

# THE SUNFLOWER

AN EXPONENT OF THE SPIRITUAL PHILOSOPHY; ITS SCIENCE, AND ALLIED SUBJECTS.

Volume 16.

Published by  
The Sunflower Publishing Company.

LILY DALE, N. Y., MARCH 10, 1906.

Issued Every Saturday at  
One Dollar a Year.

Number 258

## BREAD CAST UPON THE WATERS.

BY HENRY MORRISON TEFPT.

Words are immortal; sentences last longer than monuments. "In the beginning God created the heavens and the Earth." "And God said, 'Let us make man in our image, after our likeness.'" These are great head-lines in history; the beginning of the flight of ages and the infinite duration of time. Notwithstanding all there is said about "The New Thought," "The Higher Criticism," the Bible is still supreme in the land. No higher grade of thought, or more eloquent expression of feeling and devotion can be found in the world of literature. Poetry, history, science and philosophy are all embraced in its pages; but the same inspiration that guided the minds of men then, exists and is in operation to-day. The authors of bibles are not the only inspired writers. Inspiration is a word of degree. One individual man is more highly charged than another. Shakespeare has been called "the inspired pagan." All the opinions, feelings, and thoughts of men were voiced in him.

"A man so various that he seemed to be  
Netone, but all mankind's epitome."  
Every great prophet that has ever lived still speaks. The teachings of Zoroaster, Confucius, Buddha, Jesus, Mahomet, are as patent now as ever among their followers. No diminution in zeal, no falling off of believers. There are mountain tops in the spiritual and the intellectual world as well as in the physical. The life of Christ is still the highest type of human living. No sermon has ever excelled the one delivered upon the Mount.

"What though the story of the Cross  
Be but a figment of the brain—  
Is this for you and me a loss,  
May it not be for all a gain?"

Men mark epochs in history; they make days, occasions, and places memorable. The speech of Robert Emmet before the tribunal by which he was tried; the speech of Webster at Bunker Hill; the speech of Lincoln at Gettysburg, will endure as long as patriotism lives and the English language is spoken.

Whatever addresses itself to the universal conscience lives.

Institutions are the crystallized opinions, feelings and sentiments of a community, a people, or a race. None of the great religions of the world have ever died. The form under which they exist may be modified and changed but the spirit of them lives. They all have a magnificent inception. The more mythical the origin the stronger the hold upon the people. Whatever is vague, incomprehensible and imaginative has a strange fascination for the common mind. Men are proud to believe in authoritative statements, in oracles and teachers.

Written history is largely fable. No record is conclusive. The actor has to exaggerate his part, the novelist his characters and the artist the colors of his picture, in order to make them impressive. Mankind loves fiction, the ideal, the speculative. Facts are prosy—romance is full of life, hope, expectation. There is but little interest in a dead certainty. That which gives value to an article is its scarcity. We bow in adoration and worship before the "Unknowable." The human intellect could not worship a comprehensible God. The full possession of a pleasure decreases its enjoyment. It is what we cannot understand or possess that stimulates the imagination and the desire to obtain. Existence would become intolerable if all its illusions were swept away. We live more in the world of fancy than of fact. Whatever impress itself upon our imagination lasts. "The world is always for the dramatic. It forgets dialogue but always remembers a tab-

leau." The ancients stimulated the religious idea by architecture, sculpture and painting. One writer speaking of the statue of Jupiter, says: "And we are told, that the effect which this wonderful statue produced upon the mind was not limited to the superstition of the multitude; for one of the most celebrated of Roman Senators acknowledged that upon looking upon the Olympian Jupiter, his mind was moved as if the god was present." If we knew the origin of our creeds much of their sacredness would vanish. All beginnings are small and insignificant. A reform, a revolution, was once only a single voice. The child in the cradle gives no promise of the warrior, able statesman or wise counselor he may become. A casual phrase uttered, a sentence spoken, becomes the battle-cry of an army, or the mother of a nation. No one knows what hour will bring to him victory or defeat, fame or degradation. The glory of years is often lost in one moment of weakness. Napoleon was victorious at Austerlitz, Jena, Arcola, and Marengo, but wiped out at Waterloo. Hannibal was supreme at Cannae, but was annihilated at Jena.

"The valiant warrior famed for  
fight,  
After a hundred victories, once  
foiled,  
So from the book of honor razed  
quite,  
And all the rest forgot for which  
he toiled."

The accidental omission of a comma, in a criminal statute, has been known to change the degree of crime and the punishment to be inflicted upon a given state of facts, from which the law intended. Humboldt says, "The misinterpretation of a Spanish word has enlarged mountain-chains on maps, and created new ranges."

While law rules the universe, chance seems to sport with the fortunes of men.

Fate, destiny, foreordination—words of an unknown meaning—are potent in the affairs of this world. In every department of life the multitudes follow leaders. Their opinions are formed from impulse, feeling, desire, and not from reason or judgment. Ignorance is dogmatic and positive; learning, begets caution and speaks in less positive terms.

When the public mind lays hold of a fact, it is hard to dislodge it, however erroneous it may be. No matter what writers may say, the world will never consent to rob Columbus of the honor of being the discoverer of America; Newton, the glory of being the discoverer of the law of gravitation; Harvey, the circulation of blood; Morse, the invention of the telegraph, nor Shakespeare, the authorship of his plays.

Pure assertion finds its way to the hearts of more people than reason or logic. Sometimes it is difficult to tell from what source our ideas come. It is claimed that the writings, the philosophies and the freaks and fancies of great authors have been known to be more or less colored and affected by the state of their health. We are such creatures of time, place, and circumstance.

The soul cannot always soar; the mind cannot always rest in peace. The spirit, like the body, yields under certain pressure. The buoyant hope, the glad some thought, gives way, and darkness covers us like a garment. There are days when the very air is laden with sadness, oppressed with sacred memories; when every place seems an altar, every breeze a dirge, and every breath a prayer. The mental, spiritual and physical history enters into one's life work. While there are general conditions shared and experienced by all, yet in a certain degree, each individual lives in a world by himself. No two artists can paint the same picture of a person or a scene. No two persons have the same

## A SPIRITUAL CIVILIZATION

In which Pain and Poverty have  
Disappeared.

J. C. GRUMBINE.

There is certainly no personal desire so uppermost in my mind at this and all times of the year as that of the liberation of mankind from poverty and pain. And I should like to be able to so arrange the conditions of life as to secure this boon for the human race or all time to come. Some are over-zealous about man's future life beyond the grave. I cannot see how I can change a man's character or alter his condition, so long as he is an arbiter of his fate. Life here is its parallel and correspondence there, but it is a straight line curve, in hell or heaven as he chooses. Life is an omniscient and I can add omnipresent reality, over which death has no power or charm. To be immortal and at the same time, to be in pain and poverty will be hell beyond the grave. I see this side of the grave fancy that we should off these conditions when we die is a fancy only, which a deeper understanding of the radix of life, will at once destroy. Man's spiritual nature cannot be so outraged, nor can the law of the soul's actions be so transgressed. Whatever we sow we reap, and the effects, grouped together so as to give chance or magic, which we call the future, are the same law for good or evil. The soul carries with it the seed which can produce wheat or tares. So all the fine talk about man's demonstrable future life which I approve of heartily, is but a prelude to the eloquent proof of the belief in the only life. Immortality is the life of the spirit and has to do most with life and least with death. Death is the fleeting shadow or negative which the spirit pencils in black or white, its dark or light sphere of action. Few, even of enlightened Spiritualists realize how life, abundant life, is the end of human struggle, the apotheosis of human action. And this abundant life cannot be appreciated or received by the soul that lives in itself and not for its divinity; other words, that live a material, selfish, instead of a spiritual, generous life.

