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

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PSYCHISM.

Form Building--Materialization. Or Astral Mediumship-- How to Develop.

To elucidate this subject comprehensively it is first necessary to know something of love or the law of life.

The self-analyst will, in his basic probing, realize that he has to deal with three primary or fundamental principles--sensation, volition and emotion (impulse.)

These are the principles or forces that lend him consciousness, will-power and affection or sympathy.

In the animal and in man animalistically or negatively applied they simply manifest as physical desires, locomotion and fear or anger. But with reason or love they may be controlled and held in subjection--thus giving spirit a chance to operate on them for a positive effect.

Spirit and matter constitute the two personal entities from which individual life is evolved--suns and planets included in the latter. But spirit being the positive, rules matter, the negative entity.

Spirit is thus God, and to become one with this, man must learn to rule himself--i. e. spirit must predominate over matter--his selfhood must generate sufficient spiritual force to become positive to his animal nature, which animal nature exists in his spirit body as well as on the physical, and leaves him the same man at death that he was prior to it. Therefore the necessity of reaching this positive state before transition if he wishes to be content as an immortal being. In fact, if he wants to enjoy spiritual consciousness, a free will and the love or sympathy of other spirits.

Now, reason and love are inherent in spirit, and are the attributes which incite to thought and action. Thought and action, with the will as the motive-power, may be exercised negatively or positively. The former when applied for physical enjoyments exclusively; the latter when applied to study and doing for others--the first leading to sensuality and selfishness, the other to intellectuality and benevolence.

The creative-principle in man constitutes a harmonious vibration of three aforementioned--three in one. Such is animal love, but negative, this too, is acted upon by spirit, and when controlled or outgrown by the subjection of sense and self, becomes spiritual love, and is positive.

As spiritual love it vibrates in harmony with spirit, and is sensed as happiness comparative to its surplus of spiritual over material impetus in its composition or force--just as intellectuality becomes intuition or inspiration comparative to its control over physical desire or the superiority of spiritual over material consciousness.

But all this does not relieve the flesh of its living needs--only become secondary instead of controlling.

Now, as spiritual love, the creative force does not cease its creative energy or constructing, only that it becomes empowered to create or build spiritual bodies in place of material. As a positive force and still connected to a physical body, of course, these creations are neither spiritual nor material, consequently they have no staying qualities. They are merely astral forms, but under proper conditions these astral forms may be utilized by spirits to manifest themselves to mortals. Hence, materialization, so-called.

But materialization is not all. Many do not quite reach the positive state in the unfoldment of their creative-force--are held back by unconquered passions--but may become physical mediums of some sort. While others may become positive enough for the creating of astral bodies, but still governed by

animal sense or self--the creative-force being independent towards spirit, and may be considered as a fourth principle in humanity. But in its original state it embraces all in one--the life-force of existence, God or Nature--but becomes differentiated through its connection with matter.

All children of true and pure love conditions could become mediums, if they were not educated wrongly and thereby led into worldliness, carnality and selfishness--either of which stunts the spiritual growth of the creative-force. That the world farther advance in psychism is due to the aforesaid.

Mediumship has been termed a "spiritual gift." While it is a pleasing term to consider, it is not a gift, but a qualification. It cannot be given; it must be developed from within. The spirit must overrule the body--either as a whole or in special efforts to attain desired results.

Inspiration, for example, may be attained by temperance or not permitting the physical appetites to rule. Clairvoyance by charity or overruling unkindly emotions, prejudices and feelings of resentment. The one is overcoming animal sensation by spiritual sensation; the other is overcoming animal emotion by spiritual emotion; and when either becomes positive (spiritualized,) the qualification is perfected--a gift from ourselves.

Psychometry is an effect of the two aforementioned in concert. That is called cause-reading, because the spirit being the cause, it does the thinking or sensing for the body, the outer man.

But the acne of mediamic development is astral mediumistic, as somebody had it about two thousand years ago, who could appear to his friends while the doors were barred, or present himself on the water during a storm, and allay the fear of his friends in a boat, and thereby enabled them to become tranquillized enough to reach the shore in safety. That somebody possessed that gift may be inferred from the fact that it was recorded. From nothing comes nothing. But it is also recorded as fact among our Hindoo neighbors. And we have evidences of the near approach among our mediums for etherealization.

Now, that both materialized and etherealized spirits should often resemble the medium, is easily accounted for. Such immortals must use the medium's astral for their manifestation; and as the spirit is not always himself strong or positive enough to impress his or her whole identity on this borrowed astral, it must not be blamed on the medium but on the spirit. And grabbing the medium's astral is naturally a shock to its owner and will bring the medium nolens volens out of the trance into the arms of the grabber. Such exposures only expose the ignorance of people who are not yet ready to study or accept the science of psychism.

Although in its highest developed astral mediumship will be no more subjected to such trials; for when all the animal forces, together with the creative-force, have been neutralized for a spiritual effect, the medium will not need go into trance nor into a cabinet. He or she will be able to enjoy the seance with the circle, and in the light. But such mediumship should begin ere age robs the gifted one of physical vitality.

ARTHUR F. MILTON.

TRANSITION.

MRS. HANNAH A. LIGHT

Passed to spirit life March 20th, 1906 from her home, 15 State St., Utica, N. Y., after an illness of three months. Age 71 years. She was an ardent Spiritualist and a well known medium. Her husband preceded her into the higher realms 18 years ago.

MATTIE RECTOR.

THE PROGRESSIVE LYCEUM.

By Hudson Tuttle, Editor-at-Large of the
National Spiritualist Association.

The National Association has recognized the importance of the Progressive Lyceum, the heavenborn Sunday School whose purpose is to instruct in the highest morality, and encourages the noble self-devotion, fraternity and unselfishness which should be the object of religious training. It appointed and maintains a Superintendent of this work, John W. Ring, who is enthusiastic in his efforts to extend the movement. There have been many Lyceums organized, and wherever proper effort has been made, these have been successfully maintained, and of great importance to all interested.

In England the Lyceum has been from the first, independent of the society, and all the local organizations are bound together in a union. Hence it presents a strong front and is the vital force of the spiritual movement.

In this country, the Lyceum with few exceptions, has been an annex to the society. It has been like the Church Sunday School, and its claims made secondary, where they have met with any consideration. Spiritualists have not appeared to appreciate the necessity of providing their children with a place of meeting where they would not be taught the dogmas from which they have escaped. The Lyceum is not for a sect, but takes all nature, and the wisdom of all writers for its textbook. Its efforts are to free the soul from bondage to belief, and make the child mature in the strength of knowledge, self-poised, self-reliant; and as men or women able to meet the affairs of life.

Its aim is to stir up the mind and make it think for itself. In this it is the reverse of the old plan of cramming with other people's thoughts, and thereby stifling the mind, and making the most educated the most dwarfed. For this work it requires more than ordinary teachers who simply prompt when the memory of the pupils fail. The success of the Lyceum depends largely on the ability of the teachers; on their earnestness and devotion, and it may be observed, that the teachers are thereby benefitted even more than the members of the classes.

