatest of blessings God-given on earth;
But thy spirit re-called in His garden to bloom
We weep while resigning thy form to the tomb.

O, Xilia! dear Xilia! thy fond ardent kiss
That so mellowed our being, we must evermore miss;
And sigh when we think of the silent, dark grave
That holds thy fair form that such joy-thrilling gave.

O, Xilia! hear Xilia! we can never forget
The life-charms that bind us, they live with us yet;
While raptures immortal engaging thee now
Are the love-linking blossoms that budded below.

O, Xilia! dear Xilia! we'll trust the pure love
Every flowing exhaustless from God's throne above
Will hold the sweet union so seemingly riven,
A place reconciled re-united in heaven.

TRYPHEA C. PARDEE.

Free Literature of the N. S. A.

Those who wish to read and circulate the tracts of the National Spiritualist Association should write direct to the secretary, Mrs. Mary T. Longley, 600 Penn. Ave., S. E., Washington, D. C.

They have the following titles: "Possible Conditions of Another Life," Rev. M. J. Savage; "The New Thought of Humanity," by Rev. R. Heber Newton; "Plain Talks About Spiritualism," by G. W. Kates; three numbers, "Presentation of Spiritualism at the World's Parliament of Religions," by Cora L. V. Richmond; "What is Spiritualism," by Barrett, Forster and Tuttle; "The Spirit World," by Mrs. M. T. Longley; "The Spirit World—Where is it?" by Prof. W. F. Peck; "The Living World," by Dr. George A. Fuller.

The entire list is mailed free on application and in no way can the high claims of Spiritualism be more profitably represented than by such literature. A million copies of each of these tracts should be sent out monthly, sent abroad for educational work.

Those interested should remember that the N. S. A. has, as yet, no endowment fund for this purpose. A few generous persons started this movement by generous donations and it must be maintained by the zeal and generosity of those who feel the great advantage of this means of diffusion of spiritual knowledge.

Hence, while these publications are sent free, the recipient is equally free to contribute to this fund. If it be desirable to extend the cause of Spiritualism, give it strength, dignity and power as the greatest factor in the true word of intellectual advancement of mankind, in no way can wealth be more productive of good than in this publication fund.

Hudson Tuttle.

Editor-at-Large, N. S. A.

DROP A WORD.

Drop a word—
One little seed becomes a tree,
One drop will help to fill the sea,
One ray of light bids darkness flee.

Drop a word—
One little spark oft lights the fire,
One little book excites desire,
One little spot betrays the mire.

Drop a word—
One little star lights up the night,
One little speck will spoil the sight,
One little blow makes thousands fight,

Drop a word—
One little beam will show the sun,
One little word life's race has won,
And pearly gates when life is done.
—Selected.

The ills we see,
The mysteries of sorrow, deep and long,
The enigmas of permitted wrong
Have all one key:
This sad, strange world is but our
Father's school;
All chance and change His love shall
Grandly overrule.

My cloud or battle-dust may dim,
His veil of splendor curtain Him;
And, in the midnight of my fear,

Dunkirk, Allegheny Valley

and Pittsburg R. R.

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No. 1	No. 2	No. 3	No. 4	No. 5	No. 6	No. 7	No. 8	No. 9	No. 10
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CARRIE E. S. TWING,

Westfield, N. Y.

METAPHYSICAL.

Conducted by EVIE P. BACH.

SECRET THOUGHTS.

I hold it true that thoughts are things
Endowed with beings, breath and
wings;
And that we send them forth to fill
The world with good results—or ill.

That which we call our secret thought
Speeds to the earth's remotest spot,
And leaves its blessings or its woes,
Like tracts behind it as it goes.

It is God's law—remember it
In your still chamber as you sit
With thoughts you would not dare
have known.

And yet make comrades when alone.
These thoughts have life and they
will fly
And leave their imprint by and by,
Like some marsh breeze whose poi-
soned breath
Breathes into homes its fevered
death.

And after you have quite forgot,
Or all outgrown some vanished
thought,
Back to your mind to make its home,
A dove or raven it will come.

Then let your secret thoughts be fair;
They have a vital part and share,
In shaping worlds, and moulding
fate—
God's system is so intricate.

ELLA WHEELER WILCOX.

THE ROCK OF ENDEAVOR.

LIDA BRIGGS BROWNE.

How often are we swept away
from our rock of endeavor! We
make all sorts of promises to our-
selves, especially at the opening of
the new year, but ere we know it
the wave of discord and inharmony
swept o'er us and we are hurled from
our strongholds, and our promises
count for naught. But as surely as
we are swept away, just so surely
must we struggle to our feet and
once more climb upward to a place
of security, and with each effort we
gain strength to advance still higher
on the rock of safety where the waves
of inharmony cannot reach us.

The two great helpers to endeavor
are affirmation and deep breathing.
What if your surroundings are not
just what you would desire them to
be! Stop wasting force by be-
moaning your fate, but use it to
change your conditions. Let your
imagination have full sway; pic-
ture in your mind just what you de-
sire and then set to work to realize
your ideals. Affirm that they are
already in your possession; keep
the vibrations going until they sing
their way into every atom or your
being. It will take time, but all good
things come slowly and are not of
mushroom growth. A tiny acorn on
the ground might say as it looked
down on the stalwart oak, "I can
never grow to be as tall as you, so
what is the use of trying!" but
when it gives up bemoaning and sets
to work with a will and the potent
forces within are given full sway, it
begins to unfold slowly and surely,
and in the fullness of time reaches the
height it before thought was impos-
sible. It is even so with us when we
realize the latent powers that lie
hidden deep within us, and seek to
give them opportunities of expres-
sion.

Deep breathing will assist in pro-
ducing harmony and power and keep
us from being swept from our rock
of endeavor. When we realize that
the atmosphere is freighted with life
which we can appropriate to our
needs, we will drink in deep draughts
instead of just enough to keep soul
and body together. We will meet
every experience with a knowledge
that we are masters in our own realm
of being and can overcome all obsta-
cles.

As we become strong and self-re-
liant we look back over the steps
by which we have ascended and won-
der why we were contented so long
with old methods and ways of think-
ing. More knowledge and growth
should be our watchwords, and an
effort always be made to keep firmly
poised on the rock of endeavor.

DEATH A PHANTOM.

Is death a fact? Is it an abiding
fact? These are questions which
a few of us are asking with intensity
and persistence. Fools and cranks
we may be, but, what of it? Who
would out do a fool for truth's sake?
Well—Is death a necessary fact,
and if so, why so? From all accounts
it would seem that ever since the
world began everything and every-
body has borne evidence to the neces-
sity of the fact up to the time of the
present mutiny.

For there is a mutiny. People are
beginning to object to the old reaper
and his merciless scythe. They a-

want to go to heaven just the same,
wherever it may be, but they do not
like the ill accustomed way of getting
there and they seek a better way.

Or course, if death is a necessary
fact, there is not the slightest use
in dodging it, and for that matter,
one may as well be cut down one day
as another, the sooner the better, so
as to save apprehension, but the
worst of it is, the Reaper rarely comes
when he is wanted, but with the
most exasperating indifference cuts
his own swath in his own time and
his own fashion.

Several of us have just grown tired
of this. When we called the Reaper
and really wanted him, he wouldn't
come, and now, when he wants us, we
are bound we will not answer. He
will look for us in vain or maybe
catch a glimpse of our snowy gar-
ments swishing up the golden stairs.
We are all going to heaven, but we
are going to clear the way and not
by the old road of disease and cor-
ruption.

I will tell you just how far and
wherein death is a necessity. It is
the Siamese Twin of disease and
because disease is there its twin is
there. When disease goes its twin
will go also.

For some day we shall have no
more disease; and death and sorrow
and sighing shall flee away. Then
will heaven begin on earth.

Death seems a necessary fact only
for a time and it is therefore not an
abiding fact.

We are finding out the truth about
death, just as we found it out about
other things which seemed so formid-
able; things which have turned out
to be mere baby rings for young gods
to cut their teeth upon.

Of course the first step toward
abolishing death is to cease to fear it.
So long as it stands up stark and
grim as the King of Terrors it will
rule the mind of man and claim the
body.

No phantom of the night was ever
more illusive and the way of conquest
lies straight through the illusion.

Our mistake has been in looking
at the outside of death and in taking
that for the reality. We have set
and covered before a thing of mist,
instead of rising and walking through
it.

Once on the other side of the
phantom and it is seen for what it is;
a thing of naught.

The spirit of man is indestructible
and death is but the withdrawal of
the hand from the glove.

What is there in that to fear?
Nothing.

Therefore death is a phantom.
Stop fearing it and you are well
on the way toward the attainment
of Immortality in the Flesh if that is
what you desire.

If you prefer laying off the glove
and assuming it at will you can do that
too.

We have seen the entering wedge
of the law by which old conditions are
ripened and the new revealed. Let us
then with open eyes behold the new
and forget the old.

Our conquest should be over fear
rather than death, on the principle
that an ounce of prevention is worth
a pound of cure.

Do away with fear and death will
do away with itself. When the sun
of spirit rises, the mists are dispelled
and death is no more.

It is a little hard to rout fear all at
once. I grant that. I know it and
who should know better than I who
for ten years have been putting out
that invader of my peace. As I look
back the time does not seem long or
the experience unpleasant, while the
result are delightful.

The difficulty at the start is to
realize, even faintly that power is
within. It would be a good idea to
have that sentence in large letters in
your bedroom, placed so that the
eye could rest upon it on awaking
in the morning and again the last
thing at night.

HURRIED, WORRIED, WEARIED.