Would that we all might enjoy a Spiritual civilization, in which pain and poverty have disappeared. Am I asking too much for the year 1906? Am I anticipating the millennium? Perhaps! But any other civilization is but a step toward it, and until man is free of pain and poverty, civilization will but imperfectly illustrate the end of the great struggle. We boast of a civilization which is the survival of the fittest in nature, but that fittest is a word which means a measure, rather than a quality in civilization we are seeking a quality beyond comparison, a quality which lifts civilization above the animal plane, above the plane wherein the struggle for mere existence, the Goliath of the jun city defeats the David, above the historical period where a was killed to a cross—a cruel punishment that will not be a thing of passion, and life a thing of duty.

How come we will ask, well is all right, how are we to it? How will you begin's struggle of life whose greatest eternal. There is a way which and which would help solve the problem. Some years ago General Sherman planned a plan for the improvement of the land. He said that he could not improve the land by the use of the plow, but by the use of the hoe. He said that the hoe was the key to the door of business.

means of existence, but now under landlordism, and the present social and industrial order, the power of subsistence is so great, labor and life so cheap, food and money so dear, that he cannot rise out of poverty. There are in New York City about 1,000,000 and in London, England, 800,000 homeless men, women and children. Yet there are lands unoccupied, acres and acres in England and the United States. Why this poverty in the midst of plenty? Is it moral rather than industrial, the result of sin rather than the result of a politico-economic system, in which greed has usurped the throne of personal sovereignty? No one who has studied the question will deny that land is necessary to life. No one can live without land. Man may be homeless, an outcast, but he must have land, even as a wanderer on the face of the earth. Land lies at the basis of toil, production, or a wealth. All wealth is converted at last into labor. Labor makes land what it is. It adds the increment of value to the land. How came the land to be owned, practically confiscated by the few? It was done by might—and not by right. And what might has done, right must undo.

What George proposed to do was to tax the unearned increment, that is, gather in by the process of taxation the increment which the community, by its labor gives to all the land in use, and so, gradually do away with private ownership in land. This unearned increment is a mighty big item and would, if collected, be sufficient to meet all public expenditures. Under George's system only this increment is gathered for taxes or is taxable. No labor, no improvements, no production, involving human toil is taxable. This system would force everyone to work. There could be no idle or leisure class, save as their leisure has been earned by legitimate toil. Poverty would be eliminated, because every man, woman and child could find work for hand or brain and where there are now twenty-five men looking for one job, there would be more work than men to do it.

Finally, under such a social regime, where wealth is the power to labor, and labor is the life of the world, disease, caused by unnatural conditions, would disappear, and pain as that word is understood, would cease to afflict the race of men. Pain is pleasure after it has fermented. Life under this new industrial system will be love's republic, in which pain and poverty will end, because man will be restored to his spiritual normality and that is heaven.

## Sombre or Bright—Crepe or Flowers at Funerals.

The use of flowers instead of crepe for funerals is a subject of discussion among Canadian undertakers just now. Why not? To the Christian whose creed is more than a form or a habit, death should not be an occasion for the outward display of grief. We profess to believe that

"There is no death! What seems so  
is a transition."

This life of mortal breath  
Is but a suburb of the fields elysian  
Whose portals we call death."

No doubt we have a right to mourn our own loss; but grief for personal loss should not be allowed to entirely over-shadow the thought that for the dead the change is gain. The loving mother in her heart mourns the loss of the daughter who has become a bride; but she keeps the evidence of her grief as far as possible in the background on her wedding day.

—CANADIAN.

As we make the conscientious search for the good in life,  
Look for the good in life.

Always speak kindly.

## REPORT OF THE EDITOR-AT-LARGE,

For the Quarter Commencing December  
1st, 1905, Ending March 1st, 1906.

I have the pleasure to report the work of the first three months of the current year.

My attention was called by the Hon. R. A. Dague to a lecture given by Henry Frank before the Psychical Society of Los Angeles, in which he spoke of Spiritualism in language I do not care here to repeat. My reply in the Banner of Light called out a denial from Mr. Frank. He asserted that he had been wrongly reported by Mr. Dague. It became a question of veracity between these two gentlemen, and Mr. Dague in his reply proved that his report was correct. Mr. Frank in a lengthy response admitted that Mr. Dague had reported him correctly and made his plea on that line of defense. My last reply was based on this admission and was given in the Banner of Light. In that reply I held to the statement that I had at first made that the time had gone by for Spiritualists to remain silent when their belief was libeled or meekly apologize for their cause.

The following articles have been furnished for publication:—Review of Passing Events—Interesting to Flesh Eaters—Speak for the Creatures of the Wood and Field Who Cannot Speak for Themselves—A Comparison—Straws Show the Trend of Public Opinion. Banner of Light and Progressive Thinker.

Review of Passing Events—Devotion—Felix Schetling, a Worthy Example—Magnetic Healing—Prof. Larkins Hits Out With His Shillalah. Banner of Light, Progressive Thinker and SUNFLOWER.

Review of Passing Events—Bibles Scarce—An Outgrowth of Old Theology—The Great Church Trust. Banner of Light and Progressive Thinker.

In Regard to Kellar, Chicago Record-Herald.

Response to Evangelist Daniels, Anaconda Standard, Montana. This reply was separately printed for distribution by that ardent worker, W. J. Hicks.

A Creed! Banner of Light and SUNFLOWER.

Spiritualism—written by request of the Iowa State Association. Dr. Funk and His Critics—SUNFLOWER. Growth of Catholicism in the United States. Banner of Light.

Review of Passing Events—Illustration of the Test Proposed by Mr. Myers—Activism. Banner of Light and Progressive Thinker.

Mr. Myers' Test. The Two Worlds, Manchester, England.

Messages From the Unseen. Boston Globe.

Spiritualism—Do the Spirits of Departed Come Back to Earth Again? Reply to Rev. McFarlane in St. James Gazette, Minn.

A Test of Little Importance to Spiritualism. Boston Herald.

Review of Passing Events—Source of the Realms—Messages From the Unseen—A Hopeful Sign. Banner of Light and Progressive Thinker.

The Status of American Spiritualism. The Two Worlds.

The Profound Wisdom of the Christian Editors. The Message of Life, Levin, New Zealand.

I wish to say by way of apology to correspondents who have sent clippings from Catholic papers, defamatory to the cause, that I have not attempted to answer, for such papers will not admit replies. Nor will any secular paper admit anything opposing Catholicism, although articles on Spiritualism find a more ready hearing since public attention has been awakened by the recent interest taken by several men of note in Psychical phenomena. Criticism of Catholicism is barred from every secular journal and the spiritual press offers the only means of publication. The most optimistic cannot fail to discern in this subservience of the press the stealthy hand of Theocratic despotism.

