



THE SUNFLOWER

AN EXPONENT 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 as 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 unfolding 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 aforementioned.

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 acme of mediamic development is astral mediumship, 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 tranquilized 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 etherization.

Now, that both materialized and etheralized 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 no less 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 state 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 to 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. The original matter was contributed by Dr. Peebles, J. O. Barrett, Agustav Cooper 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. A meeting is a good meeting to those engaged in the discussions, "Nature's Divine Revelations,"

if only by way of briefest expression. Every member of the Lyceum is expected to come prepared with at least one thought, for its attire, and by this symposium, is made a profitable hour. It will be then seen that the society is independent of outside lecturers, altho when desirable such may be engaged. Its maintenance, however, does not depend on such extraneous aid. It is self contained; a school and service for all.

The most potent deterrent is the fear that there will not be a large membership. At first this is not to be expected. The size of the crowd does not represent success. Better a half-dozen with zeal, than crowds drawn by curiosity and big oral programs.

There are instances where parents objecting to their children imbibing the doctrines taught in Sunday School, which from their own experience they had found difficult to free themselves from, held a family Lyceum, to which they invited neighboring children and the results have exceeded their expectations. It will be found that if the leaders are earnest and faithful in their purpose, there will always be an attendance, often of those least expected.

What shall be taught? There is a constant inquiry for "lesson leaves" similar to those used in Sunday Schools. Such "leaves" made up of Bible texts with comments, take all burden from the teacher. Every Sunday the tin cup is filled with beverages brewed by the special sect and all the teacher is expected to do is to press it to the children's lips. The intention of the Sunday School is to prepare them for the church, and for this purpose the dogmas of the denominational creed are installed.

Similar lesson sheets might be prepared for Lyceum use from the Bible and the works of all the great thinkers of the past and present but if relied upon exclusively the primary purpose of the institution would be defeated. All this vast realm of thought; all the glorious works of nature are open books to the Lyceum leaders, and the aim should be to make all members natural students and teachers.

While the lesson leaves of the Sunday School have only one source of information, and their instructions are alike applicable to every age from the child to the adult, the members of the Lyceum are expected to think and reason, as well as receive, must each be led in a different manner and the leaders study to bring before their groups subjects of interest and make them attractive. At this time when commemorative service remind us of our obligations to the past and to the pioneers who paved the way, at least a passing mention should be made to the Seer A. J. Davis, whose subtle intuitions received from the higher world started the institution of the Lyceum. He tells us in his inimitable style, that our children in the spheres of light, assemble in such beautiful groups and are taught by loving angels with a devotion, which, to a mother who had lost her heart's treasure, will bring a gladness no one can express. They have assurance that their loved ones are cared for with a tenderness even more than a mother's love can bestow. To give earthly children this blessing; to translate the heavenly to this plane of life, is the purpose of his high inspiration. The marching calisthenics, responses, golden chain recitations, choral responses, memory gems and music, with the regalia of badges, banners standards and flags, not only finish the display delightful to aesthetic taste of children and adults as well, but all have purpose and meaning, instructing and uniting in fraternal bonds, leading and preparing the mind for instruction thru receptivity of its and their intensified faculties.

Had A. J. Davis given no other fruitage of his spiritual inspiration, had he not given to the world those engaged in the discussions, "Nature's Divine Revelations,"

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.

In 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.

LILY DALE NEWS.

Last week was anniversary week. It is always a gala time at Lily Dale. The festivities begin with a dance Friday evening, usually continue with some social gatherings Saturday evening and a meeting Sunday afternoon and evening. This year the speaker for the occasion was Lyman C. Howe, the veteran speaker from Fredonia, N. Y., who delivered the first set address at Lily Dale at a Spiritualist meeting, long before it was concluded to make it a permanent campground. The program of the day was well carried out.

The afternoon meeting was opened by a song by Mrs. Wildrick and Mrs. Bach, after which Mrs. Frank Smith read a poem, followed by a song by Mrs. Wildrick, after which the address of the day was given by Lyman C. Howe. It was a typical anniversary address, reviewing the advent, object and results of the last fifty-eight years of work, in which Spiritualism has taken so active a part, and was followed by an improvised poem embodying much concerning the work. A duet by Mrs. Bach and Mrs. Wildrick closed the afternoon session.

The evening was devoted to a conference, at which a number took part. Mrs. Frank Smith and Lee Morse read short papers, Miss Olmstead read an original poem written for the occasion, Mr. Greenamyer and Mr. Bach each had a few words on the topic, while Mr. Howe again gave a very interesting talk and poem. Music consisting of song, "Face to face," was rendered by request, by Mrs. Wildrick, Miss Frances Carroll sang Mattie Hull's song adapted from "Tramp, tramp, tramp, the boys are marching," and Mrs. Lucy Carroll also rendered a song, in addition to congregational singing.