Probably nothing tires one so
much as feeling hurried. When, in
the early morning the day's affairs
press on one's attention before hand,
and there comes a wonder how in the
world everything is to be accom-
plished, when every interruption is
received impatiently, and the clock
is watched in distress as the moments
flit past, then the mind tires the body.
We are wrong to drive ourselves with
whip and spur in this way. Each
of us is promised strength for the
day, and we must not wear ourselves
out. If only we keep cool and calm,
we shall be less wearied when we reach
the eventide. The children may be
fractious, the servants trying, the
friend we love may fail to visit us,
the letter we expected may
not arrive; but if we can preserve
our tranquility of soul and demeanor

we shall get through every thing cred-
itably.—Dorothy Hygiene Gazette.

TWO MORE GONE BEYOND.

Have Been Prominent at Lily Dale Camp
Grounds.

THE SUNFLOWER may chronicle
the passing to spirit life during the
past week, of two lives prominently
identified with the Cassadaga Camp.
Mrs. Maria Rowe, of Corry, formerly
of Columbus, O., passed to the higher
life Monday, January 12th, at the
home of her daughter, Mrs. W. R.
Rhodes, with whom she had practi-
cally made her home since the transi-
tion of her husband, 15 years ago.
Her age was 76 years. Besides the
daughter, one son, Fred M. Rowe, of
Corry, and one brother, Mr. H. L.
Monroe, of Columbus, survive her.
Mrs. Rowe was an estimable woman,
esteemed and beloved by all
who knew her. Her last sickness
was only of a few days and conscious
of her condition she knew the hour
of her departure was at hand and
passed out of the tenement of clay
conscious of the triumph of life over
death. The kindred ones are sus-
tained and comforted by the truths
of Spiritualism.

Mrs. Rowe was a cottage owner at
the Dale and until two years ago was
a regular summer attendant at the
Camp. The memorial service was at
the home, the writer officiating, and
was truly Spiritualistic in char-
acter. Mrs. Ely, whose voice was
heard at the camp so acceptably last
season, sang two of Mr. Longley's
spiritual songs, and the body was
laid to rest in the Columbus cemetery
beside that of her husband.

Mrs. Eliza Cook, of Jamestown, N.
Y., entered into the higher inheri-
tance Wednesday, January, 14th,
at the ripe age of very near 84 years.
She was prominently identified with
the Lily Dale movement for many
years, being both stock-holder and
cottage owner, always in attendance
at the yearly meetings, until last
year when owing to advancing age
her familiar presence was missed.

One son, "Willie," so familiarly
known at the Dale, mourns the loss
of the mother life, and all friends of
Lily Dale will sympathize with him
in his bereavement. A sister and
brother also survive her.

Mrs. Cook was possessed of a bright
mind, of strong convictions, of abid-
ing courage, of marked personality
and pronounced individuality; es-
teemed for her many sterling qual-
ities of character. Her last days
were characterized by a peaceful
quietude the spirit calmly and seren-
ly making its exit from the form of
clay, the features of the mortal body
reflecting the joyousness the spirit
must have experienced at its release
from captivity. The service in mem-
ory of her departure was conducted
by Rev. Walter Taylor, of the Uni-
tarian church here, and the writer,
the address being from the spiritual-
istic side. In both instances the
sting of death and the grave was
removed not only by the knowledge
of life continued, but by the beauty
of the appointments. Abundant floral
offerings lending their charm and
sweet incense to the occasion. Sure-
ly with modern thought and modern
funeral equipment death is beautiful.

CLARA WATSON.

Jamestown, N. Y.

REGRETS.

Have no regrets, for time spent thus
is lost.

Whate'er is past has passed beyond
thy reach.

Be still, and think upon what is,
For life

And love and truth e'er woo thee to
a joy

Supreme, if thou'lt but give them
thy best thought;

Like stars that shine thro' night's
unfriendly dark,

These three eternal gifts shine out
thro' clouds

In human lives and hearts.

Have no regrets.

No angel was e'er made by looking
back—

'Tis up and on and out forever in
God's space, ministering as His wills,
to all,

Regardless of thyself.

Have no regrets.

But rather praise—praise upon thy
tongue

And in thy heart for all occasions,
times,

And duties as the golden days pass
by.

Helen Van-Anderson.

How beautiful our lives may be; how
bright

In privilege; how fruitful of delight!
And lo! all round us His bright ser-
vants stand;

Events, His duteous ministers and
wise,

With frowning brows, perhaps, for
their disguise.

But such wells of love in their deep
eyes,

And such strong rescue hidden in
their hands!

—Henry Septimus Sutton.

WINTER HOUSE PLANTS.

How to Raise Flowers For the Home
From Bulbs.

The flowers that grow from bulbs are
well suited to indoor gardening, says
the New York World. Hyacinths in
all their pretty hues will keep in bloom
throughout the winter, tulips will grow
with vivid color as a reward for a lit-
tle attention, while the jonquil, narcis-
sus and crocus, spring's harbingers,
will mistake the warm room for a sun-
shine thawed earth and peer forth
when all outdoors is frozen.

The pink and yellow primrose grows
well in small pots and lends graceful
adornment to a table.

Calla lilies are universal favorites.
Smilax and ivy can be trained to throw
their graceful sprays wherever most
desired.

A hardy plant called the Wandering
Jew is so true to its name that from a
few small cuttings it will spread in a
few weeks all over the face of the
earth that surrounds it and roam at
will round its flowerpot or vase.

Chrysanthemums should surely not
be omitted from a list of winter house
plants. Transplant them before frost,
let their new soil be just like their old
soil, give them water in moderation,
with sunlight in abundance, and your
chrysanthemum corner will be a thing
of beauty and a joy all through the
winter.

How to Clean Light Kid Gloves.

First rub with cream of tartar, leave
for an hour and then rub with pow-
dered alum and fuller's earth mixed in
equal proportions. Next day brush
them till the powder is removed and
finish by rubbing with dry oatmeal to
which a little powdered whiting has
been added, afterward wiping this off
with a dry cloth.

How to Sleep Comfortably.

M. A. Faret, a French scientist, has
undertaken to teach us how to sleep,
says the New York American. He has
experimented scientifically in the art
of sleeping comfortably. As a result
he advises the abolition of the pillow
and the bolster. The only natural po-
sition for one to assume while sleeping
is the horizontal. First one must get
used to sleeping without a bolster. The
next step, he says, is to remove the pil-
low, for not until then will the circula-
tion of the blood be as free as it
should be. In further explanation he
says that the pillow and bolster keep
the head and neck at an abnormal an-
gle and that consequently the sleeper's
entire body remains during the night
in an uncomfortable position, and one
which impedes the free course of the
blood through the vessels and organs.

How to Cure Catarrh.

Salt will cure catarrh if used per-
sistently. Make a solution as strong
as can be easily borne and snuff it up
into one nostril at a time, retaining it
there a second or two. It should be
used three times a day, and the water
must be slightly warmed.

How to Open a Book.

Hold the book with its back on a
smooth or covered table, let the front
board down, then the other, holding
the leaves in one hand while you open
a few leaves at the back, then a few at
the front, and so on, alternately open-
ing back and front, gently pressing
open the sections till you reach the cen-
ter of the volume. Do this two or
three times, and you will obtain the
best results, says Modern Bookbinding.
Open the volume violently or carelessly
in any one place, and you will likely
break the back and cause a start in the
leaves. Never force the back of the
book.

How to Make Indian Sandwiches.

Put a cupful of chopped ham in a
chopping bowl or mortar, with two ta-
blespoonfuls of creamed butter, a dash
of paprika, a tablespoonful of Indian
chutney, a tablespoonful of vinegar
from prepared horseradish and a ta-
blespoonful of finely minced chervil.
Pound to a paste and spread on but-
tered, thin slices of bread.

How to Renovate Chairs.

To renovate willow or rattan chairs
that have become soiled with age and
use wash off every bit of dust in all
the interstices and with a soft, long
haired brush tint the entire surface
with oak green stain, sienna or sienna
and vandyke brown. This must be
done with great care so as to cover ev-
ery particle of the surface. This treat-
ment is suitable for willow because it
will take stain, but rattan, which is
less porous, requires to be painted or
enameled. Whether stain or paint is
used, varnish heightens the luster.

How to Keep Milk Sweet.

A tiny pinch of carbonate of soda or
salt put into the milk as soon as it ar-
rives will help to prevent it from turn-
ing sour, and if it seems inclined to
turn and is slowly heated to nearly
boiling point and a pinch of carbonate
of soda then stirred in, the sourness
will disappear. Some people also add a
tiny pinch of sugar.

How to Do Up Napkins.

The French way of doing up napkins
and other table linen is much nicer
than ordinary starching. Wash in the
usual way, rinse and blue, and then
while very wet iron with a very hot
iron, first on the wrong side to throw up
the pattern and then on the right side
to polish. The linen should be perfect-
ly dry when finished. By the way, the
best make of old tablecloths, if
hemmed, make excellent polishers for
silver and plate.

How to Remove Varnish Stains.

Varnish stains may be removed from
the hands and also from the brushes
with which it is applied with spirits of
wine. First wash with a little spirit
and then after wiping with a rag wash
thoroughly in soapy water.

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No educational examination is required of those who wish to enter
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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 free-
dom 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.

OBJECT.

The aim of this school is to enable persons of any age above child-
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years' time will permit, and this education to be imparted without the
student having to study the subtleties of an effete theology.