HUDSON TUTTLE.

(Continued on Page 8.)



PUBLISHED EVERY SATURDAY BY THE SUNFLOWER PUBLISHING CO., Lily Dale, N. Y.

Entered at Lily Dale, N. Y. as second-class matter.

Subscriber notices: If you do not receive your paper promptly, please notify us immediately in order that the fault may be detected and the cause removed.

Subscription rates: Single subscription, per year, \$1.00; 3 months, .35; 6 months, .70.

Advertising rates: 1 inch, one insertion, five lines, \$1.00; three insertions, \$1.50; one week, \$3.00.

Remittances: Address all communications and make all money orders payable to The Sunflower Publishing Co.

W. N. RACH, Managing Editor.

BIG BIBLE STORIES.

VOL. II.

Solomon's Matrimonial Problems.

The Bible contains some very strange tales. Walking serpents, talking jackasses, (four legged ones), ravens that feed men, in fact, dozens of things that rival "Aladdin and His Wonderful Lamp," yet we are asked to believe them because they are in that Book.

Solomon's Matrimonial Problems may well be considered among these wonders.

The Bible says that God "gave Solomon such wondrous love that he was able to maintain 700 wives and three hundred concubines."

If such was the case, either Solomon was not very well acquainted with his wives, or he had a marvelous memory. Suppose he started on his matrimonial career when he was made king, for it is unlikely that he had such very extensive experiences before, and we would be justified in assuming that he had not secured over two or three up to that time, to court and marry 700 wives, and secure 300 concubines would have taken up quite a little of his attention during his 40 years reign, not to mention the arduous duty connected with the building of a \$15,000,000,000 temple.

Suppose he got acquainted with, courted, and married each of his wives in a week's time; it would have taken 13 years, 168 days, to have accomplished it, while if it took the same length of time to secure a "concubine" it would have required 19 years, 84 days, or nearly half of his time to have attended to his courtship and weddings. Of course, this is a moderate estimate, but these stories are given all the benefit of the doubt and things were not done on quite so formal a scale then as now. Yet, as women were then bought and sold like so many cattle, by "God's Chosen People," arrangements had to be made with their parents. They were not considered in the matter at all.

Suppose that in order to show no partiality and keep everybody good-natured, he visited each one in rotation spending but one day at a place. It would have taken 2 years, and 9 months, to make the rounds, by which time he would have forgotten their faces, and he would be at the mercy of any designing female who wished to palm herself off as his wife or concubine, and unless he had a "Matrimonial Secretary," to keep the record, she could make the claim and he could not deny it. He would have been in the position of Mark Twain's Mormon who tried to pick out the little one who had said a cute thing a few days before, but had to admit that "there were so many of them that he had forgotten the darned little thing."

Solomon was supposed to be very wealthy. He had need to be. It takes a pretty good hustler of a man now-a-days to take care of one wife and the usual family, and it was doubtless the same those days. Probably they did not have summer resorts and ice cream-soda and confectionery stands in those days, but

if they had, how would it have seemed to a keeper of a summer resort hotel to have Solomon send him word something like this: "Will be down on the 10.30 a. m. carriage. Keep accommodations for the family." Then when the caravan arrived to see it made up of wives, 300 concubines, and an average of three children to each, happens some of the wives would be poodle dogs under their skirts, and the nurse bringing up the rear, a following of children, and 100 poodles. Then the hotel-keeper would bring their dogs, and more with their tin horns, and other toys—but we might stop for the hotel-keeper's committed suicide.

How would it seem for him to say, "Girls, let's all go to the drug store and get a glass of cream soda?" Then all Solomon's wives would add in their tones, "Pa, I want to go to the drug store, I?" and Solomon out of numbers would say, "No, they would go down to the saloon and get a glass of beer, at a cost of \$200,000 a round. If he got rid of the girls, it would take \$50 to get a

Solomon would have had homes for these wives, and among Bible characters he would not prove very tractable. It would not be reasonable to expect that more than one family could exist comfortably in a house, so 1000 residences would have been necessary. At the very least, an estimate of \$100 each it would require \$100,000 to fit up a house each one, and as the land was large, the accommodations would have to be arranged, accommodations and continual repairs would have been necessary, while the wives would have to be renewed every few years. If it cost him \$100,000 to feed and clothe each wife, it would have taken \$208,000,000 for that alone, when his family was at its height.

Peck's Bad Boy figured an exact proportion of red-headed women, to the 1000, but the finite data is lacking with respect to the red-headed women. Consider the reverence that would be paid to the memory of a man of wisdom. But is it any wonder that he undertook to build such a temple as a relief from family cares? He organized a secret society, which has always excluded women from membership?

Solomon evidently got a little of the blues after some of his matrimonial bouts, for he is supposed to be the author of Ecclesiastes, and the Song of Solomon. After forty years experience in matrimonial lines no wonder he concluded that "all is vanity."

NOTE.—The foregoing is only a few of the stories that go to make up Big Bible Stories, Volume 2, which we will publish if I can get a sufficient number of pledges to pay the cost of publication.

The book will consist of twelve of these stories, including among the subjects, David and Goliath; The Impossible; The Priests; Gideon's Army; The Fleece; Solomon's Matrimonial Problems; The Birth, Death, Resurrection, Resurrection and Ascension of Jesus; The Cost of Solomon's Temple; (it was not much of a bagatelle of about fifteen million dollars). The Fall of Man; devoted to things that are important, yet not extensively known to make a chapter, such as the could the magicians of Egypt turn up frogs when the whole country was covered with frogs? How did they turn the water into blood when Moses had already turned all into blood? If Jehoram was 70 years old when he began to reign, and he reigned 8 years in all, he died and was immediately succeeded by his youngest son, Ahaziah was at that time 70 years old, and he had older brothers, not withstanding that he was the youngest of Jehoram's sons, he was two years older than his father, was not Jehoram supposed to be the father of several boys, (not to mention the girls) were of such little consequence that they were not recorded before he was born? All these things written by my father, on Thanksgiving Dinner, "Materialize" in which Eve and everybody else born, are supposed to be

PEOPLES' EDITORIAL COLUMN.

This column is conducted to permit all to express an opinion. Anything that will not expose The Sunflower to post office censorship, will be published over the name of the author, who takes full responsibility for the utterance. We are not responsible for the views expressed, nor is it likely we will change our minds of them. Limit your communication to about 150 to 200 words.

FORMER ASSOCIATE EDITOR

EXPLORES THE IDEA

Sunflower's suggestion of a Peoples' Editorial Column is not a new idea. Much can be said in a few words. I think it is a very "thinkable" idea. It is to write and lose the size of words that we have who make originality something foreign to the movement. I think it is already a reality. I think it is a reality. I think it is a reality.

F. M. CUSHING

DR. CUSHING'S

Dr. Cushing's article in the New York Herald, February 11th in which he reveals the powers of the human mind, which not he, but the possibilities of spirit control, and so-called "mediums" gives in a most graphic and is a revelation of the truth of the human mind.