Everybody united that the Anniversary had been all that could be desired. The next Sunday conference will meet at Mrs. Maggie Turner's, subject "Is Spiritualism as a movement gaining ground? If not, why not?"

Rumors and letters regarding the coming season are of daily occurrence, and are eagerly discussed. Quite a few changes seem to be on the tapis, and it is hoped all will be for the betterment of the grounds, and the comfort and convenience of the visitors. Certainly the program so far as announced, promises much. No one thing will conduce more to the enjoyment of the meeting than good music, both vocal and instrumental. The engagement of the N. W. Band and Orchestra will be approved by all, while those who are not familiar with the Schubert Ladies' Quartette, can not realize what a treat there is in store for them until they hear it.

George Gens and family have moved to Fredonia.

Mrs. Bruce Liddcoat and daughter have been visiting at A. H. Jackson's.

Mrs. Dederick spent a day on the grounds. She reports Mrs. Gilbert Turner as doing well and anxious to return to Lily Dale for the summer.

H. P. Beebe and family have moved to Fredonia. His place was bought by Josh Ramsdell and his family are now occupying in.

Miss Hazel Smith is the latest addition to THE SUNFLOWER force.

Among the anniversary visitors were Mart Champlin, Mary McConnell, Marie and Lulu Dayton, Edith Green, Clayton McArthur.

Miss May Huntington has returned and is occupying her cottage on south street.

A letter received from Jacob Wright announces that they have started from California on their return trip but will stop on the way, probably reaching here about May 1.

Mrs. Emma Scott has gone to Wellsville to visit relatives.

Mrs. Lee Morse has returned, having visited friends for a few days on her return journey. Mr. Morse returned last week.

Mr. and Mrs. Frank Fuller and C. D. Griswold were in Jamestown last week.

All of our sick folks are doing well. Mrs. Bower is able to be out. Mrs. May Covel is sitting up, and Ben Luce is up and about, though somewhat weak. A number of people have had colds and grip.

Mrs. Scheu is home from Buffalo. Harry Griswold who has been taking a course in practical plumbing in Chicago has returned, having completed his work there.

THE ORIGIN OF MAN.

E. W. Howe of the Atchison Globe, who is traveling in the Orient, writes as follows regarding the origin of man: Now that I am in the home of the less progressive races, I think a good deal about the origin of man. No man who has intelligence, coupled with a little learning, now accepts the accounts given in Genesis of the Creation of the World. Likewise, the Mosaic account of the origin of the race, is rejected. It isn't true; this statement is everywhere accepted except by those who prefer tradition to truth well attested. A new science has been born; the science of man. The same method of inquiry which is applied to origin generally, is applied to man. He stands as an exception no longer; he is included in the universal order; he is no longer treated as a being apart from other living things. And that is what is meant by the science of man, which we call "anthropology."

In Atchison, people are familiar with the work of George Remsburg, who digs among the ruins of Indian villages, and discovers much that is interesting, concerning our predecessors. In a larger way the universities are now studying the Science of Man, and making many valuable discoveries. The common descent of man and apes is no longer doubted. But man is neither the offspring nor the brother of the apes; he is a sort of a cousin more than once removed. Where is the missing link between them? There is no missing link; there never has been one. Somewhere in antiquity a type branched off from the ape, with the power to think. This type developed into a man, and the ape remained an ape. . . . Where did man originate? Darwin says, probably in Africa; but nobody knows. It is only certain that man was evolved in the course of countless centuries. He saw that the waters of big rivers fell and rose, or, in the cases of smaller streams, sometimes disappeared altogether. In these and a hundred other events, he dimly noted the differences which, in the long run, lead the mind to comparisons, and thereby lay the foundation of knowledge—of the relation of things which we call cause and effect. Ages passed before man could correct the first impressions of his senses, and learn the facts about his surroundings. Knowing of the haunts and habits of the prey he sought; of the fittest seed and berries for food; of the times they fruited; of soil in which they grew; of the elemental differences in things, as the sinking of stone and floating of wood; of the strangeness of things, as when the struck flint emitted sparks of fire, which he later utilized; by this slow process knowledge was born.

