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BREAD CAST UPON THE WATERS.

BY HENRY MORRISON TEFFT.

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 it 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

Not one, 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 Emmett before the tribunal by whom 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 miraculous 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 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 gladsome 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 con-

(Continued on Page 8.)

A SPIRITUAL CIVILIZATION

In which Pain and Poverty have
Disappeared.

J. C. F. 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 for all time to come. Some are overzealous about man's future life beyond the grave. I cannot see how death can change a man's character or alter his condition, so long as he is arbiter of his fate. Life here has its parallel and correspondence there, but it is a straight line or a curve, in hell or heaven as he chooses or wills. Life is an omniscious, and I can add, omnipresent reality, over which death has no power or charms. To be immortal and at the same time, to be in pain and poverty will be hell beyond the grave as it is hell this side of the grave. To fancy that we slough off these ugly 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 that we reap in the eternal now, so with causes and effects, grouped together so as to defy chance or magic; and what is termed the future is the time for the demonstration of 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, on which the spirit pencils in black or white, its dark or light sphere of action. Few, even of enlightened Spiritualists realize how life, more 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 for itself and not for its divinity, in 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 define and stupidly illustrate the end of his greatness. We boast of a civilization which is the survival of the fittest in nature, but that word fittest is a word which means a measure, rather than a quality, and in civilization we are seeking for 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 jungle or city defeats the David, above even the historical period where a Christ was nailed to a cross—a quality, so pure that love will not be a thing of passion, and life a thing of birth.

Here some one will ask, well, that is all right but how are we to realize it? How will you begin such a structure of life whose greatness is eternal. There is a way which is and which would help solve the problem. Some years ago Henry George proposed a plan by which the disinherited classes should receive a portion of the land which God gave to all of his children for life, liberty and the pursuit of happiness. This land he can use as a home or place of business, as a

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 on the basis of toil, production, and 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 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 moans 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 a rule the conscientious searcher finds what he is looking for. 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 Schelling, 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—Ativism. 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.

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 eternally existent, and since animals have intelligence, ergo the beast of the field is immortal.

Furthermore, the professor thinks it passing peculiar that any one in the twentieth century should be startled at the idea. For startled many were; as illustrated in the student audience which gathered in his class of ethics, where animal immortality was declared, and who lingered long thereafter to discuss the sensation.

Those who are startled by the declaration, supposes Prof. Howison, perhaps are the least fitted to comprehend what is signified thereby, all that it entails, on what it is founded. He bases his argument for 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 over so large a territory in science and philosophy that nothing less than many volumes would be required to give it a sufficient statement.

But granting immortality to man as based on the fact that it is intelligence that lives forever, what is amazing in affirming that intelligence in an animal is immortal?

It is the result, says the venerable philosopher, of the

OLD 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 innovation to other classes of people who are unaccustomed to such study.

"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—whereas 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 intellect have been removed. This removal of hindrances constitute evolution. Not an adding to but a taking away from. Animals are gifted with intellect, as are men. The difference in intellect, is measured by the differences in the obstacles to the free exercise of the intellectual faculty. With the increase of intelligence comes an increase of control, a perfectionment of control.

Has animal life the reflective faculty of mind? Without doubt they have. Here is the basis for the argument 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 just as men will exist eternally. Are animals capable of

OVERCOMING THE OBSTACLES

to the free exercise of the intellectual faculty?

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

Reverting to the sage of California the religion of the Buddha was cited as an example of recognition given by a great religious teacher to the lower animals. Alone does the doctrine of Buddha embrace a recognition of the dignity of the lower order of animals.

The Buddhist forbears to slaughter animals, be it for food, sport or scientific purposes; he discredits the theory of men, and taught that every human being, high or low, animal or human while transmigrating in any of the material, semi-material, or non-material worlds, is subject to alternate misery and 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 thru 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 reverence 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 Hindoos 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 belongs to Paganism. The sun had apparently reached his greatest journey south at this time. 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 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 darting
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 given,
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. Holland.

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 facile 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 freely 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 and impressive, instructive! And how long have these animals dwelt in this way?" "Seven months," Barnum answered, "but the lamb has occasionally to be renewed."

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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.