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This school has no attraction for idlers nor pleasure seekers, nor for
those who imagine that teachers can pump knowledge into them as
water can be pumped into a pail. The school is only for those who
will apply themselves to intellectual and spiritual work.



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with no branch of study omitted.

ENSLAVING HABITS.

It is not desired that any person shall remain a member of this
school, either as teacher or pupil who makes a practice of visiting sa-
loons or other disreputable places. All who enter this school are most
respectfully and earnestly requested to leave off every enslaving habit,
such as the use of vulgarity, profanity, strong drink, tobacco, opium or
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RELIGIOUS THOUGHT.

Gems Gleaned From the Teachings of All Denominations.

Kinship of God and Man.

God and man always were kin, but never till God displayed himself in Jesus, showing what he really was in his deepest eternal nature, never till then did man believe it, and too many fail to do that now. Like Ezekiel, they are afraid to accept the happy fact that God is as good as Jesus and all ways has been and always will be.—Rev. Dr. Camden M. Coburn, Methodist, Chicago.

What Heaven Is.

To the prisoner heaven is freedom. To the wanderer it is his father's house. To the ignorant it is learning. To this poor, lame boy, to that weak, deformed girl, it is the roving free through limitless existence. To the slave it is a world without labor. To the weary it is rest. To the sanguine it is action. To the doubtful it is truth. To the struggling it is peace. To the sick it is health.—Rev. Edward Everett Hale, Unitarian, Boston.

Sin's Hold on Man.

Men say to me, "I have never committed any great sin." Of course not. Do you suppose the devil is going to fasten you with a steel chain when a strand of rope will do as well? The little sins are just as damning. The Arab of the desert pitches his tent for the night and prepares for rest. Does he throw his camel on the sand and tie its four feet to prevent it from running away? No, indeed. He slips a thin rope about one leg, fastens the other end around the animal's neck and retires to rest confident that the camel will not get away while he sleeps. So the devil ties a string around your neck and holds the other end.—Rev. Dr. W. W. Weeks, Baptist, Toronto.

The Uses of Wealth.

If money is used to develop a man instead of a man being used to make money, it is a good thing. If money brings independence, assists the needy, advances civilization, spreads the gospel's glad evangel, then money is properly used, but when money becomes, as it sometimes does, an extinguisher on the brain, cutting its possessor off from mental illumination, then it is a curse. When money blunts the moral sense and disqualifies for keen discernment between right and wrong, when it stifles religious impulse and dwarfs the soul, then it need not be wondered at that Christ said scarcely shall a rich man enter into heaven.—Rev. Dr. Charles Bayard Mitchell, Methodist, Cleveland.

Reaping the Harvest.

The harvest gathered is ever larger than the seed sown. He who sows sparingly reaps sparingly; he who sows bountifully reaps bountifully. For example, a man sows the love of money. What does he reap—dollars and cents? Probably. But one thing he does reap—an intensifying love of money. As the growth is ever larger than the germ, he grows fonder and fonder of money. It is not to be wondered at if he grows covetous, becomes more and more grasping, grinding. Nor need we wonder if we see him grow miserly until the habit of miserliness is ever becoming more and more confirmed. What is true of covetousness and avarice is also true of intemperance, indolence, skepticism and the whole train of moral evils.—Rev. Dr. William C. Stinson, Reformed, New York.

The Revelation of God.

Man is himself the sublime and final argument for God's existence, and the God reached, not through mechanics or philosophy, but through man himself, will be the God of Jesus Christ revealing himself as power, knowledge and love.—Rev. Dr. A. A. Berle, Congregationalist, Chicago.

The Instinct of Knowledge.

We are assured that man's instinctive life is of wider range and of more importance than that of any animal. One of his instincts is the instinctive will to know. To know something heretofore unknown in the wide universe is a sufficient good.—Rev. Dr. John White Chadwick, Unitarian, Brooklyn.

The Past and the Future.

Israel's history is proof in evidence of the correctness with which the human mind would seize upon the idea of God through the attribute of memory. The conjuring up of the past, either with its memories of prosperity or of misery, is a force to shape the future.—Rabbi Elkin, Hebrew, Newburg, N. Y.

Not to Amuse, but to Save.

The church is not to amuse the world, but to save the world. She cannot rival the world, and any attempt to do so can but expose her to ridicule. The church is to save souls and to exhibit muscular athletes and learned pigs. The church is in favor of all amusements that are wholesome.—Rev. Dr. George C. Lorimer, Baptist, New York.

God's Goodness to America.

The American nation, although young, is a great nation, and God's great goodness has been shown by the manifold blessings we enjoy today. This is because it is a Christian nation. It believes in the Christian Sabbath; it believes in morality; it believes in education for the masses and an equal opportunity for all men.—Bishop Jacob C. Ramsey, Methodist, Philadelphia.

Realities of Life and Duty.

The best thing the church can do at the present hour is to recall men to the great realities of life and duty which underlie all the questions which trouble us, to show the workingman and the

capitalist, the poor man and the rich man, that in this land and in this country there are certain supreme civil and ethical and religious principles which no man or party can ignore.—Rev. F. L. Phalen, Unitarian, Worcester, Mass.

Religion Begins at Home.

True religion, true evangelism, should begin at home. The family was not intended for the propagation of the race, but for the propagation of religion. Women have no business to give their lives to foreign missions before they have accomplished their duty of evangelizing their own children and husbands. It was originally intended that every father should be the priest of the family.—Rev. Dr. P. S. Henson, Baptist, Chicago.

Key to Chamber of Rest.

Obedience to God is the key to submission to which we may reach rest; obedience to God is the fitting of self to its sphere; obedience to God is the step into that great harmony through which alone the sense of true restfulness comes to the soul of a man; obedience to God involves the curbing of ambition and discontent and selfish desire, that make largely the burdens of life; obedience to God is the key to the sweet chamber of rest.—Rev. Dr. Anson P. Atterbury, Presbyterian, New York.

Christ's Significant Memorial.

It is significant that Christ instituted the great memorial of himself about a table—not about a cross or a grave—where his death may be shown forth by the emblems of nourishment. Who but Christ would have thought of such provision? We might have instituted the horrors of Calvary. Paul gloried in the cross of Christ. It was a symbol of victory, a reminder not merely of suffering, but of survival. Let us know Christ after the spirit and not after the flesh.—Rev. Dr. E. P. Parker, Congregationalist, New Haven, Conn.

The Golden Rule.

There are some who say that it is impossible to live the Golden Rule. They tell us that it cannot be applied to business. Is it impossible for men to be just, charitable, sympathetic, generous and unselfish? No. The moment we begin to live the Golden Rule that moment we begin to live the golden age. It would banish misery from the world, for there would be no sin against the social order. The age of the Golden Rule will be the age of the brotherhood of man when the spirit of altruism will seek to lift the weak and the unworthy to the place of fitness and joy.—Rev. Polemus H. Swift, Methodist, Chicago.

Church Music and Worship.

Very often the chief sinner in destroying the solemnity of the divine worship is the choir or one of its members. A young woman with a plumed hat, fearfully and wonderfully made, with waist laced to several inches less than its natural size and a piece of sheet music in her hands, stands up, opens her mouth and emits a series of noises in strained, unnatural tones, trillings, warblings, screaming and rolling out sounds inarticulate, artificial, not one of them expressing an honest emotion of the heart, but simply exhibiting the compass of her voice, which frequently is as metallic as the coin that is paid for her performance. Can such a performance as this be worship? Is God pleased with pride, vanity, pretense and noise?—Rev. A. Lincoln Moore, Atlantic City, N. J.

The Spiritual Power.

Far above all other power is the spiritual power. When personality takes to itself the power of the soul, then you have a power that is magnetic.—Rev. Dr. Dewey, Congregationalist, Brooklyn.

The Most Exalted Ideal.

The most exalted ideal is the religious one which treats man not only as a physical and moral being, but teaches his relations to God both for the present and for all eternity.—Rev. J. D. Freeman, Baptist, Toronto.

Motives of Conversion.

Different motives undoubtedly lead men of different temperaments to accept conversion. The chief motives are fear, selfish motives, altruistic motives, duty, sense of sin, preaching, example, urging.—Rev. H. F. Perry, Baptist, Chicago.

Lead to Disbelief.

Self indulgence and indifference to human wrongs lead to disbelief in God's goodness and cause belief in eternal justice to fade away. Deliberate sin means moral atrophy. It means the withering of the root that goes down into the soil of eternal truth.—Rev. J. P. Forbes, Unitarian, Brooklyn.

Heroism in Daily Life.

It is comparatively easy to charge up the hill amid the roar of battle when you know that the eyes of the world are upon you, but to discharge duty in the commonplace walks of life, where no one sees and no applause is the reward, is oftentimes the most difficult of tasks.—Rev. Dr. Irving Rasmus, Methodist, Chicago.

How to Reduce a Double Chin.

Superfluous flesh can be reduced by constant exercise, and this especially applies to a double chin. Lower the chin upon the chest, stretching the neck as far as you can and bringing the chin forward and down. Throw the head back until the chin is very high in the air. Keep on doing this. Lower the chin and raise it until you have performed this motion at least twenty-five times. You should do this every morning and every night as long as you are afflicted with a double chin.

How to Drive Away Sickness.

Saturate a cloth with a solution of cayenne pepper and stuff it into the hole or sprinkle a good layer of cayenne inside and then fill up the hole with mortar in the making of which a small deal of cayenne has been used. Mice loathe the smell of cayenne and will not come near it.

HOME OF THE MOLE.

Some of the Peculiarities of This Odd Little Animal.