One of the newest fads of the medical world is the sleep cure. According to the physician who has sought to introduce his ideas among the Parisians, one sleeps entirely to little. It is his argument that one lives a certain length of time, and that this time (sickness not considered) is extended over a long or short period, according to the temperament of the person. He cites in support of his theory the longevity of the negroes, and declares that they attain a ripe old age simply because they sleep when work is not absolutely essential. His treatment consists of sending his patient to bed and making him sleep. Eight hours a day one may leave his bed and mingle with the world as he pleases, but not only must the other sixteen be spent in bed, but the patient must actually be asleep.—Dundee Advertiser.

W. J. CUSHING

Evil or idocy is the other fellow's opinion when opposed to your own.

Self-Filling Fountain Pen Free. Everybody who has bought one more Fountain Pens during March. Everybody who has bought it, this month we will give you a chance to get one. ABSOLUTELY FREE. your subscription to THE SUNFLOWER for one year, and send in one new dollar with Two Dollars to pay for the two subscriptions, and we will mail you one of the UNCLE SAM FOUNTAIN PENS FREE. We Guarantee the Uncle Sam Fountain Pen. The Gold Pen with Iridium points, Self-filling, (no dropper used) hard rubber barrel, and a pen in the market that is sold at from \$2.00 to \$3.00 each. Uncle Sam Fountain Pens Free. Lily Dale, N. Y.



METAPHYSICAL. Conducted by EVIE P. BACH.

UNITY.

Do not believe whose onward course
The pulsing heavens rise and fall,
The mingling Space, enfolding Force,

Do not time an enemy,
For Time and Thou and I are one;
Do not be contented here with Thee,

Do not the solvent and the solved,
For I am the knowing and the known,
Do not the same that in me revolved,

Do not the singer and the sung,
The worshipped and the worshipper,
The ever old, the ever young,

Do not remain and I shall change,
For I shall give over and shall last,
Do not the present glory from the past,

Do not be afraid the final fate shall fall,
When to the mystery I bow,
Do not wonder how the change they call—

Do not fear, matter, death, life, I or Thou!
Do not be fearless thru the years I fare,
Do not the riding doubt and mocking doom,

Do not be Thou art with me everywhere,
And I shall cleave all earthly gloom,
Do not the speaking thot, O speeding fate,

Do not be speed, speed forever, full and free!
Do not be the of all things small and great,
Do not be we're one to all eternity,

Do not be H. A. Warren, in Evolutionist.
LIFE.
Your life lives where your thot is.

Do not be HE CAN WHO THINKS HE CAN.
A single-talent man, supported by great self-confidence, will achieve more than a ten-talent man who does not believe in himself.

Do not be I CAN WHO THINKS HE CAN.
A single-talent man, supported by great self-confidence, will achieve more than a ten-talent man who does not believe in himself.

conflicting theories, and whose prejudices are always open to conviction.
Poverty and failure are self-invited. The disaster people dread often comes to them. Worry and anxiety enfeeble their force of mind and so blunt their creative and productive faculties that they are unable to exercise them properly.

They have acquired a special rate for breakfast for the Harter Hotel and Meridian Sts. and the ladies will serve dinner and supper at the Temple.

They are forces, and the constant affirmation of one's inherent right and power to succeed will change inhospitable conditions and unkind environments to favorable ones.

Webster's father was much chagrined and complained when Daniel refused a fifteen-hundred-dollar clerkship in the court of common pleas in New Hampshire, which he had worked hard to secure for him after he left college.

Every child should be taught to expect success, and to believe that he was born to achieve, as the acorn is destined to become an oak. It is cruel for parents and teachers to tell children that they are dull and stupid, or that they are not like others of their age.

Without self-faith and an iron will man is but the plaything of chance—a puppet of circumstances. With these he is a king, and it is in childhood the seeds must be sown that will make him a conqueror in life.

If you want to reach nobility you can never do it by holding the thot of inferiority—the thot that you are not as good as other people—that you are not as able—that you can not do this or that.

A proper self-esteem is not a vulgar quality. It is a very sacred one. To esteem oneself justly is to get a glimpse of the Infinite's plan in us. When we get a glimpse of our immortal selves, we shall see possibilities of which we never dreamed.

Orisen Sweet Marden, in Success.

Indiana State Association of Spiritualists Meeting.
The second Annual Convention of the Indiana State Association of Spiritualists will be held at the Madison Avenue Temple, Anderson, Ind., Friday, Saturday and Sunday, March 9-10-11-1906.

There will be a meeting of the Official Board Friday morning at 10:30, and the first session of the Convention will be Friday at 2:30 p.m.

Friday and Saturday evenings and the entire day Sunday will be devoted to lectures and messages. The workers will be Dr. George B. Warren of Chicago, Vice-President of the A. S. P. R. R., W. V. Nicum, and Mrs. Anna T. of Indianapolis.

Anderson can be reached from nearly all points in the late by interurban lines. Delegates coming from the West can get off at Madison Ave. and walk a block south to the Temple; the West stay on Interurban cars till they reach Madison Ave., and these coming by other lines, take transfers to Hazelwood car and get off right at the Temple.

We would urge all Societies to send in their reports and credentials at once, and have their delegates present at the opening session.

All Spiritualists are urged to attend the convention and especially those interested in organization and in the State Association.

Some years ago, in a village in Gloucestershire, a little girl was strangled in her cot by getting her head wedged between the rails. Her father was so deeply affected by the circumstance that he was never the same afterward.

After some time the cot was let to a family, one of whose children was very well. They did not believe in hauntings of ghosts and were not afraid. In the room in which the child was strangled, they put their little girl, one year of age, to sleep, and in a few days she died.

One night, about twelve days later, the mother heard the little girl screaming and called for her to ask what was the matter. "Sister is out of bed and says she has taken her cot and put her on the floor, and taken away her blanket." The mother went to see what the matter was, and found the child under the cot with her head wedged between the rails.

Light of Truth. Devoted to Spiritualism and Brotherhood. Weekly, 16 pages. \$1.00 a Year.

Light of Truth. Devoted to Spiritualism and Brotherhood. Weekly, 16 pages. \$1.00 a Year.

D. A. V. & P. R. R. (Central Standard Time.) One hour slower than Eastern Time. Table listing routes and fares.

Central Standard Time is one hour slower than Eastern Standard which is used by the towns along this line.

Lichtstrahlen. A German Spiritualist weekly, published every Wednesday by Max Gentzke.

VOICES OF THE MORNING. POEMS BY BELLE BUSH.

AN ASTONISHING OFFER! Lock of Hair, Age, Sex, Name, and the Leading Symptom, and your disease will be diagnosed FREE by Spirit Power.

Mrs. Dr. Dobson-Barker, 230 N. 6 St. San Jose, Cal.

Areas of Spiritualism—A Manual of Spiritual Science and Philosophy.

Views of Lily Dale. 12 views of Lily Dale, in a neat little album—photographs, not prints or kodak views—for 75 cents, postpaid.

The Occidental Mystic. A 32-page Monthly Magazine, devoted to the consideration of SPIRITUALISM and the OCCULT SCIENCES.

Light of Truth. Devoted to Spiritualism and Brotherhood. Weekly, 16 pages. \$1.00 a Year.

Light of Truth. Devoted to Spiritualism and Brotherhood. Weekly, 16 pages. \$1.00 a Year.