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

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 eternally existent, and since animals have intelligence, ergo the beast of the field is immortal.

Furthermore, the professor thinks it passing peculiar that any one in the twentieth century should be startled at the idea. For startled many were; as illustrated in the student audience which gathered in his class of ethics, where animal immortality was declared, and who lingered long thereafter to discuss the sensation.

Those who are startled by the declaration, supposes Prof. Howison, perhaps are the least fitted to comprehend what is signified thereby, all that it entails, on what it is founded. He bases his argument for the immortality of animal life, on the same considerations that he would use in defending the immortality of mankind.

But granting immortality to man as based on the fact that it is his intelligence that lives forever, what is amazing in affirming that intelligence in an animal is immortal? It is the result, says the venerable philosopher, of the

OLD 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 innovation to other classes of people who are unaccustomed to such study.

"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 intellect have been removed. This removal of hindrances constitute evolution. Not an adding to but a taking away from. Animals are gifted with intellect, as are men. The difference in intellect, is measured by the differences in the obstacles to the free exercise of the intellectual faculty. With the increase of intelligence comes an increase of control, a perfectionment of control.

Has animal life the reflective faculty of mind? Without doubt they have. Here is the basis for the argument 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 externally just as men will exist eternally. Are animals capable of

OVERCOMING THE OBSTACLES

to the free exercise of the intellectual faculty?

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

Reverting to the sage of California the religion of the Buddha was cited as an example of recognition given by a great religious teacher to the lower animals. Alone does the doctrine of Buddha embrace a recognition of the dignity of the lower order of animals.

The Buddhist forbears to slaughter animals, be it for food, sport or scientific purposes; he discredits the theory of men, and taught that every human being, high or low, animal or human will transmigrate in any of the material, semi-material, or non-material worlds, is subject to alternate misery and illusive 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 thru 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 Christain, 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 Hindoos 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 Christna. 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 worshiped 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 darting 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 given, 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. Holland.

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 facile 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 freely 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."

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A sermon by Moses Hull on some of the sins of our aw makers, in which the "Refuge of Lies" heaped up as reasons for sinful legislation has been "Swept Away." This pamphlet should be read by every one interested in the condition of our country and how to improve it. 28 pages. Only a few left and not to be reprinted. Price reduced to 5 cents.

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The Greatest Debate ever held on Spiritualism. Between Moses Hull, President Morris Pratt Institute, Wilkes-Barre, Wis., and W. F. Jameson, Secretary of the National Liberal Party, Chatham, O. Portraits and brief auto-biographies of the disputants. 412 pages. This debate, held at Lily Dale, N. Y., July 10-20, 1901, contains 22 speeches of from 20 to 40 minutes each, in length. It contains the greatest store of facts and arguments 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 fight or quarrel. Price, post-paid, \$1.00.

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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.

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This department is conducted to enable Spiritualists and Public Workers to keep in touch with each other and with the work. Send us notices of your engagements or any other items of interest. Officers of societies, send us reports of your meetings, entertainments, what speakers you have, your elections, reports of annual and other business meetings, in fact, everything you would like to know about other societies.

Write reports on a typewriter or plainly with pen and ink. Never use a pencil or write on both sides of the paper.

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Always sign your full name and address to every communication; not necessarily for publication, but as a guarantee of good faith, "correspondent" or "subscriber" gives us no clue to the author. The printed article can be signed that way if you wish it, but we must have your name for our own information.

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Suggestions for the improvement of the paper are invited.

THE SUNFLOWER PUBL. CO., LILY DALE, N. Y.

We have a number of calls for the January numbers of the SUNFLOWER. We cannot send them as our supply is exhausted.

Elizabeth Barber, Vanhorneville, N. Y. is the first one to receive an Uncle Sam Fountain Pen for renewing her subscription and sending a new subscriber. Will you be the next one? This offer holds good during March.

Higher Vibrations, published at Pittsburg, Kan., is a new aspirant for patronage from the Spiritualist and New Thot public. Subscription 50 cents a year, published monthly.