A man is poor when he has lost the confidence of his friends, when people who are nearest to him do not believe in him; when his character is honey-combed by deceit and punctured by dishonesty. He is poor when he makes money at the expense of his character, when principle does not stand clear-cut, supreme in his ideal. When this is clouded, he is in danger of the worst kind of poverty. To be in the poorhouse is not necessarily to be poor. If you have maintained your integrity, if your character stands four-square to the world, if you have never bent the knee of principle to avarice, you are not poor, though you may be compelled to beg bread.

Female tramps are quite as objectionable as male ones.

The world owes no one a living, and independence should be the desire and will of all.—Lida Hood Talbot.

LILY DALE ADVERTISEMENTS.

Store For Sale at Lily Dale.
Owing to the state of my health, I will sell my store located on the Camp Grounds at Lily Dale. It is near the postoffice, next door to the meat market and one hundred feet from the center of the power. I carry a stock of groceries, notions, paints and hardware. Bakery attached. New, light store, no old or dead stock. For details, if you mean business, address, 260-F FRANK FULLER, Lily Dale, N. Y.

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Persons desiring concessions at Lily Dale will please make applications to Laura G. Flegg, General Manager, 1047 Carme Ave., Chicago, Ill.

Buffalo Notes

N. H. EDDY, Correspondent.

THE FIRST SPIRITUAL CHURCH of Buffalo meets at the Temple, corner Jersey street and Prospect avenue, Sunday 10:45 a. m. and 7:45 p. m. Wednesday evening 7:45. Children's Lessons Sunday 12 m. Pastor, February and March, Prof. W. M. Lockwood. HARMONY CIRCLE meets at Keystone Hall, 351 Main street every Sunday evening 7:45. Chas. S. Holbert, Pastor.

LIBERAL THOUGHT EXCHANGE meets at Stirling Hall, 374 Connecticut street, Sunday at 7:45 p. m.

The 58th anniversary of Spiritualism was celebrated in a very appropriate manner, at the Temple, by the First Spiritual Church society, Sunday, March 25th. A beautiful display of flowers and palms decorated the platform. There was a good display of talent, morning, afternoon and evening, both in the intellectual and musical lines. Prof. Lockwood, Bach and others in the morning, Miss Wattles, a noted singer, rendered two vocal solos, in a very creditable manner. The musical talent, both vocal and instrumental selections were of more than usual ability.

The afternoon was devoted to a friendly conference, there also being spirit messages given by the different mediums. The evening service, Mr. H. W. Richardson read a paper in the interest of Spiritualism and was followed by Mr. Bach, of THE SUNFLOWER, then came Prof. Lockwood, both of whom gave valuable addresses. These were interspersed with some fine musical selections, by Mr. Bonnell. Spirit messages were given through the mediumship of Mrs. Miller Mrs. Chase and Mrs. Staley. There was an exceptionally large audience present, every available seat was taken, a number having to stand. Dinner and supper was served by the refreshment committee, during the intervals of the services, and much credit is due Mrs. C. L. Johnson, president of the Ladies' Aid society, for the very able manner in which she carried out the serving of refreshments. Mrs. Nellie Whitcomb had charge of the floral decorations, which were beautifully arranged. The services and arrangements of the day were interesting and successful, a very pleasant occasion for all.

The social and dance, Tuesday evening, March 27th, at the Temple, under the auspices of the Y. P. S. I., was a pleasant and enjoyable occasion, a bountiful supply of refreshments were served and much appreciated. Prof. Lockwood has closed a successful engagement with the First Spiritual Church of Buffalo, and will serve the First Spiritual society in Pittsburgh, Pa., during April and May. At the anniversary exercises, evening of March 25th, the largest audience greeted him that has been in the Temple since the State convention was held here over a year ago. Prof. Lockwood's services are much appreciated by the First society in Buffalo, and he has a good many friends here. Good be with him, wherever he is called to labor.

Mrs. C. Fannie Allyn of Stoneham, Mass., serves our society during April. She is a bright and intellectual light in the spiritual field. A large audience was in attendance at the Temple Wednesday evening, March 28th, at the seance. Mrs. Staley, the medium and message bearer, did excellent work in demonstrating the possibility of spirit friends returning to earth mortals, bringing words of comfort cheer, and advice.

The society at Stirling's Hall, 374 Connecticut street, held a social and dance Wednesday evening, March 18th. A jolly and merry-making crowd was present and they spared no effort, to make the evening an enjoyable one for both young and old. A bountiful supply of refreshments were furnished to satisfy needs of the occasion.