Light of Truth. Devoted to Spiritualism and Brotherhood. Weekly, 16 pages. \$1.00 a Year.

THE KEY TO SUCCESS PATENTS.

Anyone sending a sketch and description of an invention, will be promptly advised, without cost, as to its patentability.

Success and How to Win It. A Course of 25 Lessons on the Science and Art of Success, given to Summer Camp Classes and thru "Reason."

THE JESUITS Their Origin and History from authentic sources; Principles and aims; their Immoral Teachings; Organization of the Order; their Expulsion from the Indies; the Bull of Pope Clement abolishing the Order; articles by Prof. Goldwin Smith and Hon. J. Chamberlain, etc.

BANNER OF LIGHT The oldest Journal devoted to the Spiritual Philosophy in the world.

FRANK N. FOSTER. Spirit Photographer. Twenty years experience. My work is favorably known in every state in the Union.

FRANK N. FOSTER, 31 Fitzhugh Street, GRAND RAPIDS, MICH.

Rev. B. F. Austin, B. A., D. D. "REASON" Formerly "The Sermon," a live 48 page monthly.

Eleanor Kirk's Books. Influence of the Zodiac on Human Life. \$1.00. An interesting treatise on the subject with readings of personal birth under the different signs.

The Chist of the Red Planet. A story of a journey to Mars and the revelations of a visitor from that planet to the earth. \$1.00.

Perpetual Youth. Teaches the divine right to health, beauty and happiness here and now. Price \$1.00.

The Bottom Plank of Mental Healing. Gives plain directions for the total elimination of Sin, Sickness and Poverty. Read it and heal yourself. Price \$1.00.

For Sale at This Office. In The World Celestial. BY T. A. BLAND, M. D.

In The World Celestial. BY T. A. BLAND, M. D. Is a wonderful book, being a record of the actual experiences of a well-known literary man, who, while in a hypnotic trance, spent ten days in the realms where dwell the so-called dead.

This is a picture of the only Dr. Spinney in this state. ANDREW B. SPINNEY, M. D., who has had 18 years experience in the study and practice of medicine, two years Prof. in medical college, ten years in sanitarium work, and is a natural clairvoyant.

PROFESSOR HOWISON.

He Claims That Men Are Kin to Beasts.

"Immortal man," they used to say. Now it is "immortal animal." Prof. Howison, of the University of California, at Berkeley, Cal., argues that, since intelligence is normally existent, and since animals have intelligence, ergo the beast of the field is immortal. Furthermore, the professor thinks it is as peculiar that any one in the twentieth century should be startled at the idea. For startled many were, as illustrated in the present audience which gathered in the class of ethics, where animal immortality was declared, and who engaged long thereafter to discuss the question.

Those who are startled by the declaration, supposes Prof. Howison, perhaps are the least fitted to comprehend what is signified thereby, and that it entails, on what it is founded. He bases his argument on the immortality of animal life, on the same considerations that he would use in defending the immortality of mankind. And these considerations are so complicated, involving so many ramifications, covering so large a territory in science and philosophy that nothing less than many volumes would be required to give it a sufficient statement.

In granting immortality to man, based on the fact that it is his intelligence that lives forever, what is the result, says the venerable philosopher, of the

RELIGIOUS SUPERSTITION

that has its foundation in such language as "the beasts of the field that perish." And what is considered commonplace by men who occupy their minds in research along these lines comes as striking illumination to other classes of people who are unaccustomed to such studies.

Whatever mind is found, the immutable, unchanging mind, the mind which is not the result of processes but is part of that mind which is absolutely unchanging, and so makes man responsible legally—wherever that mind is found in man or beast, there is immortality. To this mind death is merely an experience, and like all other experiences, serves simply to remove hindrances to the intellectual faculty.

Man is the mental superior of the animal simply because a greater number of these hindrances to intelligence have been removed. This removal of hindrances constitute freedom. Not an adding to but an away from. Animals are bound with intellect, as are men. Intelligence in intellect, is measured by the differences in the operation of the free exercise of the intellectual faculty. With the intellectual intelligence comes an intellectual control, a perfectionment of mind.

If an animal be the reflective faculty of mind? Without doubt they have. Here is the basis for the development of their intelligence. For intelligence must be there if the power of the reflection is present. Once it is granted that animal life has intelligence the recognition follows that it must exist eternally, as men will exist eternally. An animals capable of

OVERCOMING THE OBSTACLES

the free exercise of the intellectual faculty?

The savant of California answers yes, which scouts the materialistic theory of the soul as a product of matter.

In writing to the sage of California the origin of the Buddha was given as an example of recognition of the dignity of the animal.

The Buddhist forbears to slaughter animals, be it for food, sport or any other purposes; he discredits the dignity of man, and taught that every human being, high or low, animal or human while transmigrating through the material, semi-material, or non-material worlds, is subject to alternate misery and bliss, happiness, and that lasting bliss is found only in Nirvana. He saw that the will to live to enjoy was the cause of transmigration with its miseries, and that when this enlightenment this will ceases, Nirvana is attained and transmi-

gration or incarnation in earthly bodies ceases.

While Buddhism does pay more attention to the animals than Christianity, observes the professor, yet the spirit of Christ toward the animals was the same. Christ's reference to the sparrows that fell denotes the kindly, sympathetic relation in that regard.

Buddhist or Christian, the world do move toward a recognition of the dignity of the animal kingdom, toward his claims for sympathetic treatment at the hand of man. Christians and Buddhist appreciate the presence everywhere of that divine life.—Exchange.

A Vanishing Faith.

It is hardly worth while to mention that the scientific teachings of the Bible are not credited in our schools, colleges, and universities. There has been published in England an encyclopedia of the Bible. The articles are by eminent divines. In that work the authors give up the very foundations of Christianity. They say that Genesis is not history. The story of creation, the garden of Eden, the deluge, crossing the Red sea, commanding the sun to stand still, Jonah and the whale, the tower of Babel, etc., are fables and mythical legends, and not actual facts of history. Of course if the garden of Eden was a fable, an allegory, or a myth, away goes the fall of Adam and the damning of the world, for without the fall there was no necessity of a redeemer. The first Adam being a myth, the second Adam, Jesus Christ, was in that character a myth also. A myth could never demand a later fact.

The idea of Virgin-born demigods can be traced to India, Persia, Egypt, thence to Greece, where it had been in existence for a thousand years. It is from some of these sources that the inventors of Christianity obtained it. The crucified savior of the Hindus furnishes almost a complete parallel to Jesus Christ. We only need to read the two accounts to recognize that with very slight modifications the history of Jesus was taken from the history of Krishna. It is apparently a fact that the paintings of Isis and Horus, the virgin mother and child of Egypt, were taken to Rome and sold for the most artistic representations of the Virgin Mary and Jesus.