The home of the mole, if nothing else, would prove that it is not the dull creature most people imagine it to be. Viewing it from the outside, this home would appear to be only a hillock of firm and well trodden earth, but if it were possible for you to pay the mole a visit you would be greatly surprised at what you would find under the mound of earth—a snug, leaf lined sleeping chamber in the very heart of the hillock, two galleries, one near the top, another near the bottom, connected with each other and with the main high-road and the "runs" which radiate from it in every direction by passages of various lengths.

It would all be very bewildering to you, but to the little builder it is all plain—every passage, where it begins and where it leads. And if by chance it be surprised in its nest it can withdraw into the central chamber and reach the highroad at once. The mole is said to be a very thirsty animal, and if its home be not near a stream of water it digs a number of little pits or wells along its "run" to catch the rain or dew.

A mole's eyes are very small (larger ones would be useless underground), but when it requires to use them it can bring them forth very quickly from the mass of fur which protects them. The quick ear, the acute sense of smell and the delicate sense of touch seem to serve the animal in its dark journeys through the earth instead of sight, and it is by means of these senses that it secures its food and escapes its foes.

The most extraordinary thing about a mole is the paw or hand with which it digs. The two fore-paws are very large and are furnished with strong flattened nails. The hands are turned outward to enable the animal to throw the earth out of its way. Another curious part of the mole is its fur, and no matter how damp and slimy the mold through which the animal burrows the fur remains perfectly clean and velvety. That is because it has no "grain," but lies smooth in every direction. The short hairs grow perpendicular from the skin and are capable of turning with every direction of the animal.

Real Sea Serpents.

In New Caledonia sea serpents are frequently seen and sometimes captured. They are curious creatures, the head being very small and scarcely distinguishable from the body and the tail being formed like an oar. In length they are generally between three and four feet. In the jaws there are tiny glands containing poison, but as the mouth is very small it is difficult for them to bite, and the natives handle them fearlessly. M. Kermogant, a European traveler, recently witnessed an experiment at Noumea which shows that under certain conditions the sea serpent can do deadly work. A rat was caught in a trap, and its tongue was grasped by a pair of pinchers and placed in the mouth of a sea serpent. The serpent immediately bit it, and the rat died in four minutes.

Ticklish.

An American who was touring Ireland took a jaunting car six miles out of Dublin. His driver, a most genial and witty fellow, informed him entertainingly about all points of any interest on the road. Finally they stopped at a tavern to get a glass of beer. As the driver alighted from his seat there approached him the raggedest person the American had ever seen. The driver, who was a well dressed fellow, seemed overjoyed to meet the man of rags and tatters. He literally threw his arms around him, exclaiming as he did so, "Why, Barney, lad, it's glad I am to see you."

When the American and his driver were on the road again, the American remarked, "That friend of yours was quite an extraordinary person."

"He's the best friend I have in the world," responded the driver.

"Indeed. Rather poor, I should say."

"Oh, it be his clothes that set you a-thinking of that, but you're wrong. He's rich. But I'll tell you about him. He's that ticklish that no tailor in Dublin can put his finger on him."

How to Test the Heat of Fat.

For deep frying put in a thin slice of bread, and if it browns while you can count sixty the fat is hot enough for raw materials. If it browns while you count forty, it is right for food prepared from cooked fish or meat, such as croquettes. Use plenty of fat and always strain it carefully before putting it away for future use.

How to Tell a Good Lobster.

The live lobster always curls up the minute it strikes boiling water, and it maintains that contracted form after being boiled. If a lobster is straight and soft after boiling, it is not in a good condition.

FLORIDA LETTER.

EVA A. CASSELL.

Some of SUNFLOWER's friends here have suggested that I write an article to the paper, which I find new and a great addition to Spiritualistic literature.

A little band of Northerners are we here, patiently awaiting the opening of campmeeting. Lake Helen is so restful, situated on the high pine bluffs overlooking the lakes; the air is salubrious and resinous with the odor of the pines. The birds sing so sweetly, the sunlight streams over all, making it a paradise. I step into my boat and soon I glide over the blue lake, and around the bend—I cross the narrow chain which leads into a smaller lake and find myself in the vicinity of Clegg Wright's house. The campers say that he was under control when he built it, it is so unique and I guess he was; but it is a fine cottage and very porous; Clegg believes in plenty of fresh air and he has got it.

I land here on the Wright homestead, and push my way through the closely knotted palmettos and climb up until I reach the house. After a while I descend and embark. Silently I propel my craft and glance up to see a tall, stately white heron or crane, standing sentinel-like on one foot—he is six feet tall; but he is on the alert and soon rises heavily in the air on the wing. I glide in among the lily pads near the shore, but remembering the alligators, a quick stroke sends me out into deeper waters.

I might be a thousand miles from civilization so far as the wild scenery is concerned. The thick and tropical palmetto on every side; a chain of lakes is before me, and soon I pass through another channel leading to another lake and am skimming across its bosom. I reach the further shore and seeing a deserted house I land and make my way to it; the door is open and furniture is scattered around—letters lie in confusion on the floor—I read one—"My darling Will: Your little sweetheart longs to see you; every hour of the day my heart turns to you; I can bear this separation no longer—Some woman's heart bleeds for the lover so far away. I stand and meditate a moment. Who was she? What was she like? Where was she? Evidently the inmates of this house were forced to vacate in a hurry and everything was left behind. The doors are broken, there are no windows; photographs and letters open, lay scattered over the floor—thieves or vandals have made free with the house—years have evidently elapsed since the family left it. I stand a moment with closed eyes to see what my occult vision will reveal—there were grown persons and little children here—I see them so plainly—one, two, three, four—yes, more; and now I see things that I may not tell because they are sacred to those who once lived here.

Again I embark and sweep rapidly across the lake, ever mindful of the alligators which our mischievous post-boy, Bert, declares are ten feet long, two-thirds mouth but the wicked youth delights to gull the guileless tourist. Soon I glide again into Lake Colby and resting on my oars, drink in the delicious voices of nature around me. I can interpret the song of the bird; I hear the grass grow. Twilight descends; a night-hawk drops a clarion note amid the deep hush; the sunset sky flushes a last deep red and regretfully I take to the oars again and speed towards home. This is the way I pass my days.

The climate is superb. Christmas day it was hard to believe that it was winter; the doors and windows were wide open, oranges covered the trees, roses and jasmine bloomed in the gardens, the air was oppressive with heat. We of the campground live an outdoor existence, sitting on our piazzas in the warm sun, strolling forth to view the orange groves or exploring the surrounding country. No breath of winter flits across our happy vision—we are in perpetual summerland. No strenuous notes from the noise of the city ever jar on our ears, which are attuned to the deep harmony of nature. Calmly we exist in the silence and let our spirits grow.

Far up north, living amid the noise and stir of the cities—among the external conditions which warp the growth of the soul—I forgot my spirit and denied it expression; but here, in the vibrations of a newer and more internal existence, I say to my spirit, "At last all is well with thee, and thou shalt grow and expand into fullness; all is spirit—peace and love—there is naught else." The winds might blow, the thunders' roar shake the hilltops, yet calm, serene, say, "Peace, be still; there is no noise, no roar of the elements; all is good and all is spirit." Thus our calm life flits away.

So many in the States have written asking about accommodations at Lake Colby; there is enough for all—plenty of rooms and board. There

is the hotel, and those who desire more quiet quarters will find Mrs. Alice Spencer's house presided over by herself and daughter, to their liking—good food and plenty of it, and a social class of people as patrons.

We have meetings on Sundays and dances during the week, also card parties frequently. No better place could be found than Lake Helen for passing the winter.

HAPPINESS OUR BIRTHRIGHT.

Our birthright here is happiness. But claim it as our own. Demanding from the Infinite A fountain, veritas throne.

Our fathers, modeled as a bust Of God, in solid gold To bow before, in fear and trust, A statue heaven did hold.

Demolished now, that throne so high Its fragments scent the air With hope's bright flag of bye and bye The song of love of prayer.

Love measureth not a portion Out of the pleading heart; But floods with true devotion From sea of nature's art. MARY J. SCOTT.

No philosopher's stone of a constitution can produce golden conduct from leaden instincts.—Phillips Brooks.

N. S. A. NOTICE.

Medicine, lawyers and the public are hereby notified that all correspondence for Missionaries, Special Agents or State Agents, bearing date prior to Convention of 1901, expired with close of fiscal year of 1902. The public is warned to pay no money to the N. S. A. to any but its accredited missionaries, its officers and trustees, unless the subject person can show a letter of appointment as special agent, signed by the President and Secretary of the N. S. A. of date later than Oct. 1902. MARY T. LONGLEY, Secy. N. S. A. 600 Penn. Ave., Washington, D. C. Nov. 15th 1902.

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This book, besides containing a complete resume of the arguments on every side of the question of Spiritualism, has a portrait and brief auto-biographical sketch of each of the speakers. The book will be sent post paid from the office of Moses Hull & Co., Whitewater, Wis., for one dollar. It will be a great mistake for any reader of the PSYCHIC EDUCATOR to fail to obtain and read this book.

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LIFE IN THE CELESTIAL REALMS.

Imagine a land more beautiful than mortal ever conceived, here and there rippling streams and limpid lakes, fragrant flowers and beautiful woods, interspersed with all the weird and witching charms of cliffs and peaks and deep ravines, grottoes in which rare gems scintillated, and gorgeous panoramas of cloud effects, make all in all a wondrous charm—indestructible. These are a few of the scenes that will dwell in the physical form in the celestial realm.

Home is there for all and it is for each to choose for himself what manner of home shall be found when he goes to "his father's mansion." These homes are the result of the daily lives of his children.

