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WHO ARE THE WORLD'S MARTYRS?

H. R. HUNT.

The pages of Ecclesiastical history are filled with the names of those who have died for the principles of faith and prescribed dogma. Their shadowy forms stand out in legend and love as examples of spiritual perfection, the highest moral attainment possible to man, zealous devotees to sacred theological systems, saviors of mankind. We see them fall before the wheels of the crushing temple cars of India, they appear on the panorama as the food for wild beasts in the colosses of the world; they are stoned by the multitudes, sold into slavery, crucified; we find them in the legends of Prometheus, Hecate, and Tammuz. They have gone on crusades in search of Holy Grails, starved as hermits in the fastnesses of the jungles; clothed themselves in hair shirts, and ascended high up into the rocky seclusion of the mountains, far from the temptations of the world. They are affected with religious mania, fanatical followers of superstitious systems, men in whom the light of reason has been extinguished by the dictates of fear-poor, blind, emaciated victims of an all-absorbing credulity in an age of ignorance. The world has called them martyrs.

In the days long before the Latin states on the yellow Tiber had assumed titanic proportions, and spread its giant arms of military power from Assyria to the Atlantic, from Italy to Britannia, the Dorian and Ionian peoples who dwelt on the shores of the Aegean sea had developed a civilization on principles so progressive that never since that time has any race equalled it in the capacity for expansion. When Hellas was the center of the world's culture the golden age of antiquity had been reached. Her greatest thinkers, Pythagoras, Anaxagoras, Socrates, Plato, and Aristotle established systems of philosophy and science which stood as criteria of intellectual achievement for nearly two thousand years of time. But Greece decayed, and the Roman conqueror absorbed the vitality of the Hellenic world scattered it as germinial seeds among the barbarians of Europe, and preserved for after time some relics and accomplishments of this civilization of antiquity.

With the passing of the empire barbarian supremacy descended as a blight upon the institutions of the past; the concepts of paganism, concepts entertained for centuries, the essence of the religious life in Rome and Greece, crumbled, and as distorted work was cast "upon the shore line of the ages."

With the reign of Constantine the Great, the spark that fordecades smouldered in obscurity, the spark from Hebraic sacred system found fuel at last. The flame burst forth, swept the civilized world from Greece to the Atlantic, from the Mediterranean to the British Isles. Jehovah superceded Jupiter and Zeus, the Hindoo Siva became the Satan, the Elesium fields, now the Christian heaven.

Long before this period had these ideals had an inception in the Hebrew mind centuries previous, when Abraham and his little band departeded from the "Ur of the Chaldees," near ancient Nippur, had Babylonian interpretations of the phenomena of nature been effective factors in influencing the theology of the Jews. Into Egypt and from thence into Canaan journeyed these Semitic tribes. They prospered, and down to the Christian fathers transmitted analogous concepts evolved in Babylon, Egypt and India, and preserved in Judah and Israel.

The proposition that the doctrines and forms of the church were incorporated from previous systems of pagan origin has occasioned much

dispute. But modern criticism has tireless laborers in undermining the decided that the account of the dogmatic mediaeval institutions; miraculous conception of Christ and these men were Copernicus, Galileo the claim on the divinity of Mary, and Bruno. were but transcriptions of analogous in the year 1473, on February doctrines in the various nations of 19th, in the quaint little village of antiquity. The son of Osiris Hor- Thorn, in Poland, a little boy, a us of Egyptian mythology, Tam- mere baby boy, was born. That muz, incarnation of Mithras, of little fellow proved an epoch maker, Babylonian origin, Buddha and Nicholas Copernicus, in his long Krishnas of Hindoo conception, with life of patient application, along with his intellect, his eyes and the stars of the firmament was to lay new theology. "Savior of the world," "Immaculate One," "The Quick of eye, powerful in Messiah," "Son of God"—names the ability to concentrate, at twenty-three he was professor of mathematics in the University of Cracow. He attended lectures on his favorite theme at Bologna, and while listening, a that came to him an idea that has revolutionized the world; that the movements of the stars were in accordance with natural law. Copernicus studied and lectured, but the world of ignorance proved not ready. Pope Paul called him to Rome, requested him to desist and to retire into seclusion. A friendly command, but Copernicus knew better than to disobey the papal injunction. Back to his native Thorn he journeyed, an intellectual exile. Here, in the upper story of an old barn the German savant labored alone, unaided, unknown. Slowly Copernicus tested the hypotheses of Thales, Pythagoras and Ptolemy, and in those years of solitary decline finished his work. "The Revolution of the Heavenly Bodies."

Copernicus died in 1543. Giordano Bruno was born in 1548. His first appearance as a historical entity discloses him in the habitments of the Dominicans. Bruno was more precocious than most monks. Restless, a seeker for truth, Bruno excited the enmity of his ecclesiastical contemporaries with his statements, his searching interrogations; and when opposition waxed strong the young enthusiast espoused the hypothesis of Copernicus in opposition to the Ptolemeian theory, with the result that he disrobed himself. Ostracised, Bruno sought freedom among the Protestants in Geneva, but Calvin had never heard of Copernicus. Then the young man journeyed to Lyons, to Paris, and finally to London where Queen Elizabeth allowed him to elucidate his favorite science before the court.

Bruno returned to Paris, but ecclesiastical intolerance banished the savant from the city. He was too progressive; learned churchmen failed to answer his questions. Then the University of Zurich opened its doors, but a call by Venice interrupted the prospects of the scholastic course. The Venetian summons proved to be a ruse. Bruno fell into the power of the inquisition; the officers transported him to Rome and there in the Eternal City, the intellect that had moved the world experienced the agonies of a seven years imprisonment in the castle St. Angelo.

Bribery and threats proved useless. The rack and thumb-screw wrung not from the mouth of Bruno an apology. The indomitable will of the immortal spirit proved immune to the tearing of the flesh. Cruelty only strengthened purpose; back into the faces of the enemy the sufferer hurled grand verbal vengeance; he scorched the instruments of torture and prayed for death. Giordano Bruno burned at the stake on February 7th, 1600. As the lurid flames enraptoed his form he turned from the cross as the emblem of persecution and with the sublime characteristic spirit tried to kiss the fagots as his deliverers.

At the time Bruno burned Galileo was thirty-six years of age. The murdered savior had been his teacher, his scientific criterion. Early in life Galileo developed a great passion for mathematics. As an instructor in the University at Pisa his energetic course of setting

GETS A BLACK EYE.

"Saint" Anthony Comstock Calls Lawyer Miller "a Liar" in open Court, and Miller does him in One Time and Three Motions. Court Officers Refuse to issue Warrant.

Anthony Comstock, head of the Society for the Suppression of Vice, was a witness at a hearing before United States Commissioner Shields, on March 10, says the New York Times. When he emerged from the commissioner's office his left eye was in mourning, his hat badly battered, and there was a red spot on his lower jaw, midway between his ample side whiskers. Mr. Comstock said he had been insulted.

It all came about because Mr. Comstock called Hugh Gorden Miller, of the law firm of Marx & Miller, a liar. Mr. Miller comes from Virginia. He did what he had been taught, in his home state, was the right thing to do. For two hours afterward Mr. Comstock sought to obtain a warrant for Mr. Miller's arrest on charges of assault and contempt of court, but he found no sympathy. Mr. Comstock is much bigger than Mr. Miller.

Mr. Comstock, who is a United States Post Office Inspector with a salary of \$1 per annum, was present at the hearing as a witness against Ernest Richards of 236 West Thirty-fourth street, who was accused of using the mails for improper purpose. Mr. Miller appeared as counsel for the defendant. In arguing for an adjournment he declared that Comstock had made his client the victim of a conspiracy and allowed two other defendants to escape.

"That's a lie," exclaimed Mr. Comstock, interrupting the argument.

An electric shock seemed to run through the frame of the young lawyer. He sprang at Mr. Comstock with the agility of a toroed.

Some of the history that was made in the next two seconds was made more rapidly than it can be recorded. Mr. Miller's right arm shot out and there were three resounding whacks. One caught Mr. Comstock in the eye. The second was stopped by his chin. The third smashed his hat and sent it flying across the room.

Mr. Miller by that time had retired to his corner. He pulled out his handkerchief, but there was a gleam in his eye that made it plain to those in the room that the handkerchief was not meant to be a flag of truce. Marshal Henkel was doing his best to calm the lawyer. Two court attendants stood by to seize Comstock the moment he should try to attack his antagonist, but their services were not needed.

Comstock, after he had flicked the dust from his trousers, turned to Commissioner Shields and demanded that a warrant be issued forthwith for Mr. Miller's arrest. The Commissioner refused to exercise any power he might have under the law to place the lawyer under arrest and referred Comstock to the United States District Attorney, Stimson, who had departed for the day.

Comstock, who was getting angrier every moment, then went over to Assistant United States District Attorney Carmody, who was prosecuting the case in which he had appeared as a witness.

"I want a warrant for the arrest of this man on a charge of assault in court, Mr. Carmody," roared Mr. Comstock.

Mr. Carmody is absent-minded. He was talking to Commissioner Shields and did not seem to notice that Mr. Comstock was there.

Comstock stood directly behind him and shouted his request, but Mr. Carmody did not even turn around.

When Comstock saw that he room. He began to jabber something he could do nothing with Mr. Carmody thing about "the public interests", he ran over to Marshal Henkel, who and "the people's welfare." It was was in another part of the room, heart rending.—Puck.

and told him to take the lawyer into custody without further loss of time. Mr. Henkel refused to do anything without a warrant.

"But you saw what he did to me!" cried Mr. Comstock.

"Yes, and if you should ask me I'd say that you got just what was coming to you," said the marshal.

"No warrant, no arrest."

A new request was made to Commissioner Shields, but to no purpose. The Commissioner told him he would have to make his complaint to the United States district attorney before he could get a warrant.