A PLEASANT OCCASION, was the evening of March 23d, at the home of Mr. and Mrs. Charles L. Johnson, 477 Seventh St., it being an anniversary day. A few friends gathered at the home to celebrate their crystal wedding. Several psychics were among those present and assisted in the evening's entertainment. There was also the Prefect Brothers orchestra, who rendered fine musical selections during the entire evening. The host and hostess were the recipients of very kindly remembrances, fitting for the occasion. Beautiful floral decorations, also an elegant supper was served, to which ample justice was done. The evening was a most enjoyable one to all.

THE SUNFLOWER \$1.00 a year.

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Mediums and speakers frequently lose engagements because people do not know where to find them. To avoid this have your name and address listed in this directory, under the proper heading. Speakers and public mediums who subscribe for or advertise in the Sunflower by the year, can, upon application, have their names and addresses placed in this column under one heading free of charge. If more than one heading is desired, \$1.00 per year for each heading. Those marked with a star will attend funerals.

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Horoscope and Outlook for April.

J. 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 tapis.

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, dress-makers, and stenographers, but absolutely useless for housework, still they will marry early and repent 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 21st 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.

ABBIE E. OLMSTEAD.

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 avoid 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 beneficent 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 Empire between contending nations, Non-intercourse was Jefferson's beneficent 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 noble-minded, such wise fidelity."

This nation stands for justice, fraternity and right! For peace and arbitration and against the horrid fight! With a President like Great Jefferson helish 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. \$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.

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?" Thru the ministrations 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 "Introduction 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.

Tho 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 waits 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 ball-room suffices to tell the age and status of every woman in the place.

—Sunday Magazine.

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.

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The Spiritual Idea of Death, Heaven and Hell. By Moses Hull. This pamphlet besides giving the Spiritual interpretation of things in the Bible never before given, explains the heaven and the hell believed in by Spiritualists. Price, 10 cents.

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Encyclopedia of Biblical Spiritualism, With Portrait of the Author.

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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 a 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 universe 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 myself," 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 thot 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 thot 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 thot. 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 divine a thing? It seems as if I should be crushing my own heart. Ah! this is something that I yearn for, this lowly yet boundless life. I am sick of my hateful throne, sick of this enormous strength; sick of this prodigious knowledge; sick, sick, tired, tired of this everlasting determination to rule or ruin. I feel that in this life you speak of there is a potency no throne can give, a luster no jewels can outshine. I feel that herein is the secret of the universe, something

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; it was in the nature of things. It needed only that one should do his work and it came as naturally as the breath of morning. I had no thot of this magnificence; I only meant to do my best, to cultivate a flower or so, and make the best of it. I trusted in the inward light, and so this outward glory came. Hitherto you have gathered knowledge entirely from the outside. You have roamed at will over the wide objective universe, and are vastly informed, but not one whit inspired. You have instructed, but not educated yourself. Hence your knowledge gives you strength but not wisdom. It gives you weapons and ornaments; it puts you upon a throne, but it does not make you worthy of that throne, for if it did, you would not keep the throne. He only is fit to rule who has no desire to rule. You have not studied into the depths of your being; you have not brooded over the silent abyss of your own personality. You have been a busybody, not a thinker. Hence the universe has not opened to you its measureless wealth; it has been a mere shadow, a theater of shifting and complex forces. You have seen the struggle for existence, but not the divine law of which it is the instrumentality. You have not witnessed the grandeur of pure love, which is strong only by self-abnegation. You have not lived infinitely, for your motives have been altogether outward and finite; the infinite motive, the infinite splendor, can come only from within. Others cannot interpret it; its knowledge must be immediate in one's own thought."

"I do not ask you," continued Gottlieb, "to accept me as any authority whatever. I do not ask you to seek knowledge from these millions of glittering and happy spirits; they can only give you hints and suggestions. Do not study this outward magnificent merely. It cannot explain the mystery; it is the manifestation, but not the heart of it. The heart of it is in your own soul. There only is the commandment that you must obey. Bow down before no throne; obey no Thunderer; simply obey yourself. Find out the law of your own nature and follow it. Do your work silently; seek not for honor; let the thunders and the splendors go; care not for results; eternal nature will watch over them in calm benignity. Do your duty, not as I tell you—not as heaven's monarch tells you—but as your own free spirit tells you."