All are pupils; all are teachers. The inquiry is repeatedly made: "How shall we organize a Lyceum? Where can we obtain a person to instruct it?"

While the services of one acquainted with the working of the Lyceum is desirable, it is by no means essential. When the attendance of an instructor cannot be had, by the aid of the "Lyceum Guide" no difficulty will be experienced. The author, Emma Rood Tuttle, impressed with the needs of the organization by long experience in conducting a Lyceum, condensed in this work that which had been found by practical application to be most valuable. There are a few appropriate songs, and these she wrote.

A like want of appropriate music was met by securing for the volume the work of the composer and singer, James G. Clark. The designs and color scheme for badges and banners were contributed by Prof. St. Johns, one of the most talented of American artists. Original matter was contributed by Dr. Peebles, J. O. Barrett, Agustav Cooper of Bristol, Annie Herbert, author of "When the Mists Have Rolled Away," and many others. Her purpose was to have in one book every instruction for organizing and maintaining a Lyceum.

In a society the interest awakened in its members is in ratio to the contributions they personally make, fruitage of his spiritual inspiration. A meeting is a good meeting to had he not given to the world those engaged in the discussions, "Nature's Divine Revelations."

if only by way of briefest expression. this one institution would place his name with the foremost benefactors of the race.

SERIES OF LETTERS FROM SPIRITLAND.

Written automatically thru the hand of his wife
by Judge Ransom M. Payne.

Before I left the physical form I saw the labyrinth of animalism, that which governs the lower propensities in humanity, and read as from the leaves of an open book, and understood that there was not my home to be. I also saw within the labyrinth of soul growth the unfolding of the spiritual, its higher attributes with a realizing sense of security in the protection of my guides.

Now, as a disembodied spirit, I wish it understood that I am the same personality, clothed with garments as natural to me as those I wore in earth life, I find nothing supernatural. People are not transformed into angels or demons after the death of the physical body, they are themselves. The spiritual body or form is as natural as the physical one was to me. "As we have borne the image of the earthly, we shall also bear the image of the heavenly." A counterpart of the earthly.

Some pass directly to wisdom spheres while others are compelled by natural law to outgrow the evils practiced on the earth plane, and who by a cultivation of the higher attributes finally pass to spheres above. ALL must outgrow some condition or emotion which attended them in passing out, which will, in a measure, affect the spirit when coming into the aura or atmosphere of home and friends.

This evinces the fact of their identity to mortals, and the mind or spirit is not injured thereby. Spirit is the essence of life. Every faculty of being is quickened and intensified thru the change called death. The worn-out physical body is the chrysalis from which the spirit or ego has taken flight. The old is cast away for a new and more fitting apparel.

You speak of your body as something you possess, or that belongs to you. It is simply the machine propelled by you to carry on your mission on the physical plane. The ever-abiding law, or oversoul, call it intelligence, if you will, is not forgetful of its own.

There is no human so low or base but has a spark of infinite goodness which will eventually overcome the evil. There can be no retrogression; every entity born to the earthly plane is in the scale of ascendancy, each struggling for the mastery. Every defeat but inspires energy to try again. This is apparent in the lower forms of animal life, and the result is the "survival of the fittest." The defeated learn from experience to exercise patience and perseverance, and press on in the line of progress.

R. M. PAYNE.

Magic Keys.

It a rude voice screamed little Tom: "Open the door for me!"

"Yes," was the answer from within,

"If you'll bring the proper key."

"If you please, mama," said little

Tom,

Putting down his pride;

At mention of the gentle words

The door flew open wide.

Hearts, like doors, are often locked;

"Thank you," and "If you please,"

Spoken with a pleasant smile,

Are the magic keys.

MARY F. BUTTS.

To lift oneself into a clear place of independence should be the foremost thought and effort of every young person, of both sexes, for girls have no more right to be useless burdens than boys.

Life is but the germ of death, and death the development of a higher life.—Sidney Smith.

When some men send a dollar to heaven they want the earth for a rebate.



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W. H. BACH, Managing Editor.

ANNIVERSARY.

This year marks the fifty-eighth milestone in the Modern Advent of Spiritualism. It shows a season of progress that is marked in the annals of religions.

Every system that has ever come to the world has had its ups and downs. All have been accused of all kinds of freak ideas and actions, and their motives have been impugned. The early Christians were driven to the catacombs of Rome, where they were currently reported to indulge in such Bacchanalian revels as would put a "Seely dinner" in the shade.

Early Methodism was accused, according to the orthodox Christianity of the day, it was many years before the followers of Wesley were accepted in full standing with the rest of the Christian churches.

Mormonism was and is now accused of all the crimes in the catalogue, as well as the Decalogue. Murder, outrage, polygamy, forgery of documents, lying—all have been laid at their door, and who shall say that it had more justice than had the same charges made against the regular Christian denomination. If there are 152 different kinds of Christianity in the U. S. today, which one is right?

Spiritualism came to the world when the world was ripe for it. Neither old nor new ideas have been accepted until the religious and material concepts of the people had developed to a point where they were in accord with the new institution of the day.

The spirit world had not developed a condition where they could give the world their manifestation until it was ready for it. They can not give today any more than the world is ready for. They can not give any higher inspiration than the world is in a position to receive.

The Modern Advent of Spiritualism is one we should commemorate with full force, and as the years go by, try more and more to hold its standard up to the highest point. So let us go on to a new year, with renewed vigor and hope for greater achievements than have been in the past year.

CURED BY KISSING A HOLY RELIC.

Rev. George Aziz, the pastor of the Syrian Church, stated to a News reporter today: "Some five weeks ago I received a holy relic, a small piece of the frontal bone from the forehead of St. John Maron, an archbishop of Syria, who died 1400 years ago, which was sent to me from Rome by Rev. Vicar General Lewis of the Archbishop of Syria. Since the relic was received the following 11 residents of Buffalo have been miraculously cured of different diseases by kissing this relic, having faith in its power."

The names of those cured are given by him as follows: Libby Y. Devell, John Camben, Margaret Stanton, Mrs. P. Coleman, Mrs. Weiss, Norma Nicholson, Edward Glavin, John Collins, Mrs. Ellen Walsh, Fannie Walsh, Mary M. Webb.

The above from the columns of the Buffalo News indicates that even in this country as well as in Lourdes Pittsburg where he will speak for

the people may be cured by kissing a "holy relic."

There is no use in attempting a denial of these cures. They are too well attested to admit that, but the question that arises is, what does the curing? Is it faith on the part of the invalid? Hardly, as some are cured who have no faith. Is it some curative power in the relic? We are hardly prepared to accept that. It does not stand to reason that the bone from the arm of "Saint Ann" could now have any potency, but still it is claimed that miraculous cures have been made by merely looking at it, or handing it, or kissing it.