Comstock turned and left the room. There was a group of reporters in the corridor. Comstock shouted that he had been insulted and assaulted, and could not get justice. One of them who knew Comstock told him that it was not the first time, and said other things so forcibly that Comstock rushed up to Commissioner Shields and asked for the reporter's arrest. His request in this case, too, fell on deaf ears.

Finally Comstock sat down in the Commissioner's office and wrote out a complaint. As he left the room he raised his two hands to the ceiling and said solemnly:

"I will see about this."

He went to the United States district attorney's office. There Mr. Houghton received him, and Mr. Comstock outlined his complaint and told of his desire to place himself under the broad aegis of the United States government. Mr. Houghton replied:

"Let me say, Mr. Comstock, that when you come here in your capacity of a government official, and so far forget yourself as to call an officer of the United States court a liar that very moment you place yourself beyond the pale of the law. Anybody who knows enough to be like a gentleman can have the whole machinery of the federal law set in motion for his protection, but—"

Comstock remained about an hour in Mr. Houghton's office, but he came away without a warrant.

In the meantime Mr. Miller was receiving congratulations in the commissioner's office. Acquaintances came up and wrung his hand while he was waiting to be arrested.

Stearns Edick, secretary of the Federal Union Surety Company, who had witnessed the encounter, but did not know Mr. Miller, introduced himself and offered to give a bond for him in case Comstock should get a warrant. Mr. Edick expressed himself as pleased with Mr. Miller's performance. He sent to his office, where he obtained from the vice-president a blank bond which he was empowered to fill out for any amount up to \$100, 000.—Truthseeker.

Vegetarianism and Leather.

Vegetarians are largely responsible for the increasing price of shoe leather, is the belief of a prominent leather dealer.

"The world's visible supply of hides is every year becoming less in proportion to the increase in population. The hide industry is dependent on the consumption of meat. It is a by-product of the packing industry. People are eating less meat than formerly. The consumption of cereal and vegetable foods is increasing every year, and the price of leather is increasing proportionately."

"There has been an advance in shoe leather along the line, and it would be natural and legitimate for shoe dealers to ask for from 10 to 30 per cent. more for their goods.

Paresis.

Senator Wampum—What! Senator Grabbit insane? Where was he stricken?

Senator Trusty—In the committee room. He began to jabber some- thing he could do nothing with Mr. Carmody thing about "the public interests", he ran over to Marshal Henkel, who and "the people's welfare." It was was in another part of the room, heart rending.—Puck.



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W. H. BACH, Managing Editor.

AN EXPOSE.

We are in receipt of a letter from Buffalo with an account of an alleged materializing seance, by people giving the name of Roberts, at 90 Tracy St.

Mr. R. H. Hoyt, president of the Buffalo Spiritual Temple Society, and his friend, George I. Allen, attended the seance in question, and becoming satisfied that it was not straight, flashed an electric torch in the face of an alleged spirit, and claim they found a confederate. After a struggle the lights were turned on, the money refunded, and the "medium," who, though yelling at the top of her voice was reported to be in a "dead faint," recovered.

We are acquainted with the gentlemen in question and believe they found things exactly as they reported; but not having any paraphernalia to show, there will always be a question as to the expose in the minds of those who are always excusing such things.

We would suggest that the Temple society select twelve of their most trustworthy members, those who understand the conditions necessary to the production of phenomena, and arrange a seance in the Temple. If the "mediums" decline to conform to such reasonable conditions as such Spiritualists would ask, it would appear to be a good case to turn into the hands of the police.

Spiritualists cannot afford to ignore such a circumstance, nor can they afford to move without the greatest caution. Absolute justice to both sides say we, then fight to the last ditch if they do not prove their mediumship. If Spiritualists would do this instead of the indiscriminate condemnation, it would not be long before our ranks would be less inviting to a line of fakirs who want to make an easy living.

COMSTOCK AND PUBLIC MORALS.

In another column we give an account of Anthony Comstock and one of his recent escapades. It seems to us that if the "Society for the Prevention of Vice" wants to accomplish the work they claim to, they had better get a gentleman for president, or else tell Comstock to stay in the background. The action of the court officers in refusing to issue a warrant proves that he has no standing in court, and if such is the case, his days of usefulness are ended.

His methods are known, his abusiveness and arrogance have brought him into conflict with the authorities a number of times, while his failure to disprove charges brought against him in connection with the Lexow Investigating committee, have been against him.

Miller may have been wrong, but he used the only kind of argument such a person can understand. By calling him a liar in open court, when he was a court officer himself, Comstock opened the door to a harsher charge than the lawyer who thrashed him.

Cleanliness is but love transforming the dirt. Dirt is the external manifestation of crudeness and ignorance.

Putting Incurables to Death.

A new question has arisen among philanthropists. Men and women occupying high and responsible positions in church and in medical and educational professions are openly advocating the horrible idea of giving a painless death to those suffering excruciating agonies from incurable disease. A college president is quoted as favoring this mode of aiding in the survival of the fittest.

What sane, sensible and humane man should have the authority or responsibility of deciding when this murder, or suicide, shall be committed? Will the power be abused? Perfectly sane people are sometimes sent to the asylum through hatred or for gain. Nature is always right. Let nature have her course. Nature never gives up.

In bringing a painless death to a suffering mortal it would be encouraging and abetting suicide. The suicide is the greatest and most abject of all cowards. Robert G.

Ingersoll, shortly before his death, advocated and defended suicide of persons suffering with cancer. No doubt a great many moral and physical cowards committed suicide as the result of that suggestion. Already, as the result of the agitation of the proposition of chloro-forming the aged, the infirm and the hopelessly sick many of that class have committed suicide.

Humanity is governed by suggestions. The world is controlled by thought. Auto-suggestion is stronger and more effective than that from outside; still, the greatest benefactor of the human race is he who can inspire men with the most courage. Instead of teaching men that they are weak, useless cowards and should be "Oslerized," teach them to be brave and self-reliant. It is small thing to die. Anybody can die. But to live on and live right requires the highest courage.

If the soul of the suicide has a conscious existence after the death of the body, what horrible remorse, what excruciating agony it must feel, more terrible than any earthly suffering; and then throughout the ceaseless ages of eternity he will be branded as the most abject coward that ever crawled out of the earth.

'Tis then a painful sense comes on, Of something wholly lost and gone; Of something from his being's chain Broke off—never to be linked again.

Death is just as natural and inevitable as birth. The laws of nature are the laws of God. These laws execute themselves with unfailing precision. They are immutable and inexorable. "Whoever will not study and obey the laws of nature her lightnings blast, her consume, her pestilences extinguish, her waters drown."

Whenever any animal, including man, is suffering excruciating agonies, beyond the limit of endurance, nature (or God Almighty) mercifully permits it to die. Death thus becomes a great and beneficial blessing, but it is beyond the province and the jurisdiction of man to determine when the death penalty shall be pronounced.

The instinctive desire to destroy

the weak, the defenseless and the suffering is a relic of barbarism.

It is as old as humanity. It is contrary to the enlightened and benevolent spirit of this age.

It is opposed to the fundamental principles of Christianity. It is in direct antithesis to the teachings of the Master.

The proposition that the old, weak, feeble and suffering

should be Oslerized and exterminated is advocated only by a cold, heartless, soulless, godless

science and scientist.

In order to eradicate the supposedly incurable diseases we must begin at prenatal influence and education, but much can be done by the force of proper suggestion. The mind controls, or should control, the body. Each of us has a sovereign will. By the exercise of the supreme powers of that sovereign will we can crush out and overcome any hereditary taint, tendency or disease. Dr. Osler and his imitators have done great injury by their unwise suggestions to the ignorant, gullible, credulous part of the public.

Something should be done, quickly, to counteract the suicidal mania that murderous suggestions have induced. Whoever kills people, on the scaffold or sick bed, is a murderer. It should be the mission of all benefactors of the race to bring life, not death; to inspire courage and hope, not cowardice and des-

pair; to save and to bless, not to ful of others, lacking in self-confidence and asserts independence in inopportune moments. There is much sickness and wasting of the vital powers. The nature is careful and watchful, always laborious, never achieving anything great.

The second decan is ruled by Jupiter. The nature is kind, humane, with warm sympathies. There is duty shown to family. There is, too, artistic faculty, inclination to form rather than to color. Speculations are fortunate. There is gain by legacy, and success thru marriage.

The third decan is ruled by Mars. The nature is strong and forcible, capable of and desiring command but frank, open and generous. There are many journeys, with success in foreign countries. There will be inheritance and acquisition of property at the close of life. There is an adventurous spirit, inclined to exploits and hazardous feats. The native bears rule with a high hand, and is successful over his enemies.

To all such cases we should apply and teach the sublime and immortal lesson given by Job in the Old Testament. No matter if we have lost all earthly possessions, health and reputation, we still have a soul, mind and spirit, with godlike powers, that will live on and on forevermore.

O. L. HARVEY.

SECOND LESSON IN ASTROLOGY

BY MYRTLE HYDE DARLING.

CANCER.

The first decan is ruled by Venus. The nature is sociable, amiable, generous, kind and attractive, and brings many friends. These are supporters amongst women of position. The social standing is very good. There is success in the artistic world, much fondness for pleasure and personal decoration.

The second decan is ruled by Mercury. There is a strong imaginative intellect, and the person is a clever writer and a lover of travel and learning. He is, however, too loquacious, a tattler. Fault is conferred by use of the pen, but enemies are made by too free use of the tongue.

The third decan is ruled by the Moon. It gives love of romance, travelling, adventure, mystical subjects. There is public recognition and a certain popularity, honorable or otherwise according to the position of the moon at birth. It gives many sea voyages, constant changes in life, patronage of women and acquisition of property.

LEO.

The first decan is ruled by Saturn. The nature is strong and forcible, difficult to control. There is plenty of poverty and trouble in life, with several county superintendents, not domestic infidelity, loss of children, one was able to spell correctly the

a lack of sympathy in the nature, used. Try them on your friends, and the character is austere and Auxiliary, Tennessee, beef-steak, somewhat spoiled by false pride. Self-imposition and self-deception proceed, supersede, precede, picnick-

mar the life. The native is distrust-

cotash and desiccated.