The devil thought over these things for a long while. The dwellers in Pandemonium began to think he was not coming back, but they dared not revolt, so strong was the impression of strength and terror that he left behind. He could not at once understand what Gottlieb meant; there were many and manifold tendencies to contend against, an infinite darkness to dispel. He had many long conferences with Gottlieb; then for days he was silent and communed with his own soul. He wandered among the radiant hills; he brooded by the shining waters, and beneath the soft music of the trees and unfathomable pomp of stars. Was this divine philosophy of true love? If true, could he live it? Could he roll back the accumulated evil of centuries? Could he begin anew and be like a little child? Could he throw off as mere rubbish his splendid store of knowledge and revolutionize his total conception of things? Could he penetrate deeper into the nature of being than the Deity himself, and find a law profounder than any that had ever been promulgated into the courts of heaven? It seemed to him at times as if the whole thing were a humbug. Yet he could not dispute the bright reality; indeed, it grew more intensely beautiful, especially when now and then he did perform a really unselfish act. He then felt a glow, a sovereignty such as he had never felt even in the bright millenniums of his primeval state.

Gottlieb had invented some musical instruments, and was quite a skillful player. Some of his melodies were inexpressibly sweet; they seemed to breathe from the very heart of the universe, reverberating with a secret joy that no words can tell. Satan listened to them with

tears of rapture; they penetrated to his deepest soul. The mystery of life seemed to bathe him with its bright revealing. The eternities flowed in soft and fair illuminations upon his delighted brain.

(To be Continued.)

To Lily Dale—The City of Light.

Lily Dale to me in the summer time
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 thot
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 where 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.

Well 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 thot 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 fine 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-daughters 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.

HEROES AND HERO WORKSHIP. 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. 14k gold pen, iridium point, hard rubber holder cheap in price only; fully warranted, \$1.25.
Uncle Sam Stamp Box. Holds 25 postage stamps; one movement of the thumb delivers or receives a stamp without disturbing the rest; can't stick together or be destroyed, 25c.

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

ALL THREE POSTPAID \$1.50. AGENTS WANTED.

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

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 name, time, place, and if possible the 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 Perfect reading after a few hours practice. An instructive and amusing device for an evening party or to mystify 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 to begin any venture. You should try to collect money when the money planet 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, instructions 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



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

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

Make items short and to the point. We will adjust them to suit the space we have to use. A weekly notice of your meetings written on a postal card would look well in this column.

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

Manuscripts will not be returned unless stamps are enclosed for return postage. If not used they will be retained thirty days and then destroyed. Retain 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 PUBL. CO., LILY DALE, N. Y.

Ellen I. Parker renews her subscription and sends the names of friends to send sample copies to, and adds, "I clip all the best pieces from the SUNFLOWER for a SUNFLOWER Scrapbook."

Carrie E. S. Twing writes that she and Mr. Twing will leave Lake Helen April 7th taking the Clyde line steamer Comanche for New York at Jacksonville, the 8th. They will return at once to their home at Westfield, N. Y.

Mrs. F. C. Arnold writes: Enclosed find one dollar to renew my subscription to the SUNFLOWER. We are spending the winter at Tampa, Fla., where the flowers are beautiful, but I like the Northern SUNFLOWER that blooms in the winter and scatters its blossom of spiritual truth far and wide.

Mrs. Maria Carpenter writes: "Every beautiful day I wish I was at dear Lily Dale. I feel that this season is to be the best we have had for years." Mrs. Carpenter also sends to us, "A Christian's Confession," the first installment of which will appear next week. It might be called "From Darkness to Light," as it illustrates fully the difference between faith in Christianity and knowledge of Spiritualism.

Miss Danforth sends us a nice lot of interesting clippings, and a new subscriber which her niece, Weltha M. Snow a young girl, has gotten for the SUNFLOWER, saying she will get one more and then she will be entitled to a fountain pen. Correct, and we will be pleased to send it to Miss Weltha. Miss Danforth has been spending the winter in New York City where she is located at 2 West 95th street.

Emma Rood Tuttle writes: Thank you for the roll of papers sent. I was very interested in the entire contents, especially in the sketch and picture of Miss Anthony. It is too bad that we cannot keep such people right here when we need them so much. I see your scope is broad which is to my taste. (Thanks for the kind suggestion. Mrs. Tuttle also sends us a poem which will appear next week. Ed.)

We respectfully request that all who have received notice of the expiration of their subscriptions send in renewals as soon as possible. It is a small item in each case but as there are several hundred of them it is quite an item to us, and we would appreciate the money very much.