The unselfish thought, the spontaneous word of loving consideration, the kindly deed, these and kindred events build for you grand and imposing structures, at which your soul will rejoice when you come to the realization of life in the celestial realm.

We come to tell you of these things. We come to tell you of your just inheritance. Though your feet in earth life have wandered midst the brambles of worldly trials, though gnat-worms have stalked in at your door, and life has been one long blank despair, still may your true life be passed amid the scenes that bring joy and peace, and your heart will rejoice the saying, "All is well."

Gladly would we pause ere we tell you of the darker side of this life and warn you of the distress you may avert.

Do not wander from the paths of virtue, lest the sting of conscience cause you bitter woe.

Know ye that the wrong-doer wanders in paths o'ergrown with thorns.

Redemption must be wrought by self-abasement and deeds that tell for good.

If no recompense can be made to those most deeply wronged by your unrighteous act, then strive to recompense by leading some other away from the quagmire in which you lost your footing and steadfastly seek the highlands of beautiful thoughts and purposes.

Thus shall you brighten the gloom of past mistakes and help to make a heaven for yourself and others.

The relation of the spirit to man and man to God, is a much mooted problem. These things are worthy of much thought and discussion.

To reveal to you the utmost thought yet obtained by the many years as you count time would still leave so much unsolved that the deep student might feel baffled by the want of thought therein. Each soul seeks and finds according to his understanding, solutions to those points which particularly interests him, thus may not have arrived at a solution of the vital points interesting some other. The lessons of life are so many and varied, that the lessons are spread out like a vast panorama, too great to encompass at a glance, no matter how eager the student may be.

This is wise. Were it otherwise, the realization of life would not be the ever-glorious experience it now is.

Freed from the mortal form a realization of the true greatness of life will dawn upon you, and all things will seem more real. Your present experiences will be as a dream life in comparison.

Heed well the lessons given to you from time to time from the arisen ones, that you may have a more definite understanding of this life when you launch your boat on the unseen river of time. There are so many grades of mental development that it is impossible to give you a comprehensive idea of what your experience may be when your feet first touch the shining shore.

You may not perceive the beauties all around you, and you may see with such clear sight that a wondrous illumination of all things may dazzle and bewilder you with their exceeding splendor. Spiritual understanding and unfoldment is the key which unlocks for you this illumined chamber of the soul.

Home-joys and the presence of kindred dear will fill your hearts with loving gratitude for the gift of life.

The progress of the soul depends on the desire of the individual both in the material and the spiritual manifestation. Of these things each is a law unto himself. To be truly great, one must continually seek for wisdom, for no man, be he incarnate of the spirit wholly or mortal form, has encompassed the whole of truth.

It is a never-ending study which always yields good returns.

To search for knowledge of the infinites of life is a wise investment of time, and productive of grand results.

Turn from the sick bed of a loved

one and listen to the voices telling you of the glory of immortal life and giving you surer of meeting your loved one in the great beyond. Not till then must you wait to know of their whereabouts because now you see and feel their presence near and in spirit they are near you and you may list to them and hold sweet converse in soul to soul thought waves.

Do not turn a deaf ear to this thought force that is borne in upon you, but gladly respond and the chain will be complete and you will no longer doubt, but live in the sublime consciousness of life of love and truth.

MRS. F. A. PROSSER.
Olean, N. Y.

Money Making.

It is not everybody that can make money. That constitutes a qualification by itself considered, even if accompanied by a superior one. But there are some who have but this one talent. All their life's energies are directed to this one channel, and all their intelligence is centered there in consequence. Everything is made to subservient to one aim, and thus no other thought, sentiment or feeling is enabled to creep in to modify, soften or sweeten the life sacrificed at the altar of Mammon.

We do not quarrel with such, however. They are happy in the results achieved. But many of this class are unfortunately troubled with a sentiment that money-making is the only true faith extant; the only principle worth recognition in a man; the only qualification that graces the individual. All others are useless and their possessors unqualified to take part in the affairs of life—except when sickness sets in and a physician is needed to extend a lease of life to that which they term life; or a lawyer is wanted to advise how to head off one shrewder than himself.

In neither case, however, are their abilities recognized. Both are business transactions to continued advantages. But the doctor and lawyer are equally conscious of their superiority over the money-maker—only that they possess tact enough to suppress their feelings towards their interiors, which many of the subjects of our essay sadly lack—yea, to the extent too frequently of manifesting a brutal contempt of the more refined souls who have outgrown this money-making talent by a higher culture.

All may not possess the shrewdness of increasing their finances thro' barter; but how many have not a distaste for exercising their intelligence in that direction? How many have not a repugnance to narrowing down their higher feelings or nobler sentiments to mere commercialism?

Money rules the world, and, of course, the last named must live by it, but for all that, they cannot worship it. Ignorance, in its despair, craving a god for its sense-consciousness, may deify wealth, but not intelligence that has been touched by the refining qualities of spirituality; and this already constitutes a little world by itself. If it does not rule as money does, it rules in another way, and to this class the money-makers are indebted to the civilization that enables them to operate and hold what they have. Then, why should they be so contemptuous to their benefactors?

Those whose home comforts are effects of their art of money-making, are as much dependent on law or order for continued success as capital is dependent on labor for its maintenance; and if all mankind had but one talent—that of money-making—there would be no law needed, as all would starve or go into bankruptcy, with no tax-money to uphold the law.

ARTHUR F. MILTON.

IDEALS NEVER DIE.

Our true Ideals never die,
But live in beauty's form;
Enlarging from the love-lit eye
Of soul, naught can deform.

Our true Ideals are the fruit
Of love's transparent tree;
No touch of mortal's can pollute
Their inborn constancy.

Ideals oftimes rise between
Old friends, so dear before,
Not lessers now, but at times seem
Like jewels long since worn.

Our true Ideals live through all
They tower on life's highway
As private telephones, to call
Up joys, they brought our way.

They live on love, and build our own
Celestial city, where
We'll come as king upon his throne,
Been built from love's sweet care.

MARY J. SCOTT.

Go, make thy garden fair as thou canst,
Thou workest never alone;
Perchance he whose plot is next to thine
Will see it and mend his own.

—Robert Collyer.

HYPNOTISM.

Items of Interest to Students of Hypnotism and Mesmerism.

Concentrated attention is very essential in producing the hypnotic state, as all students well know. A few days ago I was reading a book by Darwin, the great naturalist; its title being, "The Expression of the Emotions in Man and Animals," and coming to the following paragraph, I thought I would copy it for the benefit of those who are interested in hypnotism.

"When the attention is concentrated for a length of time with fixed earnestness on any object or subject, all the organs of the body are forgotten and neglected; and as the nervous energy of each individual is limited in amount, little is transmitted to any part of the system, excepting that which is at the time brought into energetic action. Therefore many of the muscles tend to become relaxed, and the jaw drops from its own weight. This will account for the drooping of the jaw and open mouth of a man stupefied with amazement, and perhaps when less strongly affected."

Owing to progress in hypnotic science, there are many changes in the terminology. The up-to-date name of the hypnotic operator, is, hypnologist; and the hypnotic seance room is called the hypnological laboratory.

Suggestion or hypnotism, and mesmerism and animal magnetism; are somewhat alike in their effects, but Hypnotism and mesmerism are two distinct powers, and are real and independent, one from the other. It is somewhat difficult to draw the line between hypnotic and mesmeric power. Many of the effects of mesmerism, may be imitated by suggestion. One great difference between hypnotism and mesmerism is, that operators who entrance their subjects by the mesmeric process, are able to make the subjects obey mental suggestion; or telepathic suggestion. A mesmerist can only entrance his subjects from a distance, by means of telepathic suggestion. A hypnotist does not have mesmeric subjects from a distance, by means of telepathic suggestion. A hypnotist who does not have mesmeric power, cannot do this. The only way he can produce an effect in any way like it, is to suggest to the subject that he will sleep at such an hour. But this sleep is not produced by the operator acting at a distance; but by the suggestion which was delivered to the subject while in the presence of the operator.

Mesmeric power is a great deal more powerful than hypnotic power. To hypnotize a person you must get their attention, and by means of monotonous talk and affirmations of sleep, place them in the suggestive state. A powerful mesmerist can influence people without their knowledge, and without consent. People who possess this great degree of power are rare; and where there are hundreds who can hypnotize; there are very few, real powerful mesmerists.

Mesmerists use oral suggestion as well as mental suggestion. Perhaps some hypnotists influence their subjects by mental suggestion, even more than they realize. The manifestations of hypnotism and mesmerism are often combined by both classes of operators. It is, as I said before, hard to draw the line between the two, hypnotism and mesmerism. There is one thing, the mesmerist has more power than the hypnotist; and mesmeric subjects present a higher class of phenomena than hypnotic subjects do.

ADAPTABILITY IN DELIVERING SUGGESTION.

There are many people who have a natural and cultivated gift of fascinating talk and manner. Great orators, preachers, statesmen and others possess this power of working on the emotions of people. It is well known that an actor will sway the passions, by the suggestive power of action and speech. A person who can successfully tell a laughable or sad story, to hold the listeners "spell-bound" will have more success as a hypnotist, than a person who has a disagreeable manner, a rasping voice, and who is imperfect in grammar. The attributes of a successful operator are a proper and forcible use of language; a voice capable of modulation and clearly enunciated monotone, self-confidence and an abundance of tact. Children are very impressionable. By a close observation of the daily life and action of children, we can easily see this. The mind of a child seems like a fresh, clean sheet of paper. It is open to impressions from every quarter.