VIRGO.

The first decan is ruled by the Sun. The nature is patient, suffers affliction, privation, restraint, imprisonment. The life is long. There is a disposition to the study of analytical and mechanical science both theoretical and practical. The mind is secretive and the life retired.

The second decan is artistic and literary, loves philosophy and belles-lettres. The disposition is kind, genial, vivacious, full of pleasant discussions, bright dialogue. There is fortune in acquiring property, and the pursuits are artistic. There will be long voyages. There is familiarity with the stage and artistic world. There is, too, a falling off in family fortunes, and domestic disputes.

The third decan is ruled by Mercury. The mind is quick and alert, apt in sciences and dexterous arts, inclined to literature. The individual is loquacious and restless. There is great versatility in accomplishment and much business. Position and honor are gained by the personal merit and property is acquired. There is a tendency to study medicine and hygiene. The person is particular in matters of diet and clothing. There will be many changes of residence.

Can You Spell?

Of fifty school teachers, including several county superintendents, not fifty school teachers, including several county superintendents, not

Be uppermost in our hearts, For we reap in the fields of those Who bravely have played their parts.

Let all our work be for freedom Of soul and mind and sex. Help the weak and sinful and care less

Help the burdened and sore perplexed.

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Grow the Spiritual Life.

There is nothing going to be added to the individual life by some God-Power in the misty future. All the life you will ever have throughout all the eternities of time is involved in your being now. Expansion by yourself of that life, by more and more conscious realization of its divine harmonies, is all that is needed. The same living force, that one may waste in careless impulses and reckless, thoughtless, idle, and inharmonious conduct, when intelligently directed in harmonious channels of industrious endeavor becomes the blessed life, whose peace surpasseth understanding. Thus the ensmalling or expansion of your life depends upon your own efforts. The former is the death-in-life, out of which the latter can alone lead you to the goal of conscious immortality.

Recollect, that when you are unclothed of the physical body, your life will still be the character that you have grown, while manifesting in the flesh body.

You cannot have a spiritual life until you have unfolded it, any more than the rose bush can have a rose without growing it. If you have cultivated nothing but the crude and discordant root of being, your habitat will still be the earth, just the same as when you inhabited the flesh body. If you do not like that dark realm of disease, disaster and death, you alone must outgrow it, and until you outgrow it by refining and spiritualizing your thoughts, desires and actions, you will have to live in it, whether it be in the flesh or in the spirit.

To many, after the death of the physical body, to those who have lived only in passions and appetites, the grave is then to the consciousness as the prison cell to the prisoner. The undeveloped spirit is imprisoned in his own ignorance, and his coming into the light will depend upon the progress he makes while yet held in the dark. His imperfect spirit is held to the body as a seed is buried in the soil—for purposes of growth. Beware of the penitentiary of your own spirit! The World's Advance Thot.

Now.

Let gratitude ever and always Be uppermost in our hearts, For we reap in the fields of those Who bravely have played their parts.

Let all our work be for freedom Of soul and mind and sex. Help the weak and sinful and care less

Help the burdened and sore perplexed.

METAPHYSICAL.

Conducted by EVIE P. BACH.

THE LOOM OF TIME.

Man's life is laid in the loom of time
To a pattern he does not see,
While the weaver works and the
shuttles fly

Till the dawn of eternity,
Some shuttles are filled with silver
threads.

And some with threads of gold;
While often but the darker hue
Is all that they may hold.

But the weaver watches with skillful eye

Each shuttle fly to and fro,
And sees the pattern so deftly
wrought,

As the loom moves sure and slow.
God surely plans the pattern

Each thread, the dark and fair,
Is chosen by his master skill

And placed in the web with care.
He only knows its beauty,

And guides the shuttle which holds
The threads so unattractive

As well as the threads of gold.
Not till each loom is silenced

And the shuttles cease to fly,
Shall God unroll the pattern

And explain the reason why
The dark threads were so needful

In the weaver's skillful hand,
As the threads of gold and silver

For the pattern which He planned.
—Selected.

LIVING ONE'S LIFE.

This phrase is often an apology for a phase of human nature worse than eccentricity. I mean egotism and not egoism. Egotism is egoism carried to excess. When one is actually living his own life, he is often quite unconscious of the existence of others. In fact, he lives so as to force them to keep out of his way at their peril. He assumes that his rights are yours and mine and so takes advantage of them. He becomes a despot, making his fortune your misfortune, his success your failure.

This is the popular idea of living one's life. To do so most people think they must at once become indifferent to and thoughtless of the rights and needs of their fellowmen. Such kind of life is, of course, to be condemned and deplored. For egotism is a perversion of the principle of individualism and individuality. Whatever else individualism does for one it should always strike the bull's eye of general good. To individualize yourself is not to become a tyrant but a citizen. It is to find, know and keep your place and make it concentric with that of all; so that each one of the billion people of the world might as a consequence feel the full measure of life, liberty and happiness. It is not for such a one to moralize by saying "if he did not do so and so some one would;" or "it is part of human experience to suffer," and "let each tub stand on its own bottom." When each one is living his own life, he will morally feel obligated to maintain the equilibrium between himself and society. This cannot be done unless he lives universally.

The trouble is between the ego and its altar, that is between egotism and altruism. And egotism is the personal, selfish life, while altruism is the impersonal, unselfish life. If the question should be asked, should not each one go thru his own experiences, the answer is, yes. But personal experience is not the only or final test of the life, however much it may illustrate a life.

Living one's life, altho a necessity, good or bad as to results, must not be confused with freedom. One has to choose the life which is best, however hard or impossible at the time such choice may seem. There is only this fatality about any choice of action, the soul chooses what is relatively agreeable, even tho the choice and its results are absolutely bad. The reason for this is, the soul attains to divinity, first, by a knowledge of evil and good; and second by experiencing the knowledge of the one to be equal to the knowledge of the other. The latter course, strange to say, is not the first but the last choice, and usually is induced by battering down the bulwarks of desire. Were this not so, experience would be impossible, because the soul would be born per-

fect.

Since, therefore, each one must live his own life before he realizes what life is, it is reasonable and natural to expect the soul to pass thru the ordeal. And it is this ordeal which upsets the equilibrium between cause and effect in order to establish it. The balance is at last established between life and death which makes at first for longevity and afterwards for immortality. The painful or destructive life precedes the constructive and blissful one. The soul goes down before it goes up, it is debased, as the Buddhist teaches, before it is exalted, and altho each step of evolution or devolution is one upward, the eclipse comes to the soul before it shines forever in the pure, ineffable light. First the natural and afterwards the spiritual, said Paul.

This must be said in conclusion that whatever justification there may be in the constitution of the universe for living one's life, upon the tragedy of it is, that evil in itself, like a false coin, contains only the semblance and superscription of the genuine. The path, tho it leads up thru hell and purgatory, as Dante showed in his Divine Comedy, hard and long as the way is, ends in paradise, which is the extreme end of it. We can be thankful for that, and as Tennyson wrote, be glad:

"That not one life will be destroyed
Or cast as rubbish to the void,
When God has made the pile complete."

—Occult Science.

THE POTENTIALITY OF THOT.

"As a man thinketh in his heart, so is he." This is what the Bible tells us. In other words, we are what we think we are. So much is being said just now about right thinking. This is the keynote to the New Thot movement that is interesting so many.

It is reasonable enough. Our character and life are made up of our past thots. Isn't that so? to achieve certain aims for the welfare Then, if we learn to control our thots and direct them into just the channels we would have them flow, principles—being allured by temptation—cannot we make our lives what we would have them?

It is worth trying. But it is lost. A good bank-account may be much harder to do than one would suppose. Just see if it isn't. Just for this lost spirituality; but the try to control your thots for one day—nay, one hour—and see if you quite so satisfactory. That, however, we can do it. I cannot. But I am ever, is their own affair.

But if Spiritualism means anything, it means law. The law of to think some lofty, spiritual that which controls by right, I mean on any subject you will justice and purity. Manmade law to think on. If it is some work in based on these principles never fail hand see if you can think of that to give satisfaction—whether they work to the exclusion of all other appertain to a society, a community subjects. I can't. If I am reading or a nation. International law proof I'm thinking of the next running in the same channel secures article I'm going to write, and while peace in the world.

I'm writing that article I may let a dozen other ideas or plans come into my mind. This controlling of that concentration. If we concentrate all of our energies on a piece of work, we know that we can do that work a hundred times better than we can with scattered energies.

Now when we are able to control our thots we can concentrate whenever we please and on whatever we please.

—Magazine of Mysteries.

Make the world a little better as you go; And be thou of the kind of seeds you sow;

Try to make some pathway bright As you strive to do the right, Making the world a little better as you go.

Make the world a little better as you go; You may help to smooth some fellow-creature's woe;

You can make some burden light As you try with all your might To make the world a little better as you go.

Make the world a little better as you go; As you meet your brother going to and fro,

You may lend a helping hand, Lift the fallen! help them stand! Making the world a little better as you go.

—Annie Aldrich. \$100.—Judge.

WHAT IS SPIRITUALISM?

ARTHUR F. MILTON.

March 31st—the anniversary of Modern Spiritualism—echoes a thought that ever brings back the question: What is Spiritualism?

Whether a science, a philosophy or a religion, is all one. Every answer is the same: Man is immortal. What that implies to the individual is a whole book with no rear cover to intimate a finis.

When the first ray of light from the immortal shores dawned upon this planet is lost in oblivion. Tradition speaks in vague terms of a spiritual existence. Records show that inspiration was as much a part of man as breathing. If not suited to our modern conception, it, at least, whispered consolation to the intuitive or spiritual-minded of humanity, and offered a welcome cue to many philosophers throughout the ages, up to this very hour—that of today, of course, being an improvement on all the past and better suited to the times.