Mrs. Marie Neal writes: Conneaut society asks for space to inform the friends and readers of the SUNFLOWER that we are still active in the work. We have had some delightful and happy meetings during the last season. Recently Mr. J. C. Craig of Clyde, Ohio, served our society. The meetings were well attended by appreciative audiences that enjoyed his fine inspirational lectures and his concise and convincing message work. Mr. Craig has but recently joined the ranks of Spiritualism but he has already proved himself an able advocate of the truths. More such earnest workers are needed in the field of workers, and we predict for him a bright future. Mr. and Mrs. Craig made many friends during their short stay in Conneaut and a warm welcome always awaits them. Preparations are in progress for commemorating Anniversary day. We may safely announce that the success of our efforts is a foregone

conclusion for we shall have with us Mr. and Mrs. Kates, who will remain during the month of April. The enthusiasm of these tireless workers always act as an incentive to further effort and we are anticipating a pleasant as well as a profitable month.

J. C. Browne writes: The enclosed clipping was taken from the Morning's Era, if you can find space in your next issue I shall be pleased to have you make mention of Mrs. R. W. Barton's coming to Bradford. We are in hopes that thru the efforts of Mrs. Barton a beautiful society will be established here. A good medium has been needed here so badly, and I am sure if you can give thru your paper a brief sketch of the sister's work, it would help matters wonderfully, as the SUNFLOWER is read by many here.

CLIPPING.
The First Progressive Sunflower Society of Bradford, (Pa.) has secured the services of the Rev. R. W. Barton for the month of April. Mrs. Barton comes to Bradford very highly recommended, having worked for the First Spiritual church at Minneapolis, Minn., for nine years. Williamsport one year, Binghamton one year, Rochester a year, Elmira two years. She is a lecturer and test medium of high attainment. Watch for the opening date, then everybody avail themselves of this their golden opportunity of getting a message from loved ones. (We are glad to give space to Brother Browne's communication. We have been acquainted with Mrs. Barton and her work for many years and believe Spiritualists in Bradford will be benefitted by her ministrations.—Ed.)

"The Life Power and How to Use It."

Reviewed by Lida Briggs Browne.

Another book fresh from the press has just been received from Elizabeth Towne, Holyoke, Mass. It is entitled "The Life Power and How to Use It" and is a compilation of some of the best and most practical of her articles which has appeared from time to time for several years past in her magazine "The Nautilus." They present the views on human development and show how our life power should be used to accomplish any desired end.

Much stress is given to the practice of concentration, to going into the silence regularly for power and wisdom, to look to the unseen world from whence all things come; to listen to the spirit within which bids everyone to do certain things and warns him against doing other things; to seek help from the great Over-soul of which each individual soul is an atom, but an atom whose every demand is heard.

In making our statements of health, happiness and success we are using our life power, and it is necessary to know how best to direct our efforts to attain what is desired. Instead of repeating affirmations constantly she teaches that they should be done only at stated intervals, and after making your statements plainly and positively to call your mind entirely away from the subject and give your soul (the subconscious mind) and the Over-Soul (the super-conscious mind) a chance to work. She also states that you should make light of your feelings and get interested in some good work, taking it for granted that your being and all creation besides is working out for you the things you desire and for you to rest easy and trust yourself and be happy.

In speaking of success she says that the first step toward it is to decide that it is yours, and that all creation is ready to help you manifest it, the next stage is to take hold anywhere that the world will let you, in full confidence that the world will promote you as fast as you prove yourself worthy of it, and while doing your best with the present work in hand to use your spare time and to fit in fitting yourself for higher work.

The book is full of good suggestions along various lines that tend to the betterment of the individual, and in that way the upliftment of the race. Those who have already read the articles in her magazine will wish to preserve them in a nicely bound book, printed on antique laid paper and having a half-tone portrait and autograph of the author; and those who have not will not regret the \$1.00 sent her for the book if they will follow the teachings laid down in its 23 chapters.

LAKE HELEN, FLORIDA.

The last week of the Southern Cassadaga Camp, the only winter Spiritualist Camp in the world, has been a red-letter week. Altho many visitors have left in the past few days, strangers have come and old friends for a few days so that Sunday the 18th, closing day, was enjoyed by a large number of people.

Mr. Wright, Mr. Peck and the writer were the speakers for the closing week, and the audience did not diminish in numbers to any extent.

The interest in Mr. Wright's classes warranted his continuing them a week after camp.

Mr. Walter D. Packard of Brocton, Mass., has been here for the past few weeks and has occasionally sung at Mr. Wright's classes, helped in the entertainments and rendered beautiful solos upon the platform, which were much appreciated by speaker and audience. Mr. Packard is a professional singer and sings with much expression, but he is willing to help in every direction, even to being auctioneer for the Ladies' Auxiliary in their closing-out sale.

Mrs. Anna Duncan, of Tampa, Fla., has been the musician for services at the auditorium and for entertainments gotten up by Prof. Peck.