Young children are not always able to distinguish between right and wrong; therefore we should be careful what we do and say in their presence as they will catch and retain what we say, with a facility which is sometimes astonishing. Sacred indeed, are the duties of teachers and mothers; as the mind of a child, like a growing sapling, may

be warped and bent, or allowed a free growth skyward.

LOUIS R. HILLIER.

SUNFLOWER SEED THOUGHTS.

"When the vision faileth the people perish—the people perish for lack of knowledge."

Fear of the gods is not wise. Fear is the bondage of superstition and factor of torment. Yet it is the province and power of spirit to kill fear instantly.

The beautiful gates of truth not only ajar but swing open world-wide to all who desire this life-cheering truth to know. The intelligent acceptance of spirit philosophy as illustrated by its phenomena, removes all fear and imparts new life—a resurrection unto life, life more abundant.

Life, self-poise, confidence, hope—inspiring and full of cheer. To the wise Spiritualist all is life, and the sweet song of the soul is: "Oh! life, beautiful life," spirit, the philosophy of all philosophies.

Sitting in the silence from this comes psychometry, "new" thought, suggestive therapeutics, and the truth of all truths, the vital value of correct unfoldment of the divine personal ego.

To spirit we owe the science of clairaudience and clairvoyance by which, spiritualized vibrations we readily discern the radiance and being of our loved ones passed on. The experience of this forms a beautiful landmark in the course of the soul's consciousness of divinity and higher unfoldment.

What is mental science or any of the sciences without the prompting spirit. We hear much about "New" thought and the power of mind over matter. Enlightened mind is made up of the aggregation of thoughts; and it is said the brain is the organ of mind.

But is it brain or the spirit that thinks, for "What man knoweth the things of man save the spirit that is in him?" Spirit is more than an idea, it is the intelligence that realizes ideas. The common mind calls that we see the man, but is this correct?

We know the real man, motor or physical action is spirit and in the spirit realm now, though clothed upon with flesh. For spirit impinges on and interblends with the physical world.

The great transforming force being universal, eternal spirit, may we not say with science, mind is all there is. Thought force being the strongest power possessed by man, swift and deadly as electricity yet harmless as the dove, and purely life and health issues when so controlled.

Correct, clear, clean thinking by inward action builds not only good character but may build worlds and sustain them, for mind, divine mind, of the human spirit is capable of infinite possibilities. True, real progress of permanent value is not rapid but of gradual growth.

Spirit thought-seed sowing may be profuse, yet it is varied as soil conditions may vary, sterile and prolific. But every seed bears according to its kind and quality of soil and nature. Be calm, serene and "let patience have its perfect work."

"Keep the heart with all diligence for out of it are the issues of life." Right thinking and ardent desires form the essential element in all human effort. We must believe personal success or we will not try.

The process and power of mental philosophy prove the absolute truth of the definition, "Faith is the substance of things hoped for, the evidence of things not seen"—by mortal mind. Thought is living, spiritual substance and though unseen, like the silent forces of nature, is well directed by strong desire, rules supreme.

Thought is potent because, according to quality, it gives vitality and character to expression. Every act of individual wrong attracts its own penalty. The double-minded are uncertain, unstable—but to the pure, all things are pure.

If the collective thought of communities form social conditions, it is as true as when inspired; to control the personal spirit is the greatest generalship. Freedom and discipline form the essential factors for personal growth in the grace of knowledge of Truth. The dominant mind of the spirit makes the man.

Supremacy of the "I am" within is the death of all idolatry and altar raising to mythical gods. The law of evolutionary life being eternal growth, living in the highest spiritual vibrations we build character no longer subject to circumstances but create and control conditions.

It is said the nerves are the desire channels; resistance to these contracts the flow of thought ether and hardens them so there is less sensation. Repression quenches spirit, deadens love until self-expression wakes it again. "Love thinketh no evil, is long patient and kind."

"Hide in your mind a bitter thought, Still it has power to blight: Think love and though you speak it not, It gives the world more light."

SUNSHINE.

Courtesy to the Aged.

"O father, don't! I have seen that all are properly helped." The old man thus reproved, replaced the butter dish on the table while a pained look settled upon his silent lips. But he so wanted to help that he presently laid hold on the cake-plate and would have set it in circulation.

"O father, don't. No one is ready for that yet; do leave me to attend to things."

Reluctantly the trembling hand released its hold. It was very hard to find himself of no use anywhere. "I thought they might be ready," he murmured with a deprecating glance toward the daughter who sat straight and solemn with a frown of displeasure wrinkling her brow. It annoyed her to have her father show himself so far behind the times in methods of table service; to have him, despite her oft-repeated instructions and admonitions, relapse into the simple, unconventional ways of a long outgrown age. It fretted her to have him vary in the slightest degree from the latest established modes of etiquette. She failed to realize that he was her most deserving, heaven sent guest; that his harmless deviations should be endured and condoned rather than sharply rebuked.

An aged tree cannot be bent like a tender sapling. Its eccentricities of growth must now be tolerated. To age with its infirmities, its loneliness, its many deprivations, should be allowed all the privileges and exemptions we would accord a most revered guest. The most comfortable chair in the coziest corner belongs to it; the softest bed in the most comfortable room should persuade slumber to its eyelids. The food the aged one most craves should oftenest opax his declining appetite. So many tempests of sorrow have racked him, that he has earned repose Turn to the aged only the sunny side of your nature. The country is yet uncivilized that does not try to pluck every possible thorn from the pathway of age. The heart is yet unregenerate that does not strive to make its rough places smooth with the courtesies that cost so little.—Congregationalist.

Perverse and foolish, oft I strayed,
But in love He sought me,
And on His shoulder gently laid,
And home rejoicing brought me.
—Sir Henry W. Baker.

What dost thou fear? His wisdom reigns
Supreme confessed;
His power is infinite; His love
Thy deepest, fondest dreams above;
So trust and rest.
—Gerald Massey.

Success and happiness are only to be had in giving up our own will.
—General Gordon.

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Suggestions for the improvement of the paper are invited.

THE SUNFLOWER, PUBLISHED BY, LILY DALE, N. Y.

G. W. Kates and wife, N. S. A. missionaries, have some open dates during February, for places near Cincinnati, Ohio, and later months in the middle West. Address for dates 600 Pennsylvania Ave., S. E., Washington, D. C.

D. B. Jimerson writes, "In my last letter to you we wrote that we were going home January 26th but owing to the arrival of a baby girl that we have to look after, we shall have to remain in Buffalo for an indefinite time. Address, 283 7th street."

Mrs. Addie Cooper, secretary, writes from Syracuse, N. Y.: "January 4th our meeting was well attended and sister Binning chose for her subject, 'Who is thy Master?' giving a very instructive discourse. January 11 unfortunately, sister Binning was called to the bedside of her mother-in-law who was drawing near the great birth, therefore we had to fall back upon our president for a little talk, after which Mrs. Garner gave tests. January 18th, after the trying ordeal through which sister Binning just passed of attending the mother of her life companion, she being the only one able to realize the beauties attending the birth of the spirit, she gave a very able discourse on the subject 'Expulsion.' The meetings are well attended and marked interest is shown."

G. W. Kates and wife held a special meeting in Pittsburg, Pa., Tuesday evening, January 13th, for the First Spiritualist Church. The hall was crowded and the receipts large, being a material benefit to the local and national cause. Mr. Kates made some eloquent remarks and Mrs. Kates gave messages for an hour. She has grown in power as a medium and gives positive evidence of spirit presence. The cause in Pittsburg is well cared for and prosperity for the Church under the leadership of Brother C. L. Stevens, is assured. We are fortunate here in having good supporters and in the employment of the best talent. Miss Lizzie Harlow is our speaker for January and her talents have won our people. Mr. and Mrs. Kates have gone to Wheeling, W. Va., where a grand series of meetings are prepared for them. "Field."

Ellen M. Onan, writes from Niagara Falls: "We wish just a little space in the columns of your paper to say that we are not dead. The First Spiritualist Association, of Niagara Falls as organized by Brother H. W. Richardson and Sisters Reynolds and Atcheson is not dead but we are holding meetings every Sunday evening and seance circles on Wednesday evenings, under the supervision of Sister Atcheson, of Buffalo who has labored faithfully for nearly eight months for the progress of Modern Spiritualism in this city. Not only has she labored at seed-sowing, but cleared the way and prepared ground in which to sow seed and now comes that through her mediumship and lectures that will nourish the seed that it may grow and bring forth much fruit for the Master. We hope through prayers, and the wedding and hoeing of the State Association and the faithful few that this may become one of the strongest in the State."

Dr. Noyes writes from Bridgeport, Conn.: "Mrs. Noyes and self filled a one week engagement with the Ladies' Aid Society of Springfield, Mass. Sunday, Dec. 28th, there were over two hundred and fifty present. Wednesday, 7 p. m. over one hundred present. The society has a large hall of their own. We came here January 14th, found no society or spiritual meeting. We rented a hall and advertised in the Sunday church notices and had a large audience for so short a notice. The friends expressed themselves glad that we had visited their city and hoped it would be the means of organizing a Spiritualist society. We will conduct services every Sunday at 2:30 and 7:30 p. m. and Thursday at 7:30 p. m. at Good Templar's hall, 268 State street and would like mail-week engagements at reasonable rates at places within a radius of fifty miles. Address all mail to W. D. Noyes, 269 State street, Bridgeport, Conn."