Philosophy has kept pace with science and in many instances have met each other in pleasing harmony. Though still wide apart in many of their paroxysms, they are destined to meet at some future day without fail. Even religion is not behind to judge by the progress in the church—at least, in the minds of some of its ministry—even if a little parabolic in its course. But the minister with the greatest acumen and least orthodoxy wins the day in popularity. And that is the straw which shows how the wind blows in religious affairs.

It may not be so-called Spiritualism which is preached, but it is of the same inspiration—the same "spirit poured out" upon human kind. The preacher who is not a medium (tho, denied thru fear or modesty) lacks in power of concentration—is without influence to animate his flock. And every preacher who has any kind of spirituality in his composition is a medium—whether he like it or not. Kings and rulers generally used to be mediums—therefore still claim divine rights—but as their spirituality deteriorated, their powers waned. They sunk to the level of ordinary qualities, and their original force is

mortality. Many popular men today are mediums—selected to our past thots. Isn't that so? achieve certain aims for the welfare of humanity. Many, however, miss their calling by deviation from the New Thot movement that is interesting so many.

It is reasonable enough. Our character and life are made up of our past thots. Isn't that so?

Then, if we learn to control our thots and direct them into just the channels we would have them flow, principles—being allured by temptation—cannot we make our lives what we would have them?

It is worth trying. But it is lost. A good bank-account may be much harder to do than one would suppose. Just see if it isn't. Just for this lost spirituality; but the try to control your thots for one day—nay, one hour—and see if you quite so satisfactory. That, however, we can do it. I cannot. But I am ever, is their own affair.

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I'm writing that article I may let a dozen other ideas or plans come into my mind. This controlling of that concentration. If we concentrate all of our energies on a piece of work, we know that we can do that work a hundred times better than we can with scattered energies.

Now when we are able to control our thots we can concentrate whenever we please and on whatever we please.

—Long Life Legitimate.

Every man is, I think, entitled to his century, and every woman to a century and a little more, for women live longer than men. Every child should be brought up

impressed with the obligation of living to a hundred, and should be taught how to avoid the irregularities that tend to frustrate that laudable ambition.

Metchnikoff says our inmost convictions assure us that the present duration of life is too short and expresses his opinion that a science of the prolongation of life can be built up. Even now life is frequently prolonged to one hundred years, for the centenarian is not the rara avis he was at one time supposed to be.

—Sir J. Crichton Browne.

—Medical Methods.

Young Doctor—It would be all right to charge him \$50 if my diagnosis had been correct, but it wasn't.

Old Doctor—Ah, then charge him

—\$100.—Judge.

D. A. V. & P. R. R.

(Central Standard Time.)

One hour slower than Eastern Time.

ARTHUR F. MILTON.

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OUR ANNIVERSARY.

By Hudson Tuttle, Editor-at-Large for the N. S. A.

Modern Spiritualism has entered the second half of its century, and as a great force is asserting its claims to the world as never before. While scientists are just beginning to awaken to a consciousness that it has a meaning and its facts are worth their consideration, its supporters have formulated a philosophy and a religion of life, and we are uniting in an association to present its claims as the fundamental Science of Spirit.

All great movements, preserve their landmarks, and achievements of progress have their milestones, and victories their monuments. The memory of great deeds, and of heroic triumphs are preserved in memory by special days consecrated by succeeding generations. Modern Spiritualism cannot honestly be said to have had its advent with the Rochester rappings. As remarkable manifestations came years before among the Shakers, and from time to time there was recurrence, yet the idea of a continuous and intelligent method of communication did not develop until the Hydesville phenomena awakened a wide-spread attention. Ghosts came like shadows, but no one questioned them and the silence was proverbial. It was on the 31st of March the happy thought of receiving answers by a code of sounds, proved that there was an intelligent force back of the manifestations.

At this time it may be of interest to revive the memory of the facts connected with the choice of this day as an anniversary. In justice to the memory of the noble veteran, James Lawrence, of Cleveland, Ohio, the details should be preserved as important to the history of the movement. I well remember the occasion when he came to me, saying that he had a communication from the spirit world, recommending the day be observed and requesting my opinion, and as to the best method of bringing the subject before the Spiritualists.

There could be but one opinion and it was strange that the suggestion had not been made before. Mr. Lawrence had already passed the term of years allotted to man. He was a conspicuous figure in the assemblies of his native city. Widely and honorably connected, with wealth which gave him opportunity and leisure, the most bigoted opposer dared not charge him with knowing imposture. He had constructed a dial after the design of that employed by Professor Hare in his early investigations, and by its means received communications through his own mediumistic power.

When in 1871, Dr. Peebles and the writer joined in the labor of bringing out the first "Year-Book of Spiritualism," with the purpose of presenting as far as possible, the status of the Cause for the year, we requested Mr. Lawrence to give the facts, that they might be duly recorded. In reply he wrote as follows:

"The suggestion for a public celebration of the advent of Modern Spiritualism through the rappings at Hydesville, emanated from myself. The particulars, in brief, are these. On the 12th day of November I was using the dial known as Hare's dial. I received a communication of which I had no previous thought, consequently it could not be deemed a design of my own, and hence must be recognized as an emanation from those who are freed from earth's encumbrance."

"At the National Convention the following year, by the advice of my spirit friends and my own convictions, I brought it before the delegates as a resolution, which was accepted, not as mine, but under angel guidance, as coming from the higher realm, to keep alive the gratitude of those who accept and comprehend the glorious boon—the assurance of immortality—furnished by Spiritualism. To that God whose ways are inscrutable, and beyond the ken of mortal minds, would I express my gratitude for being the humble instrument, thru angel promptings, to impart the thought that millions now extinct and millions yet unborn, may hail with gratitude unbound, the opportunity to celebrate an event more joyous in its character than mortal eyes ever witnessed."

The following is a part of the

Philosophy Is the Great Cure-all BOOKS AND PAMPHLETS

By United States Senator T. C. PLATT of New York

PHILosophy is the cure-all for EVERY evil life has. When discontented with any situation, PHILOSOPHIZE. Think it over; be judicial with yourself.

You can't have any too close communion with yourself at any time. When you are able to talk to yourself freely and to analyze things YOU ARE A TRUE PHILOSOPHER. Contentment and happiness will then be yours. I'm a philosopher.

The newspapers stink a public man. Some of the things they print are true; many never should be published. How are you going to face it, since you can't successfully reply? PHILOSOPHIZE. You hold public office; and your motives are impugned, although you may have tried to be honest with every interest. My advice is not to talk back, but to philosophize.

We are too prone to believe ill of any one or of any enterprise if a suspicion is set afloat. That is something WE HAVE GOT TO CORRECT in our nature as Americans. I don't believe in shielding wrong, but at the same time too much slander is now afloat in regard to many legitimate enterprises to be good for the whole country.

I BELIEVE IN BEING CAREFUL BEFORE I FORM A JUDGMENT, AND THAT JUDGMENT IS NOT GOING TO BE FORMED ON GOSSIP.

communication received by Mr. Lawrence through the dial.

"Some acknowledgment should be made for this most glorious change, the advent of which has never been celebrated as a matter of public rejoicing by the assembled Spiritualists throughout the land. Shall all the minor circumstances of earth-life have their days of commemoration, and this glorious, new, and holy dispensation be neglected? It is time some such tribute should be paid to those who have presented to the world a means of emancipation from error, such as will meet the requirements of all—a day of universal jubilee, to be observed through all coming time."

The resolution was enthusiastically received by the National Convention, then a promising organization, composed of delegates from more than twenty states, and the day was observed by all local societies.

The day should be consecrated to our departed friends, always near us, they at times seem to come especially near. We can "Clasp hands across the leas" with them, and renew our vows, to become worthy of the sublime destiny of immortal beings.

Spiritualism has a brilliant roll of veterans who fought the good fight, and now encourage us from the shining shore. To many of us the long day of this life is nearing its close. The low Sun, is robbing in the clouds of this life's horizon. There is a great army, fresh, eager and strong. At all our gatherings the two worlds will meet and blend. The consciousness of the sacred presence of the arisen ones, not only consecrates the day, but inspires us with the desire to consecrate our lives to the high purposes of spiritual righteousness.

The significance of this spiritual knowledge forcefully inspires us. Not only are we to bring the spirit world to us, but we are to elevate our desires and actions to its high plane. We are not to ask our spirit friends to have charity for our failings, we are to command their loving care by conduct we know will meet their approval.

It should be a day without a cloud or a shadow, and they who have suffered greatest loss by the departure of loved ones, should feel they have greatest gains, for only a little time have they gone before, and become our heavenly treasures.

Fortunate are those who are able to meet in assemblies, and clasp hands with friends in mutual interchange of sympathy. Yet being deprived this pleasure, we should not feel alone, for in the most secluded retreat, we may be surrounded by angel friends, and become conscious of the presence of these unseen visitors.

The Symbol of the Fish.

The fish, ancient Semitic symbol of reproduction and later that of baptism, was chosen by the early Christians as a sign because the letters of the Greek word for fish correspond with the initials of the Latin sentence which, translated, reads, "Jesus Christ, Son (of) God, Savior." Rude sketches of this sign may be seen in the catacombs which in the days of persecution, were literally finger posts to those threading the passage.—The Chautauquan for March.

Every leaf is a world in itself, containing a host of infinitesimal living intelligences.

THE SUNFLOWER.

BOOKS AND PAMPHLETS

—BY—

Moses and Mattie E. Hull.

The Real Issue.
By Moses Hull. (Only a few left and not to be reprinted.) A command of two pamphlets, "The Irrational Cause," and "You and Your Life," with important additional matter, making a book of 160 pages. This book contains statistics, facts and documents on the subjects 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 Historical argument for Spiritualism in this book than of any other. Moses Hull never wrote. It contains stories of arguments which cannot be gainsaid. Price, post-paid, \$1.00.