The First Spiritual Religious Association of Clackamas Co., Ore., will hold its annual campmeeting on its grounds at New Era from July 7th to July 29th inclusive. We have not yet procured our mediums and any good platform medium who wishes engagements for the specified time please correspond with the president or secretary. We have good hotel accommodations and the most beautiful ground in the West and one of the most beautiful in the United States, as nature has provided us with good water and a natural shade of the mighty forest trees of Oregon known as the Fir. The nights are always cool and one who needs a rest and a change cannot do better than to join us during this camp, where you will be welcomed by all.

Address all communications to Lidie Quirt Irwin, Sec'y., or Rev. G. C. Love, 427 6th St., Portland, Oregon.

E. R. Fielding writes from Washington, D. C.: Oscar A. Edgerly of Lynn, Mass., is the speaker for the First Association of Spiritualists, assisted by Mr. Emil Nabbe, with messages after the lecture. Mr. Edgerly meets with the Auxiliary every Thursday evening, he gives messages and teachings to large audiences assisted by local mediums. Mrs. Mary T. Longley, Secretary of the N. S. A. will be speaker for the month of March. Mrs. Longley is our favorite speaker. We will be glad once more to hear Mrs. Longley under the inspiration of spirit Pierpont. Miss Susie Clark, the well-known author will deliver a lecture one Sunday at the Masonic Temple for the First Association of Spiritualists. Miss Louise M. Farrow daughter of the president of the Temple League gave a Valentine party to her friends. Miss Farrow has called the club the "Sunflower," the girls and the flowers and the men are the sons.

L. A. Munday writes from Rochester, N. Y.: The members of the First Spiritualist Church of Rochester, N. Y. had the pleasure of attending a reception Thursday evening last, at Mrs. Joslyn's, 55 Comfort St., given in honor of Mrs. Greenamyer, who is at present serving as pastor for the First Spiritualist Society. Dr. and Mrs. Austin were present and the Doctor added much to the pleasure of the evening by his always interesting narratives of physical experiences. Mr. Allen Oberg, who has an exceptionally fine voice, favored us with two solos and Mrs. Addie Frick sang very sweetly "Beckoning Hands." After refreshments were served, we were pleasantly entertained with recitations by Mr. Poynton. We feel that we have been very fortunate in having Mrs. Greenamyer with us. There has been a newly awakened interest, not only among

the members, but many out side are being brought into the truth and knowledge of our beautiful philosophy. We not only feel proud of Mrs. Greenamyer as a medium, but we love her for her sweet and charming personality.

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. Already several hundred copies of this edition have been ordered. We will supply them at one cent a copy, ten or more copies in a lot, and will mail them in a bunch, or to those whose names you supply us with. We have a lot more of Vegetarian matter that we will use as opportunity presents. Try the recipes, some of them are excellent as we know by experience.

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. We came to Williamsville from Buffalo last spring and finding that there were no Spiritualists here, for a time we only tried talking with those with whom we came in contact. Then seeing there were some who seemed quite interested in the work I opened my home for test circles, our dear pastor, Mr. Hulbert, and Mrs. DeWolf and Mrs. Miller coming at different times. Our circles are well attended. My earnest prayer is that "The God of love and truth and the spirits hosts of heaven may help us to sow some seed that shall spring up and bear fruit."

Mrs. R. W. Barton writes from Elmira, N. Y.: The First Spiritualist Church of this city are holding meetings every Sunday and Thursday. The attendance has been very good. The Ladies Aid hold weekly meetings every Wednesday a supper and a Tom Thumb wedding, music and recitations. This was well attended; and so successfully did the little ones perform their parts, the entertainment was repeated the following week, with the same success and a larger crowd. It is with regret the pastor of this church who is the writer of this notice has to say her engagement of nearly two years ends April 1st. I would like to hear from societies, and camps as I have some vacant time to be filled next year. Mrs. Irenia Harris and John L. Appleton were united in marriage by the writer at the home of the bride, February 6th, 1906. Address, 361 Walnut Street, Elmira, N. Y.

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 altho she has but recently undertaken public platform work yet her discourses were scholarly, logical and instructive. In psychometry she did excellent work; first leaving the room while articles were brought forward to be read so that she could have no knowledge of their ownership; and yet her readings were clear cut, quickly recognized and very satisfactory. She seems to be well equipped for this work and especially so to come before people of education and refinement. We hope to have her with us again.