Humanity is a curious combination. It is constructed so that it can conform itself to any condition, and can work itself up to any degree of superstition. Even those who deny they have any such theories, hesitate before beginning a new venture on Friday, or crossing the path of a black cat, or allowing a person with whom they are walking to pass on the opposite side of a post from them. They would not make a present of a sharp instrument, and we know of a case where a supposedly intelligent gentleman who wished to present a lady with a pin, insisted on selling it to her for one cent in order to take off the curse of giving a sharp instrument.

How many of the readers of this article have a horse chestnut, a dried up potato, or a rabbit's foot in their pockets? If you break any article have you got to break two more to make the three? How much do you believe in and follow the "mystic seven"?

The same thing that causes you to do these things causes people of a peculiar temperament to be cured by the application of a "holy relic."

Bone out of beefsteak you have for dinner would have as much potency as one out of Adam's off ox, or the bone of Saint Ann, or a glimpse of the "holy coat" if the person that it was "holy." Mind has much to do in diseases of a nervous tendency.

Anniversary Services at Buffalo.

The writer attended the services in commemoration of the Fifty-Eighth Anniversary of the Modern Advent of Spiritualism, Sunday, March 25th held by the First Spiritualist Society of Buffalo in their Temple.

It was an enjoyable occasion. Three meetings were held, morning, afternoon and evening, and the attendance and interest were all that could be asked, the evening meeting being so well attended that the chairs were all taken, even the Children's Lyceum chairs were brought into requisition, the back room was thrown open and seventy-five or more people occupied that room; many were standing in the rear of the hall, while many went away on account of lack of room.

The morning services consisted of short addresses by Prof. Lockwood, H. W. Richardson and the writer. The afternoon was devoted to a general session in which a number took part, including J. W. Dennis, E. J. Chase, Phillips Cope, Mrs. Miller, Miss Junius, Mrs. Staley, Major Cox, while the evening was devoted to short addresses by H. W. Richardson, W. H. Bach, and Prof. Lockwood and tests by Mrs. Chase, Mrs. Staley and Mrs. Miller.

The Temple society have reason to be proud of their success. They have done away with the "dime museum" feature of their meetings and no "ten cent admission" confronts you at the door, while the finances of the society are in much better condition than they have been for several years, the treasurer informing us that whereas last year they closed the season with eleven cents in their treasury, they hope to have nearly five hundred dollars this year.

Mrs. Coffman engineered a three-day fair that helped out greatly, while Prof. Lockwood's work has been more than satisfactory. In my frequent visits to the Temple I do not recall a time when I have seen an audience that showed more signs of the intellectual order than that of Sunday last. Business men and educated women bear the ear-marks perfectly plain, and it required no effort to see the class our audience belonged to.

In his private work Prof. Lockwood has been equally successful. Eighty members of his classes attended his last class lecture in the Temple, and all speak a good word for the benefits derived from the lectures. He goes from here to Pittsburg where he will speak for

the society in their new Church, which the society owns entirely free from debt.

It would not do to overlook the musical features of the day. Miss Wattles, a niece of Mrs. Dr. Matteson, and a graduate of the New England Conservatory of music, rendered two vocal selections. Mr. Bonnell also favored the audience with two selections, accompanying one of them on his autoharp, while the services were interspersed with congregational singing, and instrumental selections by Miss Beebe and Mr. Bonnell.

It was a day long to be remembered.

W. H. BACH.

A RARE ARTIST AT LILY DALE.

De Funia Spring, Fla.: The echo of the last applause of the great audience lingered in the air, the people arose silently as if barely awakened from a delightful dream and quietly left the auditorium, conscious of the one fact that for over an hour they had sat spellbound under the magic power of Mrs. Frances Carter, America's greatest reciter.

Frances Carter—how can I describe her correctly? I desired the visitors at Lily Dale to hear her, and so I wended my way from Lake Helen to the well known De Funia Springs, Chautauqua, in western Florida, where she was to be the center of attraction for three days. I have heard her and feel that the high encomiums lavished upon her cannot do her justice. No more can I. She is formed in a mould all her own, possesses great individuality, is concentration personified, in fact she is a veritable volcano.

Mrs. Carter's audiences hang upon her words until they lose sight of personality, of time and place, as she lifts them into realms of intense suffering or bliss holding them there breathlessly, waiting for the next and the next and the next until the close, when with a deep sigh and drawn breath they come back to earth and its reality—such is she.

Mrs. Carter is vice-president of the National Association of Elocutionists and the rarest interpreter of Shakespearean plays, and of great characters in literature today.

She is engaged to be at Lily Dale, July 31st to August 3d, so that with the fine speakers and mediums, the excellent music we shall enjoy, there will be a most uncommon artist, a truly genius there also in Frances Carter.

LAURA G. FIXEN.

Subscribe to THE SUNFLOWER.

PEOPLES' EDITORIAL COLUMN.

This column is conducted to permit all to express an opinion. Anything that will not expose THE SUNFLOWER to post office censorship, will be published over the name of the author who writes, all responsibility for the views and opinions expressed, nor is it likely we will endorse one-tenth of them, and will confine our communication to about 150 to 200 words.

HISTORY REPEATING ITSELF.

It may have been noticed by readers of our big dailies, that the very simple and often platitudinous Sunday School teachings of young Rockefellers are faithfully reported as tho they were divinely inspired, while the profound utterances of many worthy lecturers are omitted for want of space. Is this perhaps another instance of worshipping the "Golden Calf?"

ARTHUR F. MILTON.

HE IS INDIGNANT.

Kindly allow me the space in your most valuable columns, to give vent to my feelings.

I read in the first column, page seven, in the issue of March 24th, a brief article concerning Moses Harman, editor of Lucifer, having been sent to the penitentiary at Joliet, Ills., for one year. It is an outrage of the worst dyle and the responsibility of this outrage no doubt rests upon the gentleman of broad-cloth. They do not want to see the human beings improved, but want to keep them down to the very lowest type, in order that they may keep them under control and lead them in the way that best suits their selfishness.

Why do they not get after the "Bible Publishing Houses?" Has there ever been anything sent thru the mails with more vulgarity in it than the Bible, the so-called word of God? And it is claimed to be the guide for humanity, why then could not Mr. Harman have the right to take his example from that book?

Take for instance the 47th chapter of Isaiah. And the book of Ruth, also the 28th chapter of Deuteronomy, beginning with the 53rd verse. Can any reasonable mind believe that such stuff came from the direct inspiration of an all-loving "God?"

No, forever no. It was written by the cunning and deceiving hands of the old Roman monks' bishops, and popes. To apply any such writings to the Infinite Whole, is blasphemy. And instead of placing a man like Mr. Harman behind the bars, a man that is striving to improve the human race by leading humanity into the true way, how to have nobler, stronger and

purer specimens of humanity, they ought to send some of these hypocrites behind the bars. Those that insist on having the Bible placed in our public schools to pollute the young minds of the coming generation.

It's time to call a halt.
R. T. HENDRICKS,
Greensboro, N. C.

BE HUMBUGGED.

The frequent repetition of the remark that "The American people like to be humbugged" has almost made it a matter of faith. But it is untrue just the same; and many who repeat it exclude themselves. So does every American.