All About Devil;

An Inquiry as to whether Modern Spiritualism and other Great Reforms came from His Satanic Majesty and His Devilish Powers in the Kingdom of Darkness. By Moses Hull. 60 pages. Price, 15 cents.

Spiritual Songster.

By Moses E. Hull. Fifty-eight of Mrs. Hull's sweet 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 Ideal of Heaven and Hell. By Moses Hull. This pamphlet besides giving the Spiritual and Interpretations of many things in the Bible never before published, contains a history of the Devil and his helpers in Spiritualism. Price, 10 cents.

The Spiritual Aids and How We

Attend Them; or, A Few Words on how to reach that altitude where the spirit is supreme and all things are subject to it. With portrait. By Moses Hull. Just the work to teach you how to attend to your spiritual faculties and how to educate your spiritual faculties. Second edition just published. Price, bound in cloth, 35 cents; in paper covers, 25 cents.

Swept Away.

A sermon by Moses Hull on some of the sins of our makers, in which the "Refuge of Lies" is swept away as reasons for sinful legislation has been "Swept Away." This pamphlet is a great help to every one interested in the condition of our country and how to improve it. 36 pages. Only a few left and not to be reprinted. Price, 10 cents.

Our Bible; Who Wrote It? When—

Where—How? Is It Infallible? A Voice from the Higher Criticism. The latest of Moses Hull's pamphlets, 12 pages. In which this book furnishes a more definite inside knowledge of the Bible and its contents, how and when it was written, and the authorship of the various books. It is a fine little book in the line of Liberal Literature. It also gives a brief history of the Canon, and of other Bibles and religions.

Even the Devil's Bibles are given with their knowledge of them—their origin and contents. Price, post-paid, \$1.00. A small edition has been printed on paper, which will be sent post-paid for 75 cents. Price, cloth covers, 25 cents. paper 10 cents.

The Christians of the Past and Present;

A Comparison of the Christian Work of Mediumship with the Work of the Devil.

With portrait of F. J. Gould, Secretary of the National Liberal Party, Cincinnati, O. Portraits and brief auto-biographies of the disputants.

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GOTTLIEB, HIS LIFE; OR LOVE TRIUMPHANT.

BY S. P. PUTNAM.

Who can explain this? The deep heart of nature was at work in union with his undaunted spirit. The secret riches of the universe began to beam forth at the touch of his loving hand. Beneath all personal deity there was a mystic law in whose supremacy he reigned. Even in the horrors of hell it could gleam with regnant holiness. No prayers brought it; no vague aspirations. It was the result of hard work. Gottlieb obeyed the law of his being with heart-felt energy and so the beauty came. Potent influences flowed from the most barren space. Darkness kindled to golden fruitage; stern silence throbbed with exquisite music, and a world of harmony unrolled out of the bosom of chaos. To the living impulse within, the everlasting goodness answered with multiplying graces. Gottlieb's home became a paradise; its possibility was in his own nature, and as he was true to that the joy and wonder went forth. Would it have been better if he had crushed his nature and joined the glorious company of the redeemed in the heavenly sphere? Let us see.

One day he happened to go beyond the utmost verge of his spreading paradise, and found a miserable outcast devil. It was the first he had seen since leaving Pandemonium. He had almost forgotten there were any. Hitherto he had lived solitary with the eternal life and its manifestations in inferior forms. He was glad now to meet with one who, however different his experience, was born with the same divine possibilities. The poor devil was in a hard case; he had been driven to the wall in the perpetual conflict of the demons. Once he had been somewhat powerful, but in some grand crisis, had made a blunder, and his enemies triumphed over him. They gave him no quarter when they got him down; he was a drudge. In despair, he had withdrawn from the horrible, crushing multitude into utter loneliness. He cursed his being. Gottlieb found him almost withering into nothingness. He brought him to his home and made him comfortable. He told him to do as he had a mind to and have what he wanted. The devil did not understand this at first—that one could be so generous and demand no pay for it. It was a complete overturning of all his previous conceptions; it was contrary to what he had been learning for ages. It must be confessed that he fearfully abused the good nature of Gottlieb for awhile; but Gottlieb was full of good nature—so free from selfish impulse that he entirely got the better of the devil's ugliness. The hard rock of selfishness can be dissolved only by the alembic of pure love. Selfishness cannot grow out of itself as love does; it must increase thru perpetual antagonism. One cannot be selfish a great while in the presence of love, for selfishness has no inward force; and if it had no outward hate to feed upon it must die. So the poor devil gave way and began to live out of himself and thus came into sympathy with universal being; and once in full harmony with that imperial joy, what can turn the spirit back? When the streams of the eternal begin to flow in the channels of one's own volition no power in the universe can shut them off. There began therefore, to be a free society of goodness. Gottlieb and his companion labored together and mutually increased each other's wisdom and capacity. It happened that they came across another stray devil, and he formed a third in their glorious company. Afterwards others came, and their paradise became a far-shining lustre. In the course of ages millions of spirits had enrolled themselves under the banners of love; and where once only a gloomy cave appeared, a splendid city shone, by hundreds of people, for which hundreds of miles in width and breadth, with golden towers and Michigan palaces, streets, fountains and gardens; and round about it were raddiant hills, forests, rivers, seas, glowing in strong and tender beauty. It was a world of happiness. The universal soul glowed in the clear or in the vicinity of the Lake Shore and Southern Ry is compiling its 1906 list of summer boarding places. Places that are desirable for vacation purposes will be listed in this book and without cost to you. If you have such a place located along the Lake Shore & Michigan

Centralized Bodies, Bonds and Powers, Standards of Faith, Union and Action, Religion of Antiquity Versus Phenomena of the Present Age.

There are many Spiritualists yet clinging to the rudiments of old theology who claim that we must have statements of faith as basis of union and action. Any creeded statement or declaration of principles, however brief, will not work well in Spiritualism, because there is no common standard of what we believe, and never will be. Some believe much that they do not know, and never will know. Some believe what others deny; things not true.

When a person knows a thing it ceases to be a matter of faith. Any known truth or established fact or comprehended statement is not of creedal nature, because creeds pertain to the unknown. If a proposition or statement is predicted on faith and assumption this is presumptive evidence, it is not true. What we know is of more importance than what we believe, and it requires many volumes to express what we know. Every attempt to set up a standard of faith or basis of union is a failure.

We have often observed in the Spiritualist papers accounts of local organizations, in the name of Spiritualism, with creedal statements, declarations of principles, rules and regulations as basis and bonds of union and action, calling their bodies "churches." And they are churches, sectarian bodies, doing what such bodies have done, contrary to the principles of Modern Spiritualism.

All Spiritualists, individually and severally, are free to have and hold their own ideas, faith, sentiments and principles, and express them in their own way. But any centralized body, authority, association, society or church that sets forth creedal statements or declaration of principles as bonds of union and action for the guidance and government of a body of people, is out of order. Such bodies, bonds and powers are usurpers, interlopers, invaders on the domain of Spiritualism.

It has solidity and presents something tangible and practical as a foundation, to be proven by its phenomena, its demonstrated facts and by the experience of each person. It is moving on by all right under the control of wise spirit guides and teachers.

Spiritualists always have been at loggerheads over statements of their principles because they contained expressions about a god. That is all right, for it is an imposition on Spiritualism which has no use for any god nor its equivalent or substitute.

We perceive no valid reason why we should hang on to old religious faith, fables, habits and customs. The consequence of religious beliefs has been terrible. Millions of human beings have been sacrificed upon the altar of ignorant, idiotic belief. Without the devil, hell and damnation of the Christian system to scare people into its belief, into the church, it would have passed into oblivion long ago.

We approve all reasonable opposition to evil deeds, bad habits wrong doing by moral restraint by argument and appeal by higher incentives, by moral suasion and instruction by aspiration for better things and higher life. In true religion all are free to think and act for themselves. None are made right or good or prevented from doing wrong by fear or compulsion. No body of mortals have the right to dictate, limit, control, interdict or exercise authority.

Some folks hold firmly to the Bible, for they say it contains morals and proves Spiritualism. We do not need it for that; we have proofs in our facts, demonstrations and experiences. If you want morals as we find them in abundance, much better expressed, understood, in the philosophy and religion of Spiritualism, which stands before the world without a Bible to sustain it, no creed to protect it, and gives us knowledge in place of faith, myth, theory; whereas, old religious systems have only the sanction of a musty, confused, questionable antiquity founded upon mythical philosophy and fabulous history.

We cannot know the truth of ancient lore, the alleged phenomena of antiquity—we can learn and know facts that occur now, of which there are millions of living witnesses. We want the truth direct from the spirit world now. The doubtful revelations of past ages are too dis-

tant for the satisfaction of our wants and fail to bring back our departed direct payment of such fee within friends or locate them, leaving the meaning of this section. IN TRO EXCURSIONS ALLOWED.

It shall not be lawful for any person on the Lord's Day to run, conduct or convey by any mode of conveyance any excursion on which passengers are conveyed for hire, and having for its principal or only object the carriage on that day of such passengers for amusement or pleasure, and passengers so conveyed shall not be deemed to be travellers within the meaning of this act.

It shall not be lawful for any person on the Lord's Day to open to the public any park or pleasure ground or other place maintained for gain, to which an admission fee is charged, for any service or privilege.

NO SHOOTING.

It shall not be lawful for any person on that day to shoot at any target, mark or other object, or to use any gun, rifle or other engine for that purpose.

Violation of the act for each offense is punishable by a fine of not less than \$1 and not more than \$40 and costs.

A. H. NICHOLAS.

BIGOTS AT WORK IN CANADA.

New Dominion Lord's Day Bill Sets Strict Limits to What May be Done on Sunday.

Ottawa, March 12.—The long expected Sabbath legislation is down. Mr. Fitzpatrick's bill prohibits the sale, or offering for sale, of anything, or the following of one's everyday occupation on Sunday.