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.
Some donkeys have long tails and others smoke cigarettes.
Never hit a man when he is down—unless all of his friends are down.
Some of our greatest joys spring from sorrows we have almost forgotten.
Occasionally the world blazes with genius—but the flickers are innumerable.
Judge a man's charitableness by the way he acts when his wife asks him for money.
If the world owed every man a living it would have been declared bankrupt long ago.
It is easier to induce two hearts to beat as one than it is to induce two mouths to eat that way.

LAKE HELEN LETTER.

February 1st, 2d, and 3d, brought quite a large number to our camp. Among them, Prof. Peck and his niece, Miss. Grace Hawten, of St. Louis, Mo. Mr. Peck to fill his engagement as speaker and worker, and Miss Hawten as soloist. Mrs. Duncan as organist and will also furnish music for social functions, assisted by Mrs. Florence Hedrick, Mrs. M. E. Clark, a speaker from Syracuse, N. Y., and Mrs. Carrie Curran and husband of Toledo, O., have apartments in the Emerson Bedell tenement house, just outside the gate. Mrs. Curran is well known as former president of the Ohio State Association of Spiritualists. Mrs. Colleen, of Jacksonville, a well known writer of psychic subjects. Mrs. L. M. Hulbert, Mr. and Mrs. F. W. Martin, Miss Gertrude Martin and L. F. Farrell, of Elyria, O., J. W. Potter, of Fredonia, N. Y., J. O. T. J. Robinson, of Rochester, N. Y., Mrs. L. J. Bennett, of Newark, N. J., Charles M. Ruggles, Watertown, Mass., Mr. and Mrs. D. Ramke, of Orlando, Fla., W. H. Harrington, Lenoir, N. C., are at Hotel Cassadaga. Late arrivals at the Spencer, Walter McLane, of Marion, O., and Mrs. Ireland, of Tampa, Fla. Mr. and Mrs. L. C. Bishop, of Edwardsburg, Mich., and their niece, Miss Maude Edwards, of Gray Lake, Mich., are domiciled in the Kellogg cottage on Bond St. Captain Elmer E. Smith, of Springfield, Mass., and F. S. Barker, of Hinsdale, Mass., have been interested visitors for a few days. In a former letter, your correspondent made the mistake of writing the name of Mrs. Fannie Spalding, of Norwich, Mrs. Ida Spalding.

Mr. and Mrs. Woodworth, of Montgomery, Ala., were obliged to return 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 Norman tendered the Ladies' Auxiliary a benefit in the form of a pop-corn 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, was a day to be remembered. Nature was all abloom. Mrs. Alger and her willing assistants had decorated the auditorium with roses, jasmine, palmetto, and pine, and the flags of all nations, and the harmony and the beauty of the surroundings made one think of the word "rest." A surprise excited the audience, some weeks ago Mrs. Dr. J. H. R. Matteson, of Buffalo, N. Y., had sent to your correspondent a large vase, nearly three feet in height and beautifully proportioned, the work of her own hands, to be presented opening day to the association through Pres. Hilligoss. Your scribe spoke of the little woman in the "Queen City of the Lakes," who, unlearned in medicine, had healed thousands, of the ills of the body, and who, unlearned in art, had planned and executed that 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 may again see her at the camp, who has so kindly remembered us with a token of her love.

After congregational singing, Mrs. Spalding offered an invocation. The morning hour was devoted to short speeches. The president introduced ex-vice President Bond, who spoke feelingly of his interest in the camp and said he would do all he could for its continued prosperity. Vice-Pres. H. S. Kellogg said when introduced that he could not talk but he could work—remarks were made by Mrs. Wheeler, Mrs. Twing, Mr. Peck, and Hon. Alonzo Hubbard, of Vermont. The afternoon service consisted of an invocation by Mrs. Laura G. Fixen, a duet by Prof. Peck and Miss Hawten, after which J. Clegg Wright was introduced to the audience. The trend of thought clustered around these words, "Faith is the substance of things hoped for." In part he said—"Churches were invented to enslave the human race, and you will never have that liberty men pray for until the religions of the world are dead. Men fight about things they know nothing about, but they never fight about the multiplication table. Truth is the

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. Jekyll 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 admis-

sion. 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.

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