The traces of the pagan origin of Christianity are too plain to be mistaken. We see part of it in Christmas, the 25th of December, claimed to be the nativity of the son of God. But Christmas belonged to Paganism. The sun had apparently reached his greatest journey south at this time. The days became the shortest of the year. They now began to lengthen. The Pagans celebrated this period with joy and festivities as the birth of their god, the sun. Christians borrowed this ceremony. As they could not easily change the rites and ceremonies of the Pagans, they adopted them and placed them under another name. Chamber's Encyclopedia says that Christmas was not the nativity of Jesus. The twelve constellations, twelve signs of the zodiac, and twelve months of the year correspond very well to the twelve apostles. When the sun-god was passing thru the sign of Virgo, the celestial virgin, he was said to have been born of a virgin. Easter is a personification of Spring, and was celebrated as a resurrection of nature into renewed life. Christians borrowed Sunday from the Pagans. That was the one day out of the seven upon which they worshipped the sun. Priestcraft was instrumental in obscuring this nature-worship. They made all the circumstances apply to a personal being. They could thus more easily deceive and enslave the minds of the people.

The Jews who lived at that time rejected this superstition. They knew that Isaiah had been falsified and that there was no prophecy of such a character as Jesus was represented to be. They had the best means of knowing what their own books meant.—Truthseeker.

Rational Reflections.

Be ashamed to let your prejudices dominate you. Learn to live right. You'll be able to die all right. Few men are often right, and no man is always right. With some men policy assumes the dignity of a principle. Science slays superstition, but it never destroys sentiment.

Lake Helen.

On the surface of the lake,  
Friends and comrades of the camp,  
Sits a queen of dreamland,  
And reflected by her lamp.

Often when the day's departing  
And the night hangs threatening  
O'er,  
I have watched the shadows dancing  
Here and there, from shore to shore.

And I've wondered as I sat there,  
Listening to the good, old song  
Of the robin and the bluebird  
Who would thus the day prolong,  
If their minds were just as active  
As the minds of mortals give  
If their words were full of meaning,  
And we only were forbidden

To interpret what they say,  
By the cloud that lies around us,  
As the cloud enshroud the lake  
As the gates of heaven bound us,  
When we would her silence break,  
And commune with those who  
Love us,  
Press the hand and feel the heart  
throb  
Of the world that lies above us.  
Josephine P. Hollander.

Editorial Ramblings.

From a Southern Paper,

This week catches us without editorial correspondence, as Mr. — has just returned from the hospital which means that he could not be among the mills. He turned to the writer for some editorial contribution for this issue. There is no lack of willingness to offer some thought if such were forthcoming, but what can we write about that will edify, interest or amuse the readers of the Mill News? Having passed one month under the shadow of man's greatest earthly loss and being all this time more or less depressed with grip, our pen is of course, not in most favorable mood. This though is not written as a bid for sympathy, however sweet and consoling in times when the heart is aching, but rather to deny any lack of interest in making the Mill News a most welcome visitor to the homes of the people who are now the instruments of the South's most prosperous era. The theme to which we would rather listen, the words of the wise, the learned and the devout, would be the immortality of the soul, its condition and sphere of existence while the mortal part is sleeping in the grave, but we feel inadequate to handle the subject ourselves and it is generally unsafe for one to pour out his burden of thought upon others lest they shall find it necessary to make due allowance for the fact that it is "on the brain." And yet we feel that had we the skill and the gentle touch wielded by some of our esteemed contributors to the woman's page we might be of service to some one passing through the ordeal incident to such a large proportion of humanity. It is not unusual for persons to attempt to drown sorrow with the intoxicating bowl, the absorbing novel, or (if a degree more refined) with the poetic page, but there is a solace above all these that reveals to us a joy in every sorrow, a blessing in every apparent stroke of chastisement, a precious sense of presence in every time of loneliness, a hope that drives away despair, a light that dispels the darkness in our pathway. This boon is not new and strange to attentive church-goers, to close Bible students, to the well grown in grace, and the humble faithful believer, however foolish it may appear to those without spiritual discernment. Earth has no sorrows that Heaven cannot heal."

A Happy Family.

A so-called "happy family" P. T. Barnum used to exhibit consisted of a lion, a tiger, a bear, a wolf and a lamb, all penned together in one cage. "Remarkable!" a visitor said to Mr. Barnum; "remarkable impressive, instructive! And how long have these animals dwelt in this way?" "Seven months," Barnum answered, "but the lamb has occasionally to be renewed."

Is a practical device to assist the development of mediumship and for receiving communications. Give it a trial. Price, prepaid to your nearest express office, \$1.20.

BOOKS AND PAMPHLETS

—BY—

Moses and Mattie E. Hull.

The Old and the New; or, The World's Progress in Religious Thought. In this pamphlet Moses Hull shows the advancement of the world from its infancy to the present maturity. Price, 10 cents.

Spirit Echoes. A collection of Mrs. Hull's latest and best poems, neatly printed and bound in beveled board. Especially fine to read from in opening meetings and on special occasions. It has Mrs. Hull's latest portrait. Price, 75 cents.

Spiritual Songster. By Mattie E. Hull. Fifty-eight of Mrs. Hull's sweetest songs, adapted to popular music, for the use of congregations, circles and families. Price, 10 cents, or \$4.00 per hundred.

The Spiritual Birth, or, Death and its Tomorrow. The Spiritual Idea of Death, Heaven and Hell. By Moses Hull. This pamphlet besides giving the Spiritualistic interpretations of many things in the Bible never before given, explains the heavens and the hells believed in by Spiritualists. Price, 10 cents.

The Spiritual Alps and How We Ascend Them; or, A few thoughts on how to reach that altitude where the spirits are supreme and all things are a subject to it. With portrait. By Moses Hull. Just the work to teach you that you are a spiritual being, and to show you how to advance your spiritual faculties. Second edition just published. Price, bound in cloth, 35 cents; in paper covers, 25 cents.

Sweet Away. A sermon by Moses Hull on some of the sins of our age makers, in which the "Refuge of Hell" heaped up as reasons for sinful legislation has been "Sweet Away." This pamphlet should be read by every one interested in the condition of our country and how to improve it. 20 pages. Only a few left and not to be reprinted. Price reduced to 8 cents.

Our Bible; Who Wrote It? When—Where—How? Is It Infallible? A Voice from the Higher Criticism. The latest of Moses Hull's Books, with portrait, 422 pages. While this book furnishes a more definite and complete knowledge of the Bible and its contents, how and when it was made, and how it is to be interpreted than any other book in the line of Liberal Literature, it also gives a brief history of the Canon, and of other Bibles and religions. Everyone needs it as a hand-book of definite knowledge of Bibles—their origin and contents. Price, post-paid, \$1.00. A small edition has been printed on thinner paper, which will be sent post-paid for 75 cts.

Joan, The Medium; or, The Inspired Heroine of Orleans. By Moses Hull. This is at once the most truthful history of Joan of Arc and one of the most convincing arguments on Spiritualism ever written. Victor Hugo said: "Joan of Arc was the only person who ever had control of an army at the age of 18 years, and the only general who never made a mistake." No novel was ever more interesting, no history more true than this pamphlet. Price, cloth covers, 25 cents, paper 15 cents.

The Real Issue.

By Moses Hull. Only a few left and not to be reprinted. A compound of two pamphlets, "The Irrespressible Conflict," and "Your Answer to Your Life," with important additions making a book of 109 pages. This book contains statistics, facts and demonstrations of the fallacy of the times. Every one should have it. Price, 10 cents.