Montpelier, Vt., Jan. 11—The annual meeting of the State Spiritualist Association, which has been in session here since Friday afternoon closed this evening. The members of the Association attended the Church of the Messiah this morning to listen to a sermon by Rev. J. Edward Wright, the pastor. At the service this afternoon A. F. Hubbard of Tyson, the new president of the Association, spoke on "Basic Principles on Which Modern Spiritualism Rests." He was followed by Mrs. Effie I. Webster of Lynn, Mass., who gave tests. The services this evening were largely given up to Mrs. Webster. The usual vote of thanks was given to the press, railroads and hotels for courtesies. The meeting closed with a general conference, in which a score or more participated. The place of holding the June convention was left with the board of managers. Boston Daily Globe.

Prof. J. Madison Allen is visiting Fairhope, Ala., and is incidentally giving the people of that city the benefit of his manifold accomplishments. He has given several musicals, spoke before the Progressive League on the subject of "The City Beautiful, or How to Lay out a Town". The people speak very highly of him both in private and in the press.

Mary J. Scott writes: "Dear old SUNFLOWER spreading blossoms of brightness, blooming in the mid-winter frost. A spring awaits thee, opening still brighter, so that thousands may be more enlightened by thy rich pages of knowledge and truth. Truth is free and places no shackles on her willing prisoners."

Dr. N. F. Ravlin, the well-known inspirational speaker of California, is in Philadelphia and can be addressed at 1211 Stiles st., until the first of February. He will be open for engagements to speak for societies after February.

Mr. and Mrs. Hatfield Pettibone are in Philadelphia. They are advertised to give a public seance for the Philadelphia Spiritual Society Wednesday evening, Jan. 28.

Mary Jones writes from Conneaut, O.: "I would like to inform the Ladies' Aid Societies in other localities of a very unique and profitable social our society gave last Friday evening and found it proved a success both interesting and financially. The ladies pledged themselves to earn a dollar and give to the society and relate their experience in earning it. We then gave a supper and charged the gentlemen 50 cents for supper and hearing the experiences. We also had a fine program. We realized \$48.00. F. Corden White is with us for two Sundays; he favored us with a talk. But amid this pleasure, comes sorrow. A young man, Daniel Johnson, a conductor, was killed by the cars yesterday morning. He met a most terrible death. He will be buried Sunday morning, Mr. White officiating at the funeral. Mr. Johnson visited Lily Dale a year ago last summer and nearly every medium there. He was convinced of spirit return and has since been a firm believer and claimed the angel world many times guarded and kept him from danger; but alas! from some unseen power he was hurled beneath the treacherous wheels of the train and passed into the beyond in the twinkling of an eye. He was unmarried and had no relatives that could be reached; but sympathetic hearts and loving hands did all that could be done."

LOVE.

The divine emotion-seed planted in our soul; surely that which we most need.

I see not in my darkest dreams a soul that is barren of such a seed.

There are no desert wastes in any soul; what seems so to mortal eye, may be filled with oases of charity, forgiveness and benevolence, until gazed by a higher power, it may be more fertile than our own souls, upon whose surface perhaps, we have turned the magnifying glass of egotism and we see what is not discernable to mortal.

Canst thou conceive of danger that has not been experienced by any mortal in any age until it is seen and felt by your own soul-sensing powers? If not how can we place ourselves upon a pedestal to judge another when we do not understand the dangers they ignorantly have allowed to enter into their natures. It is for us to wrap our garments of what, to us, may seem garments of purity about us and hold ourselves aloof from allowing all sweeter, more divine aspirations to envelope them as they come in contact with us? How are we to exemplify in our lives the lesson taught us ages ago, "Good will toward men," if we do not breathe around our sister woman a little of what the Mighty one has given us?

"Judge not lest you be judged." Go into the silence and study your own corridors; are they clean of all litter? or are there piles of self-esteem, brooms of jealousy, dusters of anger.

The reward of one duty is the power to fulfill another.—George Eliot.

It is better to have a heart without words than words without a heart.—Bunyan.

Without mustard, O Lord!

Equally absurd is the account given of a certain man who, greatly terrified by rough weather on the ocean, vowed he would eat no more ham. Just as the danger was over he qualified his promise by adding, "Without mustard, O Lord!"

Good words may smooth the troubled mind. Unused to joy or pleasure. But timely deeds of human kind Are works of fullest measure.

So may this end be kept in view, Whatever ill opposes. To pluck the thorns and daily strew Each other's path with roses.

—E. C. Townsend.

When at last you reach your journey's end you can lie down upon a couch of peace, with a pillow of melody and sleep the long sleep of eternal good will.

NELLIE SOULE BINNING.

Pastor of The First Spiritualist Society, Syracuse, N. Y.

TALLY ME ONE.

Tally one this day, For me, Oh! God, For I've just laid Beneath the sod, One more dear friend That was good and true, Who's left this world For one with you.

Give him a place That's bright and fair, That he may be happy Over there; Where friends and neighbors That's gone before, Can enter in His heavenly door.

Be sure its John, Dear Lord, I say, His hair was red And streaked with grey; And not a scar Upon his frame, Give him a place With those that's fame.

Yes, be sure and mark The tally sheet, And give me credit For covering him deep, And rounding up The grave so fine, Give him a place That is sublime.

For he was one Who understands That God was law And always good; And by His will, Thou wilt be done, Give him a noble place Eternal One.

And when the messenger Comes for me, Remember what I've done For Thee. And let me reap What I have sown, Give me a place In your eternal home.

—S. J. Richardson.

—Lily Dale, N. Y.

Each life is but a fleeting breath, Beset with pain and sorrow, The throbbing pulse 'e'en tells of death That cometh with the morrow.

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So may this end be kept in view, Whatever ill opposes. To pluck the thorns and daily strew Each other's path with roses.

—E. C. Townsend.

When at last you reach your journey's end you can lie down upon a couch of peace, with a pillow of melody and sleep the long sleep of eternal good will.

NELLIE SOULE BINNING.

Pastor of The First Spiritualist Society, Syracuse, N. Y.

TALLY ME ONE.

Tally one this day, For me, Oh! God, For I've just laid Beneath the sod, One more dear friend That was good and true, Who's left this world For one with you.

Give him a place That's bright and fair, That he may be happy Over there; Where friends and neighbors That's gone before, Can enter in His heavenly door.

Be sure its John, Dear Lord, I say, His hair was red And streaked with grey; And not a scar Upon his frame, Give him a place With those that's fame.

Yes, be sure and mark The tally sheet, And give me credit For covering him deep, And rounding up The grave so fine, Give him a place That is sublime.

For he was one Who understands That God was law And always good; And by His will, Thou wilt be done, Give him a noble place Eternal One.

And when the messenger Comes for me, Remember what I've done For Thee. And let me reap What I have sown, Give me a place In your eternal home.

—S. J. Richardson.

—Lily Dale, N. Y.

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When at last

STIRRING CRITICISMS.

Continued From Page 1.

thought-germs as they drop from His lips. "Neither is any deceit in His mouth."

Traveling in the heat over a dusty road in India, hot and weary, He halts for refreshment at Jacob's Well and while His disciples go off into the city to buy something to eat, a woman—a common outcast, so-called, of Samaria—comes to the well also for water. The clairvoyant Jesus speaks with her, tells her past profligacy, and without a hint of condemnation, speaks of her having had several husbands and her present sixth one is not her husband—only a lover. And while the surprised outcast gazes on him, aghast, amazed, He delivers to the single auditor a discourse possibly the most profound of any that ever fell from His lips: "The time is coming and now is when ye shall neither in this mountain or in Jerusalem, worship the father. God is spirit." As if to say the universal father is not personal to be located, cribbed, cabined or confined within any building, as has so often been attempted, but Universal Spirit, Creator and Supporter of all life is everywhere, and is truly honored only when worshiped in humane deeds, the spirit of justice and truthful dealings with all humankind.

(Continued next week.)

MRS. SHELDON SAYS CHRIST WAS A MEDIUM.

At the meeting of the Spiritualists in Forester's Hall, the pastor, Mrs. Sheldon chose the same text that Rev. A. F. Kirkpatrick, of the First United Presbyterian church spoke from on the previous Sunday, and presented arguments with a view to answering his remarks upon Spiritualism. The text was taken from II Corinthians, v. 1. At the outset Mrs. Sheldon quoted the following from Mr. Kirkpatrick's address as published in the *Ledger*:

"The future is a bourn from which no traveler returns. We watch by our friend's side at the hour of death, but he goes out alone. Nor does he come back to tell us if there is another life or what it is. The claim of spiritualists is of no value. The many tricks and deceptions of medium's make all such evidence valueless. Then, if we admit that some of the so-called communications are not mediumistic tricks, as I readily do, there is another fact which renders the matter more confusing. In the spirit world there are intelligences evil as well as good of intent. These have opportunity of knowing events in this world, and what assurance can you have that even the medium is not tricked?"

"First," said Mrs. Sheldon, "the minister tells us that we do not know whether there is a life beyond or what it is. The creed of his church is founded on the Bible. How do we know there is a house not built by hands? He will tell us that it is in the Bible and that God revealed it. But how did he reveal it? Through Christ, he will say. But did not Christ possess mediumship? He was the son of Mary and of Joseph. Mary was a clairvoyant and was in a trance or dream. The angel of the Lord appeared to him in a dream. The angels appeared to both of them. How else could they both have had the same name for the unborn child, Jesus?"

Mrs. Sheldon cited many instances of Christ's wonderful powers as boy and man, which she interpreted as indicating his mediumship.

"But," she added, "Jesus had to have certain conditions under which to do mediumistic work. He intuited the failure he might make if the occasion was not suitable. That Jesus had clairvoyant powers can be proven."