The work for the practice of those who took part in the cake walk took a great deal of her time. She also assisted at the camp dances, as she and Mrs. Hedrick furnished the music. She has showed her willingness to assist in all ways possible and left her class in music at Tampa in other hands that she might be present here.

Mrs. Allwygner of Oak Hill, has been spending a portion of the season here. Last Saturday she treated the friends assembled at the Indian Village with an oyster and clam roast. The large camp fire was used for the purpose. Many who have been attending the camp feel they have reason to bless the tepee grounds, for they feel they have been strengthened both physically and spiritually. Mr. and Mrs. Baker introduced the hot and built up the little village three years ago and they have the thanks of the campers.

George Thatcher of Jamestown, N. Y., has near its completion one of the largest and finest houses upon the grounds. It will accommodate three separate families without difficulty, as each apartment is so calculated that there will be no mixing up of the tenants. Ethie Thatcher has returned home on account of business. Her parents will remain a while longer.

Mr. A. Norman will soon have a cottage upon the grounds near the Apartment house. He intends to push it thru to completion before going North in May.

The Bond lumber mill has just been completed and it will help to solve the problem about lumber, as there will be plenty near by for the use of the camp.

Friday afternoon, the 16th, the Ladies' Auxiliary had their election of officers. The report of the secretary, Mrs. M. E. Clark of Elmira, N. Y., showed the amount from all seances, entertainments, dances, sales and gifts, donations, etc. amounted to \$756.49 and the amount placed in the hands of the main association was \$600.00. The ladies feel to thank all their patrons and those who have contributed gifts, work or money to make this splendid success.

Our secretary, Mrs. Clark, and our treasurer, Mrs. MacGarvey have been untiring in their efforts to bring about the results named, and our vice-presidents have done all they could do to aid in all ways. The ladies have on hand all the appurtenances necessary to set tables for 120 people, a large Bazaar room well furnished, a cloak and sewing room combined, two sewing machines, a kitchen with stove cupboards and all that is necessary for use in getting up suppers, and best of all, willing workers in every department.

The result of the election of officers was Pres. Mrs. Twing, Vice-presidents Mrs. Carrie Pratt of Boston, Mrs. Alice Spencer of Lake Helen and Mrs. Will Whittiker of Buffalo, N. Y., Secretary Mrs. M. E. Clark, Treasurer Mrs. Mary MacGarvey. Mrs. Pratt has for years been President or on the Board of Trustees of societies in Providence, R. I., and later in Boston, Mass.,

and is a very efficient worker in any department.

The Southern Cassadaga election was, Saturday, the 17th. The reports of the President and Secretary showed a gain over last year. The amount taken in being something over \$2400.00. Trustees: E. W. Bond of Lake Helen, G. N. Hilligoss of Cincinnati, O., H. S. Twing of Westfield, N. Y., H. S. Kellogg of Cleveland, O., F. E. Bond of De Land, Fla., Will Whittiker of Buffalo, N. Y., and Mrs. Mary MacGarvey, Hamilton, Can. At a Board meeting that followed G. N. Hilligoss was made President, E. W. Bond Vice President, H. S. Twing Secretary and Treasurer and Mrs. MacGarvey Corresponding Secretary.

Mrs. Palmer, who has worked so long and faithfully, as Corresponding Secretary, declined to have her name used again, as also did A. A. Butler of Brecksville, O., and H. M. Clark of New Hampshire. A great deal of hard work has been done by these untiring members and they deserve the thanks of the friends of Southern Cassadaga. One of our new Trustees is a young man, Mr. Will Whittiker of Buffalo, N. Y. We are glad to introduce young blood into the life of the organization.

Mrs. Mary MacGarvey has made such a record in the Woman's Association that we feel that she will fit into the work of our present Association very naturally.

There are many things your scribe would like to chronicle but she feels it would be too much to ask for more space but will say she knows the thanks of the Southern Cassadaga Association is extended to you for a space in your columns to give a little glimpse of a winter camp in the Sunny South.

CARRIE E. S. TWING.

Massmeeting at Niagara Falls, N. Y.

A Massmeeting was held at the First Spiritual Church of Niagara Falls, Sunday, March 18th thru the untiring efforts of Mrs. A. G. Atcheson, who has been pastor of that church for four years.

The meeting was a success in every way. Mrs. T. U. Reynolds was the speaker of the afternoon. Her subject was taken from the poem entitled "One Hundred Years From Now," and was very ably handled by her guides, after which messages were given.