Works of necessity or mercy are exempted, as, for example, necessary or customary work in connection with divine worship; selling drugs and medicines; work of physicians for the relief of sickness and suffering; receiving, transmitting, or delivering telegraph or telephone messages; conveying travelers and his Majesty's mails; maintaining fire or doing urgent repairs in cases of emergency, or other work of a like incidental character, essential to any manufacturing process which otherwise could not be carried on during the other six days of the week; continuance to their destination of railway trains in transit when the Lord's Day begins, which are loaded exclusively either with live stock destined for immediate shipment at any ocean port, or with perishable goods, or with both; the carriage to the next divisional point on any railway, or to the next regular port of call of any vessel, of any freight which is in transit by such railway or vessel when the Lord's Day begins.

NOT FOR PROFIT.

The following provisions are of interest:—It shall not be lawful for any person on that day to engage in any game or contest for gain, or for any prize or reward, or to be present thereat, or to provide, engage in, or be present at any performance at which any fee is charged, directly or indirectly, either for admission to such performance or for any service or privilege thereof.

When any performance at which an admission fee or any other fee is charged is provided in any building or place to which persons are conveyed for hire by the proprietors or managers of such performance, or by any one acting as their agents, or under their control, the charge for such

is to be liable for each offense to a fine of not more than \$100 and not less than \$20, in addition to any other penalty prescribed by law for the same offense.

Every corporation which causes its employees to violate the act is rendered liable to a penalty not exceeding \$250 for the first offense, and for each subsequent offense to a penalty not exceeding \$500.

PREMIUM BOOKS? YES.

We still have a few. They are well bound, most of them have gilt tops, and they are something everyone wants to read. They are yours for 25 cents each, one or all of them, when the order is sent with a year's subscription to THE SUNFLOWER.

HEROES AND HERO WORSHIP. A series of lectures by Carlyle on this interesting topic, given in the inimitable style of the author, and it makes an interesting book; one that is calculated to throw light upon the myths of the present and past. No verbiage is necessary regarding any of Carlyle's works.

ROMANCE OF TWO WORLDS by Marie Corelli. One of the most interesting romances ever written and as it deals in a practical manner with many abstruse points in occultism, it becomes more than a story to the student of such.

SARTOR RESARTUS. This is Thomas Carlyle's greatest work on the Philosophy of Life. If you have not read it you have missed a treat that you now have an opportunity of enjoying for a very modest sum.

UNCLE SAM SPECIALTIES.

Uncle Sam Self-Filling Fountain Pen. 14¢ 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, \$2.50.

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

ALL THREE POSTPAID \$1.50. AGENTS WANTED.

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

MEMORIES.

As gossamer threads in a bridal veil, This delicate texture so finely wrought, —

Are the memories of the days and years, Which love's tender heart hath brought.

In the twilight I hear their echo, When just at the close of day, Mine heart is weary with striving And faint would I linger their way.

From out the lavender flower's fragrant petals, They speak of a fair, sweet face, Which was to me in its setting rare, As a shrine for every grace.

The gems have come, have gone again, Bringing each one both joy and pain; Yet sweetest of all that come to me Those wove with love's glad memory.

Calling me—an echo back doth go Into that past with its music sweet, Its harmony, love and joy so complete, Those years of the long ago.

That time of the long, long ago, When each year as it hastened away Dropped richest pearls from memory's jewels, Which I string together each day. —Isabel G. Patton.

Summer Boarding Places Wanted

N. H. EDDY,
ASTROLOGER,
And Character Reader,

56 Whitney Place, Buffalo, N. Y.

Life Readings by mail, \$1.00 and upwards. Trial readings, 25 cents and 2 two-cent stamps. Send time, place, and if possible hour of birth.

These readings are of great benefit to business men, and to parents in dealing with their children. Many mistakes are avoided by having a horoscope of a child, showing its natural tendencies.

CIRCULARS, WITH FULL EXPLANATION OF DIFFERENT PRICE, OR DETAIL READINGS SENT FREE UPON APPLICATION.

The Wonder Wheel. An Astrological Game. Anyone can give a few moments to reading after a few short practice. An instructive and amusing device for occupying hours to many of your friends. You ask them the date of birth, and in a few minutes you tell them all about themselves. Price, with book for instructions, \$1.00. Postage, 10 cents.

Tabula Magus. A pocket chart that tells you the best hours of the day for reading your horoscope. You should try to collect money when the money plan rules. Look for pleasure when Venus rules. Avoid anything likely to be unpleasant when Mars rules. Price, complete work, \$1.00; abridged work, 50 cents.

Astrology in a Nut Shell. A book of 150 pages, filled to overflowing with plain, logical, instructional matter in Astrology. Tells how to read your own horoscope, and how to tell the favorable times in each year. 27 pages questions and answers. Price, postpaid, \$1.50.

LIGHT FROM EVERYWHERE



EAST

NORTH

WEST

SOUTH

This department is conducted to enable Spiritualists and Physical Workers to keep in touch with each other and with the world. Send us notices of your engagements and any reports of your meetings. Officers, speakers, and speakers' reports of your meetings, and what speakers you have, your elections, reports of unusual events, and any other news that you think would be of interest to our readers.

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

Make items short and to the point. We will adjust them to the space we have. The postage on a postal card would look well in this column.

Always sign your full name and address to every communication, especially for publication, but as a guarantee of good faith: "correspondent" or "subscribers" gives us no clue to the author. The printed article can be signed, but the name of the author will be omitted.

Manuscripts will not be returned unless the writer sends a stamped envelope. We will retain them for thirty days and then destroy. Obtain copies of poems as we do not return them if we can not use them.

Suggestions for the improvement of the paper are invited.

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

Max Hoffman is filling an engagement at the Spiritualist Temple, Galveston, Texas. He will be there during the anniversary exercises.

D. B. Jimerson writes: I am now located at 193 King William street, Hamilton, Canada, holding seances and giving satisfaction to skeptics, Still the good work goes on.

A subscriber writes: I like THE SUNFLOWER because it presents Spiritualism in its right light and it thereby lets the world know what it is. This is more important than the exposition of fraud unless it is made manifest as an objection under the guise of Spiritualism. There can be no fraud in Spiritualism, for any demonstration predetermined to counterfeit its phenomena is not Spiritualism and should be so considered in the exposition—as a thing outside of it and encroaching on our rights or domain. No church paper would ever discuss the actions of a pretended preacher as frauds in Christianity, and as though its cause were fraudulent. Then why should we commit that blunder and expose ourselves to the public in a way that can only be injurious to ourselves?

Mrs. J. Sowerby, secretary of the Physic Circle of Grand Rapids, Michigan, writes: Our society meets every Wednesday afternoon. We are having a good attendance, very interesting meetings and we are prospering. We recently had the pleasure of having Mrs. Amanda Coffman our talented home medium with us. It is said, "A prophet is not without honor save in his own country." It is not so in her case. Mrs. Coffman is a good, honest worker and is appreciated in her home city. She leaves us, to do missionary work in Wisconsin during March and April. We congratulate the state officers in securing her services.

Mrs. W. T. Place writes from Washington, D. C.: The Spiritualist Temple League began its second year of existence the first Wednesday in March by the election of the following officers to serve the society and advance the cause of truth in this vicinity for the ensuing year: President, Mrs. W. M. Farrow, vice-president, Wm. T. Place; secretary, Mrs. Wm. T. Place; treasurer, Robert F. Potts; trustees, Harry Lee, J. W. Nigh, and Mrs. Anna M. Zoller Lees. Trustees holding over, Robert Heinkel, Aaron Thatcher, Edward E. Evans. The report of the treasurer made the remarkable showing of all bills paid, and an increase of two hundred per cent on deposit to the credit of the building fund. This society was organized for the purpose of raising a fund to build a Spiritual Temple, consecrated to love and truth, in the National Capitol city. Last October it was considered advisable to engage in the work of promoting the cause by holding public meetings, expounding the philosophy and demonstrating the phenomena of Spiritualistic truth, and endeavoring to elicit a wider interest in the work among free and fair-minded people. Our society holds no fellowship with fakirs, frauds or fortune-tellers, but fearlessly and unspuriously rebukes and denounces all such characters. Temple talks and tests are synonymous with truth, and such attract sincere, intelligent investigators, thus gaining strength and support of those who stand for moral integrity and purity in all the upright walks of life, here and hereafter.

R. T. Hendricks writes from Greensboro, N. C.: Kindly allow me space in your paper to announce to the many readers that at last the beautiful light of truth has opened up the way for us here in the Gate City of North Carolina to organize a society under the name of the Greensboro Society of Psychic Research. All things come to them that labor and wait. I have longed for an organization of this kind for a long time but could find no way to bring it about. But almost suddenly the way was opened up for me to come in contact with a number of different investigators of Spiritualism and Psychic Science, and the organization of the above named society is the result. We hope to have one of the strongest societies to be found anywhere, after we get into full working order. Our aim is ever onward and upward on life's progressive road.

Mrs. Elizabeth Craig writes: Your's is the first paper I have written to since I have made up my mind to work for Spiritualism, and I do so in order that Mr. Hubert of Buffalo may see his prophecy has come true, when he heard me the first time in conference meeting at dear old Lily Dale. He said in less than four years I would be on the platform, as one doing most effectual work for the Cause, and described my father's brother who was deaf and dumb, standing by me. I lectured for the First Spiritual Society and Sunday night had lectured several times for the Bible Spiritual Society to help them out, but I have joined the First. Now if you wish me to, I will write you from here and see if I can get you subscribers. Now that I have decided I shall put forth all the power I did in New Thought, and more, for New Thought was my profession, I never made a religion of it. Spiritualism has been and is my religion, therefore, my best efforts will be put forth for the good and advancement of the Cause."

Vegetarianism and Fruitarianism.