Two in One. A volume of nearly 500 pages, with excellent portrait of the author. There is more Spiritual, Scientific and Historic argument for Spiritualism in this book than any other Moses Hull ever wrote. It contains scores of argument which cannot be gainsaid. Price, post paid, \$1.00.

All About Devils; or, An Inquiry as to whether Modern Spiritualism and other Great Reformers came from His Satanic Majesty and His Subordinates in the Kingdom of Darkness. By Moses Hull. 69 pages. Price 15 cents.

The Hull-Jameson Debate. The Greatest Debate ever held on Spiritualism. Between Moses Hull, President Morris Pratt Institute, Whiteaver, Wis., and W. F. Jameson, Secretary of the National Liberal Party, Cincinnati, O. Portraits and brief auto-biographies of the disputants, 422 pages. This debate, held at Lily Dale, N. Y., July 19-24, 1901, contains 22 speeches of from 30 to 40 minutes each, in length. It contains the greatest store of facts and argument on every side of the great question of Spiritualism that can be found in any one volume in the world. It is a high-toned, Polemic discussion, and in no sense of the word, a light or quarrel. Price, post paid, \$1.00.

The Christs of the Past and Present; or, A Comparison of the Christ Work or Mediumship of Biblical Mesias, and the Conditions they required, with Similar Manifestations in Modern Spiritualism. A revision and enlargement of "Jesus and the Mediums." A careful comparison of the Spiritualism and Mediumship of the Bible with that of today. By Moses Hull. An invincible argument, proving that Jesus was only a medium, subject to all the conditions of modern mediumship. It also shows that all the manifestations throughout the Old and New Testaments were under the same conditions that mediums require today; and that the coming of Christ in the return of mediumship to the world. Price 15 cents. A few bound in cloth, 25 cents.

Encyclopedia of Biblical Spiritualism, With Portrait of the Author. This is one of the most entertaining books that ever came from the pen of Moses Hull. It contains references to several hundred places in the Bible where Spiritualism is proved or implied, and exhibits the Bible in a new light. Besides this, it contains a brief sketch of what is known of the origin of the books of the Bible. Ministers, doctors, lawyers, judges, congressmen and senators read and grow enthusiastic over this book. This Encyclopedia will work a revolution in Bible interpretation. Price, post-paid, \$1.00.

THE SUNFLOWER An Exponent of the Spiritual Philosophy, Its Science, and Allied Subjects. Published weekly at Lily Dale, N. Y., (City of Light Assembly Grounds). \$1.00 PER YEAR. SAMPLE COPIES FREE.

\$2.00. For a short time we will send THE SUNFLOWER one year, MEDIUMSHIP and Its Development, PSYCHE to Assist Development. All for \$2.00

PSYCHE PROVES IMMORTALITY AND GIVES A MESSAGE OF HOPE. Students of Spiritualism and Psychic Phenomena usually desire to make experiments for themselves. To such we recommend PSYCHE as a neat and convenient device for that purpose. It is constructed on the cabinet principle, entirely of wood, and is intended to produce the maximum result with a minimum power, and to develop anything from table-tipping and raps to independent slate-writing and materialization. Hundreds of people have successfully developed their latent mediumship by its aid, and there is every reason for believing it will do as much for you. It will cost you but a little time and \$1.20 to make the experiment, and if successful you will have demonstrated the grandest philosophy ever given to the world—a positive demonstration of life beyond death, which enables you to receive communications from your friends who have gone before. Price, \$1.20 prepaid to your nearest Express Office. Complete directions accompany each one, but a copy of "Mediumship and Its Development," which we can furnish you for 25 cents postpaid, would be a great aid in starting right. MANUFACTURED AND FOR SALE BY The Sunflower Pub. Co., Lily Dale, N. Y.



LIGHT FROM EVERYWHERE



Work is conducted to enable Spiritualists to keep in touch with each other... Send us notices of your engagements...

the members, but many outside are being brought into the truth and knowledge of our beautiful philosophy.

A.F. Melchers writes from Charleston, S. C.: The day I read your notice about raising an ice crop, I planted morning glory seed.

We have had so many letters from our readers praising our Vegetarian Edition that we cannot think of making any special notice, or publishing any extracts from them.

Mrs. Montgomery writes from Williamsville, N. Y.: Inclosed find \$1 which you will please credit me for THE SUNFLOWER is one of the brightest visitors I have in my home.

Mrs. R. W. Barton writes from Elmira, N. Y.: The First Spiritualist Church of this city are holding meetings every Sunday and Thursday.

R writes from East Aurora, N. Y.: Miss Victoria Moore of Dryden, N. Y. conducted meetings for the First Spiritualist Society of East Aurora on Wednesday evening February 7th and Sunday morning and evening of February 11, and although she has but recently undertaken public platform work yet her discourses were scholarly, logical and instructive.

Pointed Paragraphs.

A woman makes a rival happy by envying her. Thrift and stinginess are similar, but, oh, so different. A lazy man's idea of success is to be unable to find work.

LAKE HELEN LETTER.

February 1st, 2d, and 3d, quite a large number to our camp. Among them, Prof. Peck, Miss Grace Hawten, Mrs. L. M. Hulbert, Mr. F. W. Martin, Miss Gertrude, L. F. Farrell, of Elyria, W. Potter, of Fredonia, N. J., T. J. Robinson, of Rochester, N. Y., Mrs. L. J. Bennett, Mrs. L. J. Charles M. Laggles, Watertown, Mass., Mr. and Mrs. Ramke, of Orlando, Fla., Harrington, Lenoir, N. C., Hotel Casadaga, late arrival of the Spencer, Walter McLean, of Marion, O., and Mrs. Irel Tampa, Fla., Mr. and Mrs. Bishop, of Edwardsburg, Mich., and their niece, Miss Maude Edwards, of Gray Lake, Mich., are domiciled in the Kellogg cottage on B. Captain Elmer E. Smith, of field, Mass., and F. S. Ba Hindale, Mass., have been in visitors for a few days. In letter, your correspondent in the mistake of writing the name Fannie Spalding, of Norwich, Ida Spalding.

Mr. and Mrs. Woodworth, of Montgomery, Ala., were returned to their home because of the serious indisposition of Mr. Woodworth. They have the sympathy of many friends. Saturday evening, February 3d, Mesdames Bartholomew and Norxiliary, a benefit in the form of a picnic social, which was a great success. The well arranged program was carried out in a very satisfactory manner and the receipts were a surprise even to the originators. February 4th, opening day to be remembered. Nat are was d her willing assistants had decorated auditorium with roses, palm-trees, and pine, and the beauty of the surroundings made one think of the word "resurprise excited the audience weeks ago Mrs. Dr. J. H. I. tesoh, of Buffalo, N. Y., had your correspondent a large vase, nearly three feet in height and beautifully proportioned, to be opening day to the association through Pres. Hilligoss. scribe spoke of the little in the "Queen City of the who, unlearned in medicine, healed thousands, of the ill body, and who, unlearned had planned and executed which was the work of an artist, a "mosaic" that will delight the eye when the hands that created it are dust. Dr. Hilligoss responded in a few well chosen words, thanking her in the name of the association and expressing the hope that we again see her at the camp, with a token of her love. After congregational singing, Spalding offered an invocation morning hour was devoted to speeches. The president introduced ex-vice President Bond, who expressed his interest in the and said he would do all he could for its continued prosperity. Vice H. S. Kellogg said when introduced that he could not talk but he would make a few remarks were made by Mrs. Wheeler, Mrs. T. W. Peck, and Hon. Alonzo Hubbard, of Vermont. The afternoon service consisted of an invocation by Mrs. Laura G. Bixen, a diary by Prof. Peck and Miss Hawten, after which J. Clegg Wright introduced to the audience. These words: "Faith is the substance of things hoped for." In part he said—"Churches were invented to enslave the human race, and you men will never have that liberty pray for until the religions of the world are dead. Men fight about things they know nothing about but they never fight about multiplication table. Truth