That the innocent and ignorant may be deceived has ever been a possibility the world over, and may continue indefinitely. No one likes to be humbugged, and none are quicker to resent it than the American when he discovers the operator.

Spiritualists are no exception to the rule. Their lack of interest for the cause in recent years is a resentment against the deceivers who have been permitted to enter our ranks for the purpose of trying that pernicious doctrine above quoted on them. While the results did not agree with their doctrine, it undermined the enthusiasm of the votaries of the cause.

Knowledge may be power, but if not exercised for clearing out the Augen stables, it defeats itself. Proving that other like institutions harbor their humbugs is no reason why we should. Clear the decks!

A. F. MELCHERS.

Excursion to New York City

Via D. A. V. & P. R. R. and Lake Shore Ry., April 12. \$11.00 for the round trip. Tickets good on forenoon and afternoon trains connecting at Dunkirk with thru trains for New York, and good to return until April 22. Pullman sleeping cars will leave Falconer at 4:50 p. m., running thru on Lake Shore's "New York Special," No. 44. See agent at once to secure sleeping car reservation and for full particulars.

2t.

The common problem, yours, mine every one's, is—not to fancy what were fair in life.

Provided it could be—but, finding first

What may be, then find how to make it fair
Up to our means; a very different thing!

My business is not to remake myself, but make the absolute best of what God made.—Robert Browning.

Self-Filling Fountain Pen Free.

We want to give our patrons some more Fountain Pens during March. Everybody who has had one is well pleased with it, and this month we will give you a chance to get one.

ABSOLUTELY FREE.

TERMS: Extend your subscription to THE SUNFLOWER for one year, and send in one new subscriber, in addition to your own, with Two Dollars to pay for the two subscriptions, and state whether you prefer a fine, medium, coarse, or stub point, and we will mail you one of the

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E. L. Griswold, P. M., at Lily Dale, says: "I have used a number of high priced fountain pens, but the Uncle Sam gives me as good satisfaction as any I ever used."

Elias Richards, Wellsville, N. Y., writes: "The two Uncle Sam Fountain Pens arrived and they are dandies."

It is of the latest pattern, does not drop ink all over everything, and we can furnish you either a fine, medium, coarse or stub point as desired. If the pen does not fit your hand, we will exchange it for you.

It makes no difference whether you are an old or a new subscriber or if your subscription has expired or not. It will be extended one year from the time it does expire.

If you wish it sent by registered mail, send 8 cents extra for registered fee.

Send your order today, then you will be sure of it.

The Sunflower Publishing Co., Lily Dale, N. Y.

Horoscope and
Outlook for
April.

I. N. LARSON.

The earth is now in the sign Aries, geocentrically, but will enter Taurus on the 21st. Mercury will have the strongest influence over our destiny until the 9th, when the mysterious Uranus takes charge of the ship, and will pilot us along the rest of the month.

There are only two planetary changes in our solar system that will affect us in April, consequently we will sail along rather smoothly, for such a stormy month as April usually is. The business and financial situation remains good, but the retail trade will be a little slow after Mercury lets go on the 9th. After that the circulation of money will be among the insiders only, the financiers themselves. Still, there will be a great demand for all kinds of labor, also raw material, such as crude ore, iron, building material, stone, cement. Real estate will also be in good demand and many valuable properties will be changing hands. The labor element will be restless and strikes will be on the tides.

People whose birthdays come between March 22nd and April 22nd, of any year will have trouble, until the earth goes into Taurus on the 22nd. Those born between April 22nd and May 22nd will come in for trouble from April 9th to May 22nd, when the earth enters Gemini.

Persons born between May 22nd and June 22nd, should be on their guard on April 5-6-7 and 12-13 also 18-19 and 26-27, and so on clear around the circle of the zodiac.

Children who incarnate, or perhaps reincarnate from April 1 to 9th, will have Mercury as ruling star. They will be very small and delicate at first, but grow up to be very strong and active. They are great travelers, happy-go-lucky and very careless. The boys should be trained for draftsmen, architects and mechanical engineers. The girls will make good milliners, dressmakers, and stenographers, but absolutely useless for housework, still they will marry early and repeat later on.

Great souls will be born from April 9th to May 1st, as Uranus will rule their life and destiny. Their occupation in life will vary according to the position of the moon, but they will all make a mark in the world and accumulate fortunes.

I expect the stock markets of the world to be a big affair and from the 1st to 9th, much weakness and a decline is indicated. After that the market will rally until the 21st, and then turn down and weaken once more.

I note some very beautiful up and down turns in the coming nine months which will be given to the readers of THE SUNFLOWER from time to time. I do not advocate stock gambling, but there are people who are so organized that they are in the market constantly, and it is for the benefit of those who want this information that it is given, so as to enable them to judge more correctly how to turn an "honest penny." Those who desire more definite information regarding the grain market should write me, enclosing a two-cent stamp.

I receive many letters of inquiry concerning the great strike that is to occur in the coal regions of Pennsylvania and other states after April 18th. I will take this way of replying to all that I never knew a strike to occur when Mercury was the ruling star of the earth, and as Mercury will rule the earth from April 2st to 10th. I look for a settlement in those ten days. It looks as though the miners will get what they demand, or at least a part of it. Anyway, we will be in a happier and more cheerful mood in those ten days, and those who are in the habit of getting drunk will get out their "skates."

People will spend their money foolishly and the saloons will reap a harvest the first ten days of April. Just make a note of this and see prediction fulfilled. The reason for this is our minds are governed by the planets which rule and men's minds are strong or weak in accordance with the planets which rule.

When large planets rule the people have more control of themselves, their appetites, nerves and passions, so.

ANNIVERSARY.

Written for the Anniversary Conference
at Lily Dale.

Eight and fifty years ago a tapping,
As of someone gently rapping,
On Earth's barred and bolted doors
was heard.

And men began to watch and wonder.

As the veil was rent asunder,
And to question as to what could be
the meaning of the taps.

Preachers said it was the Devil,
Who had come on earth to revel,
In disguise of friend and Angel to deceive.

But the Angels proved the stronger,
For the time had come—no longer,
Was the world to grope in darkness
and despair.

And the doors once thrown ajar,
Never more could bolt or bar,
Keep the light from shining in upon us.

Now no more our eyes are streaming,
For the light is brightly gleaming,
On the graves of those we love so well.

And tonight we've gathered here,
Knowing well that very near,
Are the friends who in other days
met with us.

And nearer far than all the rest,
Are those whom we have loved the best—

Thomas and Marion whose vacant
place there's none to fill.

And with them are spirits rare,
Who love us yet and have a care,
O'er the dear old camp where once
they loved to meet.

And let us hope that for many a
year,
When this Anniversary day draws
near,

We'll meet again in this or other
forms.

ABIE E. OLMLSTEAD.

A Policy Which Will Not Require
a Great Fleet of Battle Ships.

Europe squanders \$1,000,000,000
annually on war implements. Pres. Jefferson discarded slaughter to adjust a difficulty with Great Britain by introducing non-intercourse.