Mrs. Morey and her two accomplished daughters of Buffalo, N. Y., helped make the meeting interesting by furnishing the music for the day. Miss Morey, accompanied by her sister, Mrs. Crozman, beautifully rendered a solo entitled "Spring Time," after which Mrs. Morey and her daughter sang that beautiful song, "Beckoning Hands."

A lunch was served to all who wished to remain for the evening, and a goodly number did so.

The evening service was largely attended. Five dozen extra chairs had been rented for the occasion

and a large number was not admitted as there was not even standing room.

Mrs. Reynolds lectured in the evening after which Mrs. Atcheson was message bearer.

Mrs. Atcheson has every reason to be proud of her work at Niagara Falls as the attendance upon this occasion and many others proves that thru her efforts Spiritualism is rapidly advancing in that city.

Mrs. Atcheson receives many calls from surrounding towns which shows that her work is appreciated.

May she be blessed with years to labor for the truth, is our most earnest wish.

E. J. K.

After the Night.

There is never a night so dark
But that sunshine will follow soon;
And when everything dreary seems
With the world, as all out of tune,
Then life's storms may be passing by,
To be followed by brighter days
When we look for the Father's light
To be guiding our earthly ways.

Then the daylight may follow night,
And our lives may grow bright
And fair,
As our souls may be raised above
All life's sorrows and useless care,
And the glorious light of love
May develop our souls with peace
While the happiness of content
Will forever our joys increase.
—Martha Shepard Lippincott.

LOW Rate Excursion

To New York via D. A. V. & P. R. R. and Lake Shore Ry., April 12. Round trip \$11.00 good ten days.

2t.

THE GREAT RESTORER OF DISEASE OF ANY KIND.

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

This Great Remedy will Cure You.

ALLIANCE, OHIO.
"MR. EDITOR—Dear Sir: I wish to say to your readers that I have taken treatment from Dr. P. Fellows, and am satisfied that he does all and more than he claims to do by way of healing the sick. Mine was a complicated disease, as each organ of my body was diseased and its function deranged, and I suffered intensely. I had no hopes of recovery, and in sheer despair applied to Dr. Fellows. I have improved like magic under his treatment, in taking his SYSTEM CURATIVE, and am becoming strong and well. I honestly and earnestly recommend any and all who are suffering from disease of any kind, to give him a fair trial and feel assured that the result will be satisfactory. Yours, Etc., A. E. E." \$1.00 PER BOX. It only requires a few boxes to cure the worst form of disease. Address,

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

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

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

Address all communications to the

GOLD EAGLE MINING COMPANY,

240-66 129 South 11th Street, Lincoln, Nebraska.

THE SURRENCY GHOST

Here is the strange story of ghost-haunted and deserted Surrency. Old Surrency, the original but now deserted Surrency, was in the beginning but the name of a quaint, small estate, the homestead of the Surrency 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 untended, 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. Surrency, 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, Surrency.

"My father's name," he said, "was A. P. Surrency. 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 UNACUSTOMED 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 a 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.

ANDRION LIFTED ITSELF.

"One afternoon in February, just as I entered the hall, I glanced into the sitting room and saw my elder brother, Robert, sitting at the table reading. A low fire was flickering in the open fire-place and I noticed a commotion on the hearth. To my surprise I saw one of the huge andrions move across the room. It gathered momentum as it went and rose swiftly in the air till it reached the level of my brother's head, when in dealt him a blow on the temple. He sprang to his feet stunned and bleeding while I grasped the andrion, but I might as well have essayed to hold a thunderbolt, for it wrenched itself free from my grasp and struck my brother again on the head.

"'Run,' I called to my brother, 'run for your life! If you stay here you will be killed and I cannot help you!' The poor boy did run out of the room and the andrion followed him, striking him with heavy blows till the poor victim fell unconscious and covered with blood at my mother's feet. Then the andrion moved slowly across the hall, entered the sitting room and resumed its accustomed place on the hearth.

"The next day my father moved the entire family to the other farm, leaving the old home here closed. We took nothing but our clothes, for the other home was furnished and my parents thought it best to leave everything here undisturbed. A long illness followed my brother's frightful experience with the andrion, for several of his wounds were ugly, and the shock produced a fever which came very near proving fatal.

THE MANIFESTATIONS RENEWED.

"For a week or ten days we enjoyed absolute freedom and quiet. Then suddenly the strange manifestations began again with increased power and persistence. They did not vary much in character from what we had experienced. Soon after we moved from the old home here, Foster, the great medium and clairvoyant of that time called on my father to question him about the phenomena. My father told him the whole story and

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. Surrency then assured Mrs. J. 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 none 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 he is 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 Omnipresent 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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