The speaker cited three or four instances in which, when talking to his disciples, Christ had prefigured coming events. "Yet," she added, "His enemies tried to expose him as they try to expose us today. They demand too much because of ignorance. The parties who opposed Jesus are somewhat like our brother minister who opposes us."

"All of the prophets were mediums, in communication with the angels, yet he tells us that we are without evidence of a future life. If there is no evidence, how do we know there is an existence beyond?"

"Jesus was with his disciples forty days after the crucifixion of his body was gone, but his spirit came back."

"The minister says the mediums may be tricked. First he says that there is evidence of an eternity, then he says there is not; the people are tricked and then the mediums are tricked. If this argument will hold, how do we know that Joseph and Mary did not trick us? I know that the disciples did not trick us. I know that there is a life hereafter, and I know that every act of ours is building a house of God beyond."

Tacoma, Wash. *Daily Ledger*.

The Law of Expression.

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

When we look towards the light, the sky, or a dark background, we see the air full of little rings, single and in pairs. They have all kinds of forms and sizes, some are sticking to each other, chain like, and all are moving, vibrating constantly. This is particularly noticed in the open air. In impure air, or in a room, you see dust flying or dancing in the sun rays.

What is it? Science teaches us that the air is composed of nitrogen and oxygen. Lately science has discovered or admitted an addition to this and acknowledges an etheric sphere which permeates all natural things in which electricity dwells, and magnetism a sphere in which and by which the X-rays work and penetrate dense material things, which we know to have weight, breadth, length, and thickness. It is like the human mind cannot be measured by weight, breadth, length or thickness. The human mind can only be measured by its expression in the material and the etheric sphere can only be perceived by its expression in the atomic or molecular sphere, it cannot be measured at all for it is infinite. But there is an infinite law permeating all creation and that is the law of expression.

This law exists and acts not only in the objective world but also in the subjective soul-world and the etheric sphere is its first expression in or towards the material. The molecules which we see in the open air are the nucleus out of which the material atoms are formed and the material atoms are the nucleus out of which material forms come according to the law of expression.

A well educated, refined man or woman will surround himself or herself according to their refined taste. You can judge them by their dress, their habits, their dwelling, their talk and actions. The law of expression is ever progressive and ever forces the soul, the life in nature into a higher expression. We may call it the law of growth for the tree which buds next year expresses more than that year. A two-year-old baby expresses more than a one year old; but the law of growth is only applicable to material things and therefore only a part of the law of expression.

The law of growth applies only to things or events which we can measure, but our mind and our thoughts we cannot measure, no more than we can measure the etheric sphere. Why? Because the same is made up by our minds; those molecules or rings we are moving, vibrating and constantly whirling in the atmosphere are our materialized thoughts; materialized as far as possible. Thousands of those whirling molecules make an atom and thousands of atoms make a cell and millions of cells make an object, a body. So we breathe "thoughts," and according to the law of expression these thoughts ever seek to express in the material and form according to the law—like attracts like—conglomerations.

The thought knows that in unity there is strength and our Insane Asylums prove this. For how often do we find inmates obsessed by several spirits either at the same time or in quick succession. So the thoughts act uniformly and form the blood accordingly. And the blood again gives the materialized thoughts to the different parts of the body according to the law of like attracts like.

Is mental science a fact? Think of the law of expression! Think of the refined man, woman or child. Think of the well, healthy, bright, cheerful soul and compare it with the uneducated, vulgar, hateful, selfish and gloomy showing their dissatisfaction in their faces and in their forms.

Like attracts like! Think pure, sweet thoughts, lead an unselfish happy and useful life and your face will radiate your thoughts, your body will correspond to and with the law of expression and diseased thoughts cannot lodge there.

Can you be healed mentally? The lower ever succumbs to the higher and therefore must make room for the higher. It must ever strive to become like the higher according to the law of infinite progression. Therefore your thoughts can be stimulated into a higher expression and attract higher thoughts; thus forming better blood and a better body. I am a living example of this teaching and whoever knows me and has seen me at my various stages of life knows this to be true.

Think of it dear reader and send forth only the best thoughts and you as well as your surroundings will be greatly benefited by it.

Tears are sometimes telescopes with which other worlds are viewed.—Selected.

No man has come to true greatness who has not felt in some degree that his life belonged to his race.—Selected.



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AN INVOCATION.

It Breaks Up a Meeting On Expansion.

Having had so many calls for this article we reprint it from our issue of November fifteenth, eighteen ninety-nine.

At a meeting of Expansionists on Mt. Washington, Pittsburg, John Sims, known, and often spoken to by the nickname, "Deacon," took advantage of an opportunity given him in the way of a joke.

It was suggested that the "Deacon" open the meeting with an invocation. No sooner had the suggestion been made than John Sims was on his feet and responded. Before he finished his invocation, one-third of the audience had left the meeting and the remainder were so chilled that the meeting proved a failure.

The following is the invocation:—"Lord God, born in the Jehovistic age, reborn in the Oriental age and largely worshipped in this, the modern age, we wish to make a few suggestions for your consideration and have you transfer the same to the Filipinos. Tell the Filipinos they do not know what a good thing they are missing by not wanting to become citizens of this grand country of ours. There isn't anything like it under the sun. Tell them to send a delegation over here to see us—this beautiful Christian land of the free; land of churches pointing skyward and 400,000 licensed saloons and "speakeasies" by the score; Bibles and guns; houses of prayer and licensed houses of prostitution; millionaires and paupers; clergymen and thieves; deacons and liars; Christians and cut-throats; politicians and poverty; trusts and tramps; money and misery; homes and hunger; virtue and vice.

Lord God—born in the Jehovistic age, reborn in the Oriental age and largely worshipped in this, the iron or modern age—Thou who knowest everything, yet knowest nothing, will you please be so kind as to transfer also to the Filipinos that here in our "Land of the free," a Bible can be bought for 25 cents and a bad drink of whiskey for 5 cents; where we have men in Congress with three wives, and a number in the penitentiary for having two; where we make canned beef out of horses and sick cows and corpses out of our soldier boys; where we put a man in jail for stealing a goose from off the Common, and put a man in the U. S. Senate for stealing the Common from the goose; where we have a Congress of 400 men to make laws, and a Supreme Court of 9 men to set them aside; where good whiskey makes bad men, and bad men make good whiskey; where newspapers are paid for suppressing the truth and made rich for telling a lie; yes, this Christian land where preachers are paid \$25,000 a year to dodge the devil and tickle the ear of the wealthy and the politician; where trusts hold you up and poverty holds you down; where the girl who goes wrong is made an outcast, and her male friend the prodigal is made a gentleman, gold rings put on his fingers and invited into society—society men; where men vote for a thing one day and "cuss" it 364 days; where we have prayers on the floors of our Capitol buildings and whiskey in the cellars; where we spend \$5,000 to bury a rich Congressman, and \$10 to bury an honest workman; who is poor; yes, in this land where to be virtuous is to be lonesome, and to be honest is to be called a crank; where churches make Christians and honest men make infidels; where we spend \$15,000 for a dog, and pay 15 cents a dozen to a poor woman for making shirts; where in four of our large cities 35,000 of our young ladies pay \$5 per week for their board and are

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compelled to work back of counters for \$4 per week; where in New York City alone, 37,000 women are making livings for their husbands. Yes, Lord God, have the Fillies come to us; we have more guns, more whiskey and more Bibles than we can make proper use of; we can give them a dose of religion and a dose of hell. Also impress on them that over here in our Land of the Free,

They will find where starving virtue battles with beastly lust; And hovels where famishing children wrangle like wolves o'er a crust.

Yes, over here, where labor pleads at the feet of greed; Land of the Free where manhood, Is forced to crime by his need.

Tell the Fillies we have church-spires Kissing the arching skies; While the starving beggar cowers On their marble steps and dies.

Our land where few gather millions While millions cry for bread; Where palaces rise to the shuddering skies, Where famine heaps up her dead.

Where platform creeds are mockers, Where man has betrayed his trust; Where woman to live her soul must sell—

Amen, Lord God, nothing's wrong in hell.

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Dr. Peebles has, no doubt, done more for suffering humanity than any other man living. With the aid of a corps of distinguished scientists and specialists, he is curing more chronic sufferers than any other physician in America. MANY OF THEIR CURES ARE OF CASES THAT HAD BEEN PRONOUNCED INCURABLE BY SOME OF THE MOST CELEBRATED PHYSICIANS OF THE COUNTRY.

Mrs. Edgar Andrews, of Alma, Mich., who was cured after suffering for years with catarrh, asthma, heart disease, and kidney trouble, says: "I don't believe I would have been alive to-day if it had not been for you. My sufferings were terrible and no one could help me."

E. C. Griggs of Portland, Oreg., says: "Many doctors tried to cure me of my kidney and private trouble, but all failed until I took yours. It was just what I claimed for it, and I gladly recommend it to all."

Mrs. C. Maure, Reserve, Kans., who had suffered for years with stomach trouble, dyspepsia, and female weakness, writes: "When I began your treatment, I was in bed and not able to sit up, but I improved steadily from the first, and in three months I was doing all my own work for a family of six."

Ward Norman of Doe Run, Mo., says: "I suffered from fits for twenty-one years, and when I began with you had two every nine days. I took your treatment one month and was cured—have not had a single attack since."

Mrs. Bell Anderson, Palouse, Wash., who suffered for years from kidney and private troubles, says: "You did me more good in the few months I treated with you than all the doctors I treated with in the ten years I was doctoring."

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