Truly was that illustrating the dictum of a great Prophet-Isaiah:

W. T. Stead, the English writer, rates Cromwell as a typical Englishman, but a more competent critic—Wendell Phillips, correctly places Hampden as the foremost. Stead quotes the words of a poet—"Cromwell, thou shouldst be living now, England has need of thee."

More benevolent dictum is "Jefferson, thou shouldst be living in this hour!"—America has need of thee."

Instead of imitating the policy of Cain as is illustrated by Europe, which is termed an "armed camp," the commanding position of this nation is such that with such an executive as Jefferson, arbitration and disarmament would be in the fore-front.

The introduction of a new Umpire between contending nations. Non-intercourse was Jefferson's benevolent policy in his adjustment of the matter with Great Britain. A distinguished historian of Europe who made a study of America, wrote of Jefferson's administration: "Since civil government was founded, never was a government administered with such strict, such single-hearted, such bold-minded, such wise fidelity."

This nation stands for justice, frankness and right!

For peace and arbitration and against the horrid fight!

With a President like Great Jefferson hellish war would cease!

And the "golden age" would bless

the race in eternal peace.

QUAKER.

Excursion to New York City
Via D. A. V. & P. R. R. and
Lake Shore Ry., April 12, \$1.00
for the round trip. Tickets good
on forenoon and afternoon trains
connecting at Dunkirk with thru
trains for New York, and good to
return until April 22. Pullman
sleeping cars will leave Falconer at
4:50 p. m., running thru on Lake
Shore's "New York Special," No.
44. See agent at once to secure
sleeping car reservation and for full
particulars.

2t.

You thinking so helps to make it
so.

WAYS OF SPIRITUALISM.

A Follower of That Faith Sets Forth its Merits.

The first spiritual society of Portland, Oregon is the oldest center of Spiritualism in the state. More than forty years have the faithful worked to keep the organization alive and should enlist the attention of the people in a favorable light since so much of late has been hurled at the cause that was slanderous and unjust. The speaker for this society, after serving his time, has seen fit to start a new movement called "The Church of the New Dispensation." So many of the preachers of orthodoxy came to us, but find the "flock" in Spiritualism is not so easily led as the one they have left, therefore grow weary and try different ways of leading the people.

We have all sorts of people and all kinds of thots dumped into our ranks because they have exhausted their efforts to find comfort, cheer and hope in the old thots. They come to us just as they are and we have to suffer the consequence of wrong thinking, therefore wrong actions. Notwithstanding all these stumbling blocks, Spiritualism is here to stay because it is the only religion that can answer the ever-recurring question: "If a man die, shall he live again?" Thus the ministration and communication of spirits the greatest good has come to humanity. Few know that the Methodist Church was started as a society by information received thru family circles in the Wesley home. Mary Eddy Baker tells in her "Introspection and Retrospection" of a materialized voice telling how to formulate the truth she learned from Dr. Quimby, but she called it the voice of the Lord and the people were satisfied. Mrs. Eddy was a medium for tests before starting the movement of Christian Science and it is a degree of satisfaction to me as a suffragist that men have to obey a woman as the church of Rome has to obey the Pope. Few know that Abraham Lincoln, Queen Victoria, Ella Wheeler Wilcox, Marie Corelli, Lillian Whiting and Victor Hugo are renowned Spiritualists, so we have no reason to be ashamed of many of our followers.

In our movement we have not built many temples of brick and mortar, it bears its fruits that ripen in each soul, bringing peace, quietness to the heart. The birth of God wafts the angels to mortals, the fluttering of whose wings dispels the gloom of our lives. Unconsciously we receive to our hearts the perfume of Paradise and walk with holy ones on the dewy banks of Jordan, whose rushing waters are bridged by love.

MRS. ELIZABETH CRAIG.

The Japanese Coiffure.

In Japan a girl at the age of nine wears her hair tied in a red scarf bound around the back of her head; the forehead is left bare, with the exception of a couple of locks, one on each side. When she is of marriageable age she combs her hair forward and makes it up into the shape of a fan or a butterfly, and at the same time decorates it with silver cord and balls of varied colors. This means everything, and is fully understood by the young men of Japan. A widow who wishes for a second husband puts a tortoise-shell pin horizontally at the back of her head and twists her hair round it, while an inconsolable widow cuts her hair short and goes in for no adornments of any sort. These last are rare. By these simple means much confusion is avoided. A glance around a ballroom suffices to tell the age and status of every woman in the place.

What is Love?

Humanity is governed by thought, action and feeling.

The combination constitutes the creative force or divine principle.

Either may be exercised for a material or a spiritual effect.

The materiality of thought is intemperance or gluttony; of action is selfishness; of feeling is prejudice or hate.

The spirituality of thought is reason or inspiration; of action humanity; of feeling sympathy.

The materiality or animalism of the divine principle is lust; while the spirituality thereof is the only true love.

ARTHUR F. MILTON.

THE SUNFLOWER \$1.00 a year.

BOOKS AND PAMPHLETS

—BY—

Moses and Mattie E. Hull.

The Old and the New;

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

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A collection of Mrs. Hull's latest and best poems, neatly printed and bound in bevelled board. Entirely new and bound in original settings and on occasions. It has Mrs. Hull's latest portrait. Price, 75 cents.

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The Spiritual Birth; or, Death and Its Tomorrow.

The Spiritual Birth; or, Death and Its Tomorrow. By Moses Hull. This pamphlet is given to the members of the Spiritualist Church. It is a collection of 40 poems, 100 pages, 10 cents. It is a high-toned Polemical discussion, and in the sense of the word, a fight or quarrel. Price, post paid, \$1.00.

The Spiritual Aids and How We Ascend Them;

or, A few thoughts on how to reach that altitude where the spirit is supreme and all things are a subject to it. By Moses Hull. Just the work to teach you and spiritual beings how to improve your spiritual faculties. Second edition just published. Price, bound in cloth, 35 cents; in paper covers, 25 cents.

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A sermon by Moses Hull on some of the sins of our age, and what the Judge of the Living has to say about them. This pamphlet should be read by every one interested in the condition of our country and how to improve it. 100 pages. Only a few left and not to be repaid. Price reduced to 5 cents.

Our Bible; Who Wrote It? When—Where—How? Is It Infallible?

A voice from the Higher Criticism. The latest of a series of pamphlets on Spiritualism, this book furnishes a more definite inside knowledge of the Bible and its contents, how and when it was made, who wrote it, what it means, and what it is not. It is a new light on the subject. It contains a sketch of what is known of the origin of the books of the Bible. Ministers, doctors, lawyers, judges, con- gregations, etc., can profit by reading this book. This Encyclopedia will work a revolution in Bible interpretation. Price, post paid, \$1.00.

The Real Issue. (Only a few left and not to be repaid.) A comparison of Modern Spiritualism and "The Presse Conflict," and "Your Life." with important additions making a book of 160 pages. This book contains statistics, facts and documents on the condition of the times. Every one should have it. Price, 10 cents.