savior of the world. Let us pray for mediums, not persons. When this great movement becomes a priesthood it is dead. Get back upon the basis of 1848 when the rap awakened the world. Know what you can, but—Faith is the substance of things hoped for. I have faith that way out yonder, beyond the farthest imaginable limits of this marvelous universe of glowing suns and worlds are spheres of inconceivable glory such as no tongue can describe or imagination conceive. I have faith that beyond the limits of time and sense, beyond the reach of human understanding exists an Infinite Intelligence, guarding and directing the mighty universe, shaping and moulding the lives and destinies of men and nations toward some wise and beneficent purpose but I do not know. I have my faith, I do not teach it as a knowledge."

On Tuesday afternoon, Prof. W. F. Peck took for his text, Mr. Stevenson's remarkable story of Dr. Jeykill and Mr. Hyde as conveying a striking lesson of the conflict between the Angel and the Demon in man's nature. Intelligent people no longer believe in the personality of God and the Devil—nor in evil as an entity or principle. Yet the old theory of the war between God and the Devil over the souls of men had a basis in truth. Love is the Angel and self is the Demon who strain for mastery over every department of mind and body. Under the guidance of the Angel, man's instincts are controlled to the highest and best good, while the Demon uses him to degrade and demoralize him. Mr. Peck illustrates his points by citing a number of well authenticated instances of double and antagonistic personalities occupying the same body and said the question of individual responsibility, was a most difficult problem. The germ of a human being doubtless contained a record of generations past and gone, and the promise and potency of generations to come, yet no one without the aid of the most powerful glass, could distinguish the germ of man from that of an oyster. A speck of dust, invisible to the naked eye, may disarrange the movement of a fine watch. What minute influences then may operate upon the infinitely more delicate mechanism of the human brain, and wreck the whole man physically, mentally, and morally? To attract the angelic influences and repel the demonic power, should be the aim of everyone; we must strive to be angelic."

On Wednesday, the 7th, Mrs. J. D. Bartholomew gave the seance which was largely attended and very satisfactory.

We have conferences on Monday and Friday afternoons. Afternoon seance, every Wednesday. Lectures, Tuesday. Thursday, services at the "Indian Village." Every Saturday afternoon, social function. Monday evenings, progressive euchre. Tuesday, camp dance, with small admission.

Wednesday evenings, dramatic entertainment, under control of Prof. Peck. Friday evenings, a dance in the pavilion, with the best music obtainable. The masquerade ball of last Friday evening netted the association the neat sum of \$55.

This is a Spiritualist organization, and it is the facts of Spiritualism that we desire to demonstrate and emphasize, but it is necessary to have amusements for the young, and to add to the financial aid of those who for years have striven to place this association on a strong financial basis.

CARRIE E. S. TWING.

Two Great Names.

"The sword of Washington. The staff of Franklin. Oh, sir, what associations are linked in adamant with these names! Washington! whose sword was never drawn but in the cause of his country, and never sheathed when wielded in his country's cause! Franklin, the philosopher of the thunderbolt, the printing press and the plowshare!" — John Quincy Adams.

UNCLE SAM SPECIALTIES.

Uncle Sam Self-Filling Fountain Pen. 14k gold pen, iridium point, hard rubber holder cheap in price only, fully warranted, \$1.25.

Uncle Sam Stamp Box. Holds 25 postage stamps; one movement of the thumb delivers or receives a stamp without disturbing the rest; can't stick together or be destroyed, etc.

Uncle Sam Vest Pocket Tablet. Aluminum back to write on; tear a leaf out anywhere without disturbing the rest; put new paper in yourself, 10c.

ALL THREE POSTPAID \$1.50. AGENTS WANTED.

UNCLE SAM NOVELTY CO., Dr. Lily Dale, N. Y.



THE GREAT RESTORER OF DISEASE OF ANY KIND.

It matters not how long standing or how hopeless or how many doctors you have had.

This Great Remedy will Cure You.

ALLIANCE, OHIO. "MR. EDITOR—Dear Sir: I wish to say to your readers that I have taken treatment from Dr. F. Fellows, and am satisfied that he does all and more than he claims to do by way of healing the sick. Mine was a complicated disease, as each organ of my body was diseased and its function deranged, and I suffered intensely. I had no hopes of recovery, and in sheer despair applied to Dr. Fellows. I have improved like magic under his treatment, in taking his SYSTEM CURATIVE, and am becoming strong and well. I honestly and earnestly recommend any and all who are suffering from disease of any kind, to give him a fair trial and feel assured that the result will be satisfactory. Yours, Etc., A. E. E."

\$1.00 PER BOX. It only requires a few boxes to cure in the worst form of disease. Address,

DR. FELLOWS,

Vineland, New Jersey.

As this Marvellous Remedy is a spirit prescription, the Spiritualists of the land who are sick, should send for it. They will find no earthly remedy can compare with its great healing power.

Some Plain Facts Regarding the Gold Eagle Mining Company of the Black Hills, So. Dakota.

THERE can be no uncertainty in buying treasury stock from a company for the purpose of installing a reduction plant on a body of free milling gold ore, which is almost limitless and in the middle of the greatest ledges of gold ore in the world. Such are the conditions under which we now offer at 20c a share for a short time, some treasury stock, to raise funds quickly to build our mill and add a cyanide plant to it and put our mine on a paying basis. The Gold Eagle Mine adjoins the Homestake, and THE GREAT LEDGES OF GOLD ORE that make the Homestake the most reliable mine in the world, RUN THROUGH THE GOLD EAGLE FROM THE HOMESTAKE. The Gold Eagle property has water, timber, railroad and the inestimable advantage of showing how to proceed without making any mistake, that is, to follow the methods of the greatest gold mine in the world, namely the Homestake. The mine adjoining the Gold Eagle on the east, is known as the Penobscot and is owned by Lieutenant Gov. Maitland of Michigan. The net profit of the Penobscot for the year 1905 will exceed \$500,000. No stock has a better future than the Gold Eagle and none is so free from uncertainty. It is not a case of making a thousand or losing one hundred. It is a case of having the one hundred safe and the one thousand sure, with dividends certain. Every essential of a great permanent gold mine exists, lacking now but some machinery. Stock sold upon the installment plan, but in no case less than 100 shares. Maps and expert's report on application.

Address all communications to the GOLD EAGLE MINING COMPANY, 240-66 129 South 11th Street, Lincoln, Nebraska.