The difficulties experienced in adopting fruit and vegetable diet are much less than is commonly supposed and many who have done so will not endorse the remarks in SUNFLOWER of December 16th. Vegetarianism no more means living on nuts and nut-butter than it means living on ground wheat exclusively. A good way to begin is to knock all flesh-meat off the bill of fare, keeping eggs, milk, butter, cheese, as such products do not involve killing animals. Use brown (whole wheat) bread, and look to the cooking of the vegetables, that they are boiled in only enough water to prevent burning, none of the juice being thrown away. This is called "conservative" cookery in England, but I believe it is usual in America.

Personally I do not find that immense quantities of food are needed. I am always better satisfied when I do not eat meat. A lunch of stewed steak leaves me ravenous by the middle of the afternoon. On a wheatcake I can last comfortably for several hours. A great deal depends on the stomach becoming accustomed to be filled regularly, but if the quantity be gradually diminished it will be found that the food is more thoroughly assimilated and therefore more nutrient is derived from a smaller supply. Cheese is an excellent substitute for meat, but should be well worked with butter, not swallowed in lumps. Careful chewing is, in fact, an essential in all right living.

I know that one can be a vegetarian and yet live very well, and cheaply too. In America no doubt cheaper than in England, as you have so many things that we rarely get here. Green corn and squash—fine! Then "mother's pumpkin pies!" Then the fruit—and the vegetable—the catabwa grapes and the bananas—why every American ought to be a vegetarian if only out of gratitude for the bounty of Providence.

J. B. SHIPLEY,
London, England.

The Chugs.

Mrs. Chugwater—Josiah, I want to do something to encourage the hens to lay. Oughtn't we take a poultry journal of some kind?

Mr. Chugwater—Oh, yes; subscribe for one if you want to. But I can tell you right now the hens will never look at it.—Chicago Tribune.

I am the universal whole—all that is and all that is not.

LAKE HELEN, FLORIDA.

The days have passed so rapidly that with the numerous duties of your scribe it has been impossible for her to chronicle the arrival and departure of many who have come and gone. The cottages are all full and more rooms could have been rented for light housekeeping. Hotel Cassadaga has been well patronized most of the season.

The Spencer House has done fairly well, as has the Lloyd and Sherman dining room, but owing to the mild winter north, people have come later and will go home earlier, but there has been more campers upon the grounds than ever before in the history of the camp.

The season is waning a little now but there are many upon the grounds who will remain long after the closing of the camp session, so beautiful and healthful is this little city among the pines.

There was a few days cessation in J. Clegg Wright's class work on account of a very severe indisposition but he has now returned to his work, better in health, and with a renewed spiritual vigor that is claiming the attention of many intelligent people and causing them to regret that the season closes so soon. His lectures upon the platform have been appreciated by many who were, from force of circumstances in attending to their duties, debarred from attending his class.

Prof. Peck has been at the head of all the entertainments and they have in every instance been a success; he is a favorite with the young and old and all readily respond to his call for help. The last entertainment was a minstrel show in which several couples became dark brunettes and took part in a cake walk. The winners of the cake were Mr. Theodore Ryan and Mrs. Earth Spaulding Ryan of Norwich, Conn., who have, since their sojourn at Lake Helen, entered into a life partnership, with the best wishes of their many friends. The next prize was won by Mr. and Mrs. Frank Johnson of this place, and the third set of prizes for the pair who appeared the most ridiculous was won by Prof. Peck and Mrs. Bartholemew—and some fine acting was done, but all of Prof. Peck's work in other ways has not detracted from his platform work. His lectures have been of a high order, and each deserve special mention but your scribe is afraid of editorial scissoring. Mr. Peck has been seconded in all his ways by his charming niece Miss Grace Hawten of St. Louis, Mo., who has worked and sung herself into the hearts of the friends at Southern Cassadaga.

Mrs. Laura G. Fixen, who four years ago made her maiden speech upon Spiritualism here from the subject "Ye shall have power" has since visited the other countries and won laurels, has delivered two lectures from our platform that were listened to with great interest by large audiences. The greatest message ever given to the world—the tiny rap, was of special interest as it compared Spiritualism to other religions and showed its supremacy over others in bringing out the selfhood of immortal souls, and their responsibility instead of expecting to be "saved by the blood of a savior." Both lectures were replete with progressive ideas.

Mrs. Carrie Firth Curren of Toledo, Ohio, is again at our camp and has favored us with two lectures. One subject, "Soul unfoldment" and the other "When the mists have cleared away," both were full of helpful thoughts and showed how evanescent are all thots of reform and growth that do not have their source in the soul. Mrs. Curren has been president and is now treasurer of the Ohio State Association and an active worker for State and National Association. She will visit Tampa on her return North and minister to the society for a time.

Mrs. M. E. Clark of Syracuse, and Mrs. Stumpf of Brooklyn, N. Y., both ordained ministers of the State Association have spoken very acceptably from the platform. Mrs. Clark has been filling an engagement in Canada and will return there this spring. Both of them are test mediums and are called excellent in private and in public.

Mrs. Spaulding of Norwich, Conn. gave a Sunday morning lecture upon the subject, "The true spirit of Liberalism in Religion." It was a fine lecture and well received by the hearers, and her guides gave consol-

ing thoughts and brought her hearers to the knowledge that the so-called writer a message or description which is valued very much, a history in a few words of a friend of dead are around us.

Never in the history of the camp has there been more talent than is represented this year, and the conferences have been symposiums which have brought out thoughts that were sermons in themselves. Hon. Alonso Hubbard, Pres. of the Queen City Camp, Vt., has been one of the many to interest his hearers upon the various themes chosen and the conference of the 19th will be long remembered.

The memorial service for Mrs. Eva Carrigue who had been one of the officers of the Woman's Association was full of touching memories. The platform was beautifully decorated, and was occupied by the lady officers and the singers and her empty chair draped in white and decorated with roses and jasmine was a reminder of the form who had occupied it, and we fully believe she was there and listened to the kind words spoken by her many friends.

Judge James Underhill was also spoken most tenderly of. He had been so much to the camp in many ways that it was very hard to think we would not see him in the form again, and Mrs. Arthur Underhill, tho' not of our belief, had tried to help us all she could; we congratulate her that pain can no more reach her and that peace and knowledge are hers.

Mrs. Mary McIntyre of Massachusetts, was also remembered most gratefully and Mrs. Sarah Ranney of Columbus, Ohio, who made such a fight for life and then went home to die or rather to change into the real life, was also remembered. Others who had passed on before were spoken of with kindly feelings and sweet songs were sung until it seemed that all might truly sing

"O, I hear in the sacred silence
The tread of angelic feet,
I feel white hands on my forehead
In a benediction sweet."

We left the place with tear-dimmed eyes, but happy hearts—God's words are never far apart.

Pres. G. N. Hillgoss and wife tendered a reception to Mr. and Mrs. W. E. Edwards of St. Paul, Minn. They are old friends of Mrs. Hillgoss and everything was done to make it a very delightful evening. Dainty refreshments were served. Prof. Peck was "Toast Master" and many brilliant responses were given all were invited and there was a large crowd. Altho' the Minnesota friends were not here very long, they were so kind and agreeable that all felt they were bidding good bye to friends of long standing.

The three Miss Hendricks have been very helpful in every way to the camp and Miss May Hendrick has followed the Sunday afternoon speeches with messages which have comforted many hearts. There is the promise of mediumship that will do much toward opening the closed doors of aching hearts and bring joy in darkness. She has given the

world a message or description which is valued very much, a history in a few words of a friend of long ago which would apply to no other.

Only one more week of camp and one more letter from your scribe.

CARRIE E. S. TWIN.

Wedding at Galveston.

The Spiritualist Temple was the scene Wednesday evening at four o'clock of a pretty wedding which united Mr. Edward Trostman and Miss. Bessie Adele Wern in the holy bonds of matrimony. The ceremony was performed by Mr. Ring.

The altar was verdant with palms tastefully arranged. The wedding march was played by Prof. Blood and Prof. Tiedemann, and during the ceremony Miss. M. Dobyns sang "Call me thine own."

The bride was attended by her cousin Miss. M. Rosenberg, and the groom was attended by Mr. Charles Wern, a brother of the bride. The auditorium was well filled with the friends of the couple, and at the conclusion of the ceremony they came forward and offered their congratulations.

Mr. and Mrs. Trostman left on the Southern Pacific train the same evening for San Antonio where the honeymoon will be spent, after which they will make this city their home. Both are well known here and very popular.

The shepherd's crook does not make the crooked sheep.

Clothes do not make the man, though they often mark his mind.

The flowers of triumph are watered by tears.



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

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"Mr. Farmer—Dear Sir: I wish to thank you for the treatment you gave me. Dr. R. P. Fellows, and am satisfied that he does all and more than any other doctor in the world. I had a complicated disease, as each organ of my body was diseased and its function deranged, and I suffered intensely. I applied to Dr. Fellows. I have improved like mad since his treatment, in taking his SYSTEM CURATIVE. I am now in full health. I honestly and earnestly recommend any and all who are suffering from any disease to give him a fair trial and feel assured that the results will satisfy you. Etc. A. E. E."

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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 installation 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.

WHO ARE THE WORLD'S MARTYRS?

(Continued from Page 1.)

the scientific world a right resulted in him one day finding himself minus a position. So much for rectifying ancient ideas! But the University of Padua opened its doors. From classroom to auditorium proved a period of but short duration; the young Pisan instructor had become the learned man of Padua under this regimen of affairs the brain of Galileo invented the proportional compasses, the thermometer, and lastly, the astronomical telescope, an improvement on the supposed magical "speculum."

Scanning with that primitive instrument the dome of night Galileo revealed a realm unknown. Far, far off, swimming in the ethers of space he saw new suns, new worlds, new systems; the hitherto scintillating points were revolving planets moving with mathematical regularity, through the reaches of infinitude; and farther off were other worlds before unseen, and farther away shone others, and still others were points fading away into invisibility.

Galileo talked of his discoveries. He viewed the heavens, calculated, and talked again; but the world was not yet prepared. The priests and ignorant populace saw only the repetition of the heresies of Bruno and Copernicus. Opposition waxed warm, for Galileo worked on. Adversity always strengthens the man of integrity.