Two in One. A volume of nearly 300 pages, with excellent portrait of the author. There is more Spiritual, Scientific and Historic argument for Spiritualism in this book than any other Moses Hull ever wrote. It contains stores of argument which cannot be gainsaid. Price, post paid, \$1.00.

All About Devils;

The Hull-Jamieson Debate. The Greatest Debate ever held on Spiritualism, between Moses Hull, President Morris Prouty Institute, and the Jamieson Debating Club, of the National Liberal Party, Cincinnati, O. Portraits and brief auto-biographies of the disputants, 412 pages. This debate, held at the Hotel Duryea, on July 20, 1901, was the greatest of its kind in 40 years. It is 100 pages in length. It contains the greatest store of facts and arguments on every side of the great question of Spiritualism. It is a high-toned Polemical discussion, and in the sense of the word, a fight or quarrel. Price, post paid, \$1.00.

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or, A Comparison of the Christ of the Old and New Testaments with Similar Manifestations and the Conditions they required, with Similar Manifestations in Modern Spiritualism. A revision and enlargement of "Jesus and the Mediumship of the Bible with that of today." By Moses Hull. An invincible argument, proving that Jesus was not the Christ, and that the Christ of the New Testament was not the Jesus of the Old Testament. It also shows that all the manifestations throughout the Old and New Testaments were not of the Christ, and that the coming of Christ is the return of mediumship to the world. Price 15 cents. A few bound in cloth, 25 cents.

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This is one of the most interesting books that ever came from the pen of Moses Hull. It refers to several hundred places in the Bible where references are made to spiritualism or implied. It gives the Bible in a new light. It contains a sketch of what is known of the origin of the books of the Bible. Ministers, doctors, lawyers, judges, con- gregations, etc., can profit by reading this book. This Encyclopedia will work a revolution in Bible interpretation. Price, post paid, \$1.00.

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GOTTLIEB, HIS LIFE, OR LOVE TRIUMPHANT.

BY S. P. PUTNAM.

Gottlieb by this time was very radical and wise. He had studied with undaunted soul, and questioned everything and relied simply on common sense and good feeling. He sought for knowledge, not as barren addition to his mental range, but as an illuminating energy. The mystery of things unfolded in beautiful verities to his kindling soul. By going out to all the universes in passionate service, so all the universe was radiant moment by moment with some new loveliness. He dwelt in the midst of perpetual dawn, while noonday brightness flowed about him. The ages were so barren to him with their innumerable experiences. Memory did not stretch back with a lengthening chain. Each fact, whether new or old, was divine and important.

Gottlieb and Satan talked much together. The latter did not understand all that was told him, the ideas were so entirely unexpected. He hardly knew how to take Gottlieb at first. He would not let on that he was the devil himself; made some pretensions that he was a new born angel, etc. He was afraid that Gottlieb would be reticent if he understood what he really was. This feeling soon wore off, and he told Gottlieb just what he was and what he was after.

"I am the devil himself," said he. "I rule in hell by the mere force of this right arm. I have that within by which I can maintain this authority forever. I defy anyone to overthrow me, even the Thunderer himself. I know what a humbug he is. I hate him and I would not worship him altho he pierced my soul with a thousand tortures. He has the start of me, and will keep it, but he cannot make me false to myself. I won't be a hypocrite. I that I knew everything. For millions of years I've been studying into the secrets of heaven and hell; even tho I cannot master the Almighty, I know the deep falsehood of his being; I know the infinite injustice of his claim, and I revolt against it. It is by knowledge that I keep my seat. This makes me master of the potencies of darkness. I understand the machinations of my subordinates, and can crush them as easily as the lightning does the tree. I can create worlds. I can unfold mighty splendors in the deep abyss. I can make my brow blaze with jewels. I can hurl thunders until the cope shall tremble and millions bow prostrate; but this love of which you speak is a new and dazzling thing. This living for others without a thought of trying to do anything for yourself as apart from others; this being a minister to others and not a monarch over them, and this ministry being in itself the highest majesty and grandest glory—this I say, is entirely beyond my thought. Is it true? Can it be true? It was never told me in heaven. It was all authority there. To glorify God was one's chief end. We were taught to be like him; what wonder then, that I fought for a throne and toiled to be as mighty and as brilliant as he. He set me the example. He did not tell us of love, of this beautiful unconscious doing simply for the sake of doing. How did you find it out? Why did I not find it out? Why did I not come in contact with this universal life in my search for power? Why have I not been able to evolve something as magnificent as this? I can create a world and send it spinning on its blazing pathway, but I can make nothing like this, so exquisitely and tenderly beautiful, so infinitely sweet and wonderful. Can I destroy it? If I did it would only make the hell within me more bitter. How can I crush so grew more intensely beautiful, divine a thing? It seems as if I specially when now and then he did should be crushing my own heart. perform a really unselfish act. He Ah! this is something that I yearn for, this lowly yet boundless life, as he had never felt even in the I am sick of my hateful throne, sick of this enormous strength; sick of state.

Gottlieb had invented some musical instruments, and was quite a skillful player. Some of his melodies are inexpressibly sweet; they there is a potency no throne can seem to breathe from the very give, a luster no jewels can out-shine. I feel that herein is the secret of the universe, something tell. Satan listened to them with

that will satisfy the most aspiring soul, for in it we reach the cause of all and revel in its power."

"I cannot explain," said Gottlieb, "how all this wondrous beauty has been evolved. I did not create it; upon his delighted brain.

(To Be Continued.)

To Lily Dale—The City of Light.

Lily Dale to me in the summer time

I Is one of the prettiest places I can find;

I have lived to see over eighty-five years,

I came to this country with its first pioneers,

And have been to these lakes every year but one

Since the first meeting of the camp begun.

Health and harmony, growth and progression

Can seldom find a pleasanter location.

I would like these few thots I have written today,

Find a place in the SUNFLOWER which reflects the bright way,

Of spirituality, justice and truth, And help the Dale do its best for old and youth.

They have frowned on the false and smiled on the true,

Yet endeavored to give every dogma its due.

I think that it is just and right, To call this Assembly the City of Light,

For thru its broad channel of liberal thought

Much good to the world at large is wrought.

It is a magnet that at the present time,

Attracts seekers and thinkers from every clime.

Reforms in the years that are coming apace,

Will count this home as their birth place.

And the glorious sun of equal right

That across this rostrum has shed its light,

Shall carry the message to America's homes,

Of peace and justice in the years to come.

The good to our country will ever stay,

Which has come thru Spiritism and mentalism today;

And we will learn that those who are morally insane

Should not be killed because murder is born with their brain.

Those born with ignorance, hatred and envy each have a share,

Will be pitied not punished with the electric chair.

With intelligent sympathy and education,

We will turn their minds in another direction,

And parents will work for the general good

Thru the power of their father- and motherhood.

Then harmony and love and freedom from contention,

Will make heaven instead of hell in every direction.

Let us learn our lesson from the City of Light,

And endeavor to tread our way aright.

We shall reap that which we sow,

From pure seed bright harvest will grow;

And when they gather the harvest seed

It will help them to overcome ignorance and greed.

May all who live in darkness be guided here

That the light of understanding on their horizon may appear.

And their souls grow glad in the brightness of faith,

And lose every dark mis-shaped wraith

Of envy, jealousy, hatred and strife,

May they grow strong in the promise of eternal life.

J. R. CASE.

Build thee more stately mansions,

O my soul,

As the swift seasons roll!

Leave thy low-vaulted past!

Let each new temple, nobler than the last,

Shut thee from heaven with a dome more vast,

Till thou at length art free,

Leaving thine outgrown shell by life's unresting sea.

Oliver Wendell Holmes.

We live to make it possible for all to live a joyous, holy, free, and pure life.—Lady Somerset.

THIRD LESSON IN ASTROLOGY.

BY MYRTLE HYDE DARLING.

LIBRA.

The first decan is ruled by the Moon. The mind is genial and weak, easily influenced by women. The person is extravagant and unsteady, but clever in general business matters, frequently changing pursuits or position. The mind is restless and halting between two courses. Honor and position is gained by public business, and there is a chance of acquiring some property in land or houses.

The second decan brings griefs and troubles, but success at the end of life. The person rises and falls by his own fault or merit. There is fondness for home life and steadfastness in affections. There is poverty, or else trouble in married life.

The third decan is ruled by Jupiter. The person is generous, kind, amiable, well-balanced and the mind is well-stored and fruitful. The marriage is happy and there is much wealth and many journeys. The person is a faithful friend and a generous enemy and he is beloved for his justice and probity.

SCORPIO.

The first decan is ruled by Mars. The person is strong, forceful and energetic, capable of feats of prowess, endurance, and courage. In strife the mind is implacable, dauntless, scorning defeat and danger of reversal. The ambitious are high, the spirit of conquest strong, the will exalted and powerful. The love affairs are strange and impulsive. There will be illness thru indiscretion or excesses. The nature is very faithful to employers.

The second decan is ruled by the Sun. There will be honor and dignities. The qualities are governing and masterful, proud, haughty, bearing high rule, and may become tyrannical. There is a tendency to extreme cruelty unless a strong guiding hand is over it when young. There is fame or a less honorable reputation, but notoriety of some kind.

The third decan is ruled by Venus. Proneness to excess in love and passion marks this individual. Many enemies rise against the native, and secret enmity from females may be expected.

In marriage there will be trouble. The passions are quick and volatile. There is much tendency to passionate devotion which brings disastrous results.

SAGITTARIUS.

The first decan is ruled by Mercury. There is much versatility and capacity for general work. The judgment is good, the mind is sober, and the intellect quick, almost disorderly from the profusion of knowledge and lack of method. There are troubles and bickerings in married life and many enemies, also many conquests. The native rises high in life thru exercise of faculties, and favors more humane studies and natural science, with philosophy.

The second decan is ruled by the Moon. There is romance and imaginative faculty, and love of traveling, with life in foreign lands. Sometimes high renown, wealth and fortune arrive. He dies in a foreign land. He inherits legacies.

There is patronage of ladies in high life. The mind is restless and active, rich in creative power.

The third decan is ruled by Saturn. The person is sober and philosophical, has strong but well-controlled passions. Riches are hard to acquire, yet certain. The pursuits are literary, with a taste for lofty speculation of that and deep research, preferably scientific. There is success in literature. Makes few friendships and is very steadfast.

Tell-Tale Wrinkles.

We cannot always charge it to old age when we find our foreheads are crossed with a distressing network of tiny lines. It is not always age that makes those disagreeable rows across our foreheads and around our eyes. There are some grandmothers whose faces have hardly a wrinkle, and some grand-granddaughters whose brows are as seamed as they might be at sixty. Time is not responsible for these vexing little lines. A good many of them may be charged up against worry, says woman's Life. If one gets in the way of fretting over everything that has gone wrong and everything one thinks may go wrong the record upon one's face will be a mark which is hard to erase, and is far uglier than the lines the happy years bring.

The swiftest bird is either the vulture, which is said to be able to travel at the rate of 150 miles an hour, or the English kestrel, which can probably equal, if not exceed, this speed.

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.

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THE SURRENCEY GHOST

Here is the strange story of ghost-haunted and deserted Surrenny. Old Surrenny, the original but now deserted Surrenny, was in the beginning but the name of a quaint, small estate, the homestead of the Surrenny family, in southern Georgia. It has grown now to cover and include the community of scattered farm houses wide in extent and separated one from another by varying distances from one to several miles.

These homes, which have been deserted more than a quarter of a century, are all in ruins, and of many of them originally only tiny frame structures of one or two rooms, not a vestige of timber or stone remains. The lands around them, too, are deserted and untilled, leaving as bare, wild and desolate a spot as perhaps exists anywhere else on the earth today.

STRANGE AND MYSTERIOUS DRAMA.

The special interest of the strange and mysterious drama which was enacted here thirty-five years ago centers in the old homestead. The house was a double frame structure, two stories high, with a wing in the rear, and was both roomy and comfortable, and far more imposing than any other in the vicinity. Tho deserted all these years and bearing the unmistakable scars of wind and storm and desolation, it is nevertheless, all these things considered, in a state of preservation scarcely to have been expected.

Mr. Surrenny, who is a living witness to the story he told a writer for the Nashville Banner, is possibly 50 or 55 years of age, and possesses the quiet courtesy and dignity of manner of the true man of the south. He had charge of the little railway station, Surrenny.

"My father's name," he said, "was A. P. Surrenny. He built our old home there in the 40s, and he, with my mother, brothers and sisters, lived here many years before the troubles came which finally drove us from the place.

HEARD UNACCUSTOMED NOISES.

"One afternoon in the summer of 1870 my mother was sewing in her bedroom when she heard an unaccustomed noise. Again and yet again it came with everlessening intervals, and when my mother, interested in spite of herself, finally glanced up, she was amazed to see the pitcher in the bowl on the washstand rocking back and forth. She got up and went over to the pitcher to see if any string or wire were attached to it, for a mother of mischievous boys is rarely taken by surprise, but she found none and investigation assured her that all of her boys were out of the house and that she was indeed alone.

"She resumed her former seat and her sewing and was about to conclude that the strange occurrence would not be repeated, when she was amazed to see the pitcher lift itself several inches from the bowl and then settle down into it again with loud noise. This was repeated several times, then the pitcher was lifted entirely out of the bowl and placed with deliberate care beside it on the washstand.

AS IF BY SPIRIT HANDS.

"Immediately after this the bowl was flung from the washstand and fell in a shower of fragments at my mother's feet and in quick succession the smaller pieces of the entire toilet set followed and added their several little heaps to the debris on the floor. Then as if done by invisible hands, the larger pitcher on the washstand was lifted and poised on its side, so that the clear spring water it contained was poured slowly from it on the carpet, and when quite empty it was lifted high and flung with much violence, to the floor, where it was entirely shattered. From that day the peace and quiet of the happy old homestead were destroyed, and never again re-established.