By two succeeding popes compelled to recant—for he still persisted after the first promise to desist—on the second and final occasion upon bended knee before the tribunal of the Holy See, Galileo swore upon the cross and Holy Bible "to curse and detest the error and heresy of the movement of the earth." Back to his village home in Arcetri, broken in heart and health, blind, ostracized, Galileo, now a man of seventy seasons journeyed. After a short period spent in poverty and obscurity his work was to end, a savior whom posterity has honored.

Thus have these champions of reason been persecuted. Ostracism, torture, death has been theirs, because mankind failed to grasp the principles they advocated. With the thought of the stern Calvin there is associated a mental image of the dying Servetus, with Florence's vision of the tortured Savonarola, the moral Zealot of the time. And there are others—many others—who suffered because of non-conformity with the religious system of the day.

We have briefly outlined the history of the development and earlier life of the religious system which has been accepted by all the divisions of the European branch of the Aryan race—the Christian religion. True history is neither a panegyrist nor an iconoclast; it simply states events as they have occurred without bias or blame. It leaves the student to draw his own conclusions and weigh in the balance of justice the deeds of the progenitors of the race. We are told of the events of the Middle Ages. History does not call them the Dark Ages. We have found the prevalence of religious persecution and fanaticism not wholly due to the rise of Christianity, but that the depravity of the citizens of Rome during the period of decline, the influx of barbarism, the depreciation of philosophical thought, peace, Only those of like temperament and like development should eat together.

There must be unity, there must be a blending of the lives, they must move together as so many surrounding and overwhelming evil.

These early Christians were sincere; they beheld the pagan civilizations of antiquity as the handiwork of the God of Evil. From this viewpoint there is little with which to censure these early fathers for their self-tortures, seclusions, mind, who understand the value of persecutions, for they entertained food taken in the silence, they the idea that the deprivation and disfigurement of the flesh, and the suppression of all learning were only means by which the race could be saved, and the anger of the ubiquitous Father appeared. This age was the age of religious martyrs, the age when men went down to awful deaths that their fellow humans might be saved from the torments of eternal Hell.

With much truth a certain author declared that of all things useless to posterity martyrs are the most bread alone, but by every word of useless." Those whose fanatical God?

propensities led them to deeds of self-deprivation, those who, in ignorance, attempted by self-torture and horrible suicide to enhance the spiritual virtue of mankind, the seekers of divine approbation gained through maltreatment of the physical anatomy, have handed no heritage to after time, and only served as clogs in the cog-wheels of progress.

"The conflict of the ages has been the conflict between the religious and the tendency of civilization. The saviors of the world, one and all have suffered at the bloody hands of religion." The true martyrs are considered to be the men whose temerity in opposing the fallacies of creed and dogma have endured ostracism, torture, and even death at the hands of bigot and ignoramus. Europe during the Dark Ages was a huge diseased anatomy, religious opinions the bacteria of infection, and the persecuted savants the white corpuscles of the intellectual blood whose minds endeavored to stay the current of infection, and establish the normal attitude of a receptivity to progress.

Religious martyrs are worse than useless. They are the incarnations of the spirit of the institutions established by ignorance, perpetuated by fear; the true martyrs of the world, the true saviors of mankind, the men of beneficent greatness are the persecuted savants of all ages, whose watchword has been Truth, whose motto "Right for the sake of right and humanity." These men have rendered the stake and the gibbet more sacred than the altar, the word ostracized a title of honor,

Free Thinker the insignia of noble greatness, and Investigation and tolerance the emblems of progress eternal.

HOW SHALL I EAT?

As I have stated in a previous article it is not so much a question of what shall I eat? As it is how shall I eat in order to derive the most good from my food? It is a well known fact that unless the mind and heart are established in harmony there is little good gained by the food taken for nature's forces can only work to man's good when harmony reigns.

Not only is the system affected by the inharmonious working of the mind and heart, but the food also is affected and that which at one time, under favorable conditions would be appetizing and healthful, at another time would be rejected by the system.

If food is necessary to life here on earth, then there must be a deeper purpose in eating than merely gratifying the animal desires, or the satisfying of an abnormal appetite.

The man who builds an abiding place merely for the purpose of protection from the wild elements, or wild beast, cares little of the material used, the dug-out would be as acceptable as brick or stone.

A man who builds a structure for comfort and improvement, for beauty and strength, as well as for usefulness is more in choice of materials selected. So the purpose of eating which is the material taken into the system to build with, may build for man, a dug-out or a crystal palace. It all depends upon his method of use and reception.

Passivity is the law of receiving. Positiveness the law of execution. Passivity produces harmony; harmony health; health, happiness; happiness power; power, service; service satisfaction; satisfaction, peace. Only those of like temperament and like development should eat together.

There must be unity, there must be a blending of the lives, they must move together as so many surrounding and overwhelming evil.

Those who enjoy their food best with laughter and song, should eat with those of like temperament.

Those who are of a meditative mind, who understand the value of the idea that the deprivation and disfigurement of the flesh, and the suppression of all learning were only means by which the race could be saved, and the anger of the ubiquitous Father appeared. This age was the age of religious martyrs, the age when men went down to awful deaths that their fellow humans might be saved from the torments of eternal Hell.

A spirit of thankfulness will give greater results, than this. Thanksgiving is one of the great steps in the progress of the life, for know it was established in 1491, and its maintenance is one of the provisions of the charter under which the Somervilles held the barony of Carnwath.

MOTHER VIRTUZIA.

THE SUNFLOWER.

WILL J. ERWOOD,

and his recent work.

The writer has just returned from a seven weeks trip thru Indiana where he has been working under the auspices of the Indiana Spiritualist Association. It is my wish to thus acknowledge the many kindnesses received at the hands of the citizens of that favored state and to say that never have I been more cordially received anywhere.

In all sixteen or seventeen cities where visited, and the work was constant and arduous, but because of the many pleasant features was filled with pleasure; the State Association has been well officiated since its inception and is doing a splendid work for the cause and bids fair to become one of the active leaders in the spiritual movement. During the forty-six days spent in the field the writer took part in sixty-one meetings, delivering fifty-five lectures himself.

Among the towns visited were, Rochester, Peru, Muncie, Anderson, Elwood, Sheridan, Evansville, Chandler, Bonville, Seymour, Martinsville, Indianapolis, Wabash, South Bend and other points—some of the towns being visited twice enroute. At each one of these places much interest was manifest, in Anderson and Evansville the Spiritualists are the possessors of beautiful temples, practically free of indebtedness, in fact the Anderson temple has long since been unencumbered and the Evansville church is so nearly so the amount is but a mere bagatelle.

In most of the towns visited there are good societies. In Bonville a new society was organized, and at Muncie and Seymour a mass meeting was held, both of which were a splendid success. At the mass meetings at Muncie, Brother Will V. Nieuw and Lizzie Harlow, also Mrs. Anna Thordesen were present and did most excellent work. Brother Nieuw is profoundly logical in his propositions and earnestness shows all over his face and manner. Miss Harlow is one of our stars and succeeded in cementing more closely, the feelings of affection she had aroused in the hearts of the Indiana people toward herself. They look forward to her coming with much pleasant anticipation. Mrs. Thordesen also has won a warm place in the hearts of the people there.

At Seymour mass meetings, Mrs. Thordesen and the writer did the entire work. The Seymour people were most kind toward both workers and President Schram and Secretary Mong were loyally received by the Spiritualists and unbelievers alike. At Indianapolis, the Progressive society is doing good work—Brother Allen, the president being the right man in the right place.

At Martinsville, Spiritualism was comparatively new to many, but good meetings resulted. At this point Mrs. Thordesen was the test medium. Here lives Bro. J. F. Carney, one time a Universalist minister of power and prominence in Muncie. Brother Carney became too large for even that liberal society and is now openly advocating Spiritualism. By the way, societies and camps needing a good, forceful, eloquent and logical speaker would do well to urge Mr. Carney to attend their meetings. His address is Martinsville, Ind. He will deliver good goods, well seasoned with ripe experience and unfoldment.

A number of calls came to the writer from other points in the state but it was impossible in the space of time allotted to the work on this trip to visit them all; to these one and all, I beg to say that you will not be overlooked when next the call to Indiana is answered, and this will be soon. At Rochester there is a society meeting in a church or hall which has never been used for any other purpose than spiritual meetings.

Space forbids mentioning in detail all the places visited and the good people met. I look back upon the trip as a bright spot in my experience and my thanks go out to those who made it bright by their kindness.

Antient Foot Race.

The oldest annual foot race in the country, that for the "red hose" at Carnwath, Scotland, was run recently. It was established in 1491, and its maintenance is one of the provisions of the charter under which the Somervilles held the barony of Carnwath.

MOTHER VIRTUZIA.

Japanese Spiritualism.

The original religion of the Japanese was Shintoism, from "Shin" deity, and "to," the way, meaning "the path of the gods." O Kaku-Yoshisaburo writes thus in his new work: "The Japanese Spirit: It is not easy to imagine the spirit of the deceased to be something different and distant from our actual living self. The departed, although invisible, are thought to be leading their ethereal life in the same world in much the same state as that to which they have been accustomed, to while on earth. . . . We have ancestral shrines where we speak with our departed over the altar. . . . True, we say and think we believe in death, but all the while this thought-to-be death is nothing else than a new life in this present-world of ours, led in a supernatural way. (Rather, spiritual way, we should say.) The essential self of the departed is ever present, though not always visible."

This is straightforward spiritualism, and, in confirmation of the same, Vice-Admiral Togo, when addressing the soldiers in Tokio, turned his eyes heavenward and addressed the dead—the so-called dead—soldiers thanking them for their loyalty to their country's flag. His address to these ascended Japanese spirits was beautiful and thrilling inspiring. Message of Life, New Zealand.

Many things may keep you from the other triumphs of life, but only selfishness can keep you from the victory of love.

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