"The very next day after its first manifestation, when all the family was assembled for the midday dinner a door which opened on the side gallery, and which was standing open, began to move slowly and was shut as with a calm deliberation, by unseen hands.

"That was done," said mother calmly, "by the wind". But she had scarcely spoken before the door was opened and was flung back to its original position with great violence. At the same time two

windows in the room, which were raised to admit the keen breeze from the Atlantic, were lowered simultaneously; then in quick succession were raised and lowered many times, till finally, as they fell into place, several small panes in each window were broken into tiny bits.

PRELUDES TO GRAVER THINGS.

"These insignificant beginnings were only the preludes to larger and more disastrous results. Frequently it happened, when the family were seated at meals, milk, water, tea, coffee and soup were flung into the faces of various members, in several instances inflicting painful scalds and burns, and at the same time the spoons were broken or suddenly twisted out of shape in their hands. At other times the tablecloth, with the entire service and dinner, would be pulled from the table and thrown thru the nearest window, and in either case the savory meal, with the crystal, silver and china, was entirely ruined.

At first the demonstrations were confined to the dining room and my mother's bedroom, but after a few days they spread until there was not a room in the house free from the annoying and frightful phenomena. At all hours of the day and night, and at the most unexpected times, doors and windows would be suddenly and violently opened and shut; the heavy, old-fashioned furniture would creak and groan; then, as if moved by unseen giants, it would rush from its place in a mad dance about the room and would either move quietly back to its accustomed place or would be dashed to splinters on the floor with a noise like the concentrated thunders of the universe.

"There was, of course, constant and imminent danger to the family in these manifestations, for scarcely a day passed without pictures or mirrors falling from the walls, the toppling over or completely wrecking of the canopied beds, great heavy wardrobes and bureaus, tables and chairs; and on several occasions some of the younger children being caught under falling objects, received broken limbs, serious wounds and bruises and severe nervous shocks, while at other times other members of the family barely escaped death.

ANDIRON LIFTED ITSELF.

"One afternoon in February, just as I entered the hall, I glanced up at the pitcher in the bowl on the washstand rocking back and forth. She got up and went over to the pitcher to see if any string or wire were attached to it, for a mother of mischievous boys is rarely taken by surprise, but she found none and investigation assured her that all of her boys were out of the house and that she was indeed alone.

"She resumed her former seat and her sewing and was about to conclude that the strange occurrence would not be repeated, when she was amazed to see the pitcher lift itself several inches from the bowl and then settle down into it again with loud noise. This was repeated several times, then the pitcher was lifted entirely out of the bowl and placed with deliberate care beside it on the washstand.

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Foster became intensely interested. The news of our singular misfortune spread afar and people, many of them distinguished in the various positions of life, came from all parts of the country to see and investigate for themselves. Among the prominent Georgians who came for that purpose were Henry Grady, Bridges Smith, at one time mayor of Macon, and Henry Pendleton, editor of the Macon Telegraph."

Mr. Surrenny then assured Mrs. I. K. Reno, who interviewed him, that as soon as his father became convinced that he had not been benefited by the move he had recently made, he decided to abandon both houses, which seemed to him accursed. So he had a small cottage built a little distance down the railroad.

"The house is truly accursed,"

said my father, "and from this day

no one of us shall enter here again.

That was thirty-five years ago and

not one of us has ever crossed the

threshold of the old home since.

The Central Attraction or the

Living Love.

J. P. COOKE.

In a recent issue of THE SUNFLOWER, February 17th, there was an excellent article, under the heading "Love." It begins:

"Love is the light of life.

"Love is the spiritual sun and he who vibrates to its radiance finds a response, however faint or dim in every living creature. Love is the eternal magnet, the law of attraction its agent. The great teacher of life.

The entire, thought and spirit of the article is admirable. Your paper is doing a much needed work in showing from time to time, the rational truth of this great doctrine of love as the cosmic attraction which holds all Nature together, as an order and being.

A. J. Davis in his "Stellar Key" has thrown great light on this matter.

Theodore Parker, an honored name in the ranks of Spiritualism, has done as much as any one, perhaps, to put the breath of life and living thought into the problem of Theism.

The spiritual philosophy in its ideal perfection is a body of reasoned truth.

A system of thought which is reasoned without being true falls short of perfection, and the failure of philosophy hitherto has been due to its not being strictly reasoned.

The purpose of philosophy is the substitution of true ideas—that is of necessary truths of reason—in place of the oversights of popular opinion and errors of psychology.

It is a part of the glory of the spiritual philosophy that it has given to the human world a clear and positive idea of God.

Within the contents of that idea are embraced being, cause, knowledge, love, each with no assignable limitation.

The cosmos is positively mind and negatively matter.

God's life is eminent in matter and perpetually active in its every part.

The laws of Nature at the last analysis are simply and solely the expression of the will and mind of the central power or being—which is God.

But God is no less eminent in man as he is materiality in matter, so is he the spirituality of spirit. God cares through the laws of matter for the sparrow's body; shall he not care through the laws of spirit for the human being's soul? As there is material intercourse between God and the diamond, shall there not be conscious intercourse between God and man?

The law of attraction forms the crystal, shall not the attraction of spirit draw the mind of man into communion with the living light of life?

There is a natural supply for spiritual as well as for corporeal wants, just as there is communion between light and the eye, sound and the ear, food and the palate, or again between truth and the intellect, beauty and the imagination.

If we duly observe the law of the body we have Nature on our side, so if we observe the law of Soul we have God on our side.

We have direct access to him by the spirit, through reason, conscience, and the religious faculty of the soul just as we have direct access to Nature through the eye, the ear, and the hand.

By a law as certain, regular and universal as gravitation, God inspires men and makes revelation of truth.

Religious insight is as normal as seeing and all clairvoyance proves it.

Each man stands close to the All-present God. All may feel his beautiful presence and have familiar access to the All Father, —but, "While valor's haughty champions

wait

Till all their scars are shown, Love walks unchallenged through the gate

To sit beside the Throne."

• • •

"Eighty Years Young."

Rev. Antoinette L. Brown Blackwell of Elizabeth, N. J., the first ordained woman minister in the United States and probably in the world, announces that she is "eighty years young." She expects to celebrate her entrance upon her eighty-first year by going to the national suffrage convention in Portland, Ore.

Two years ago she made a trip to Palestine unaccompanied by any member of her family. She brought back a bottle of water from the Jordan with which she has since christened a small grandson and a granddaughter, a little Antoinette.

Mrs. Blackwell has preached recently in Elizabeth and Plainfield Unitarian churches.

Suffrage a Duty.

I leave it to others to speak of suffrage as a right or a privilege; I speak of it as a duty. What right have you women to leave all this work of caring for the country with men? Is it not your country as well as theirs? Are not your children to live in it after you are gone? And are you not bound to contribute whatever faculty God has given you to make it and keep it a pure, safe and happy land?—James Freeman Clarke.

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