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## STRAY THOUGHTS.

BY SAMUEL BLODGETT.

The experience of your readers, as I pointed out, indicate that in the matter of diet human beings have a wide range of adaptability. Still, it is likely that a majority of our people "dig their graves with their teeth." A very large majority after twenty-five suffer from indigestion in some form and in some degree. It is but reasonable to suppose that the trouble may not have the credit of carrying them away, it makes them susceptible to something that does, and that they die many years sooner than they otherwise would.

It is likely that physicians suffer about as much in this way as others; and not knowing enough to avoid it themselves it would be strange indeed, if they gave the proper instruction to others. When they find a person whose digestive organs are already past cure they sometimes give dietetic instructions. These instructions are superficial, and are supposed to apply to the debilitated only. This is all wrong. People should learn to live as to avoid disease, and it should be the physician's business to teach it as a science. Of course, they cannot teach any science until they have learned it; and will not be taught in the medical schools as a science as long as doctors profit in proportion to the number of invalids, and the notion generally prevails that diseases most frequently come from unavoidable causes.

The custom of our associates go a long way in determining what we drink. There are fashionable changes in food and drink, as in clothing; but the changes in diet come more slowly, and a fad in eating generally lasts much longer.

One hundred and fifty years ago potatoes were not a common article of diet in this country; but they have grown to be a leading staple. Sixty years ago oats cut no figure as an article of food, but there came to be vast quantities of rolled oats used. That article is now being largely supplanted by other breakfast foods.

Flesh eating will surely grow less and less as population increases and the price of the article goes up. The poor hard working people will slowly learn that they can be as well fed without its use, and at a much less expense. Necessity will count where sentiment is ignored. We shall also learn that vegetable nutrition is more perfect. The one who avoids flesh is not the one to be pitied.

There are three factors that count heavily for health; mental satisfaction, good digestion and full elimination of the waste matter. To have these functions continuously performed well, the food we eat and the liquid we drink must not be very bad, and the quantity must approach the proper amount.

It is not only proper but necessary that all these organs should have a fair amount of work to do; for the reasonable exercise of every muscle and every nerve gives the best health and the most perfect life. Pre-digested food, if such a thing is possible, is not desirable. The work of digesting the food is one of the exercises necessary to health; but to keep any of them perpetually tired, sooner or latter undermines the health. Any thing that impairs the organic or functional integrity of the heart, lungs, liver, stomach, intestines, kidneys or skin, affects the blood unfavorably and makes it impure, weakens the nervous organization, relaxes the vital tension, and opens the door to every conceivable disease. To just the proportion that this does life loses its zest, and not infrequently makes it not worth living for years before the final departure. To destroy any of these functions is to end the physical life.

Any thing that enters the circulation, from the inside or the outside that cannot be used in replacing effete waste is obnoxious to life; and if it contaminates the blood permanently it must lead to disease, antimony and the lancet."

Every physician

enough for any fever to pass its critical stage.

A celebrated physician said,

"It is well known now that Wash-

ington did not die of quinsy, but of

antimony and the lancet."

They have got over the bleeding

would instantly understand that to practice now, a practice that was

common for a long time in the treat-

ment of many ailments, and they

into the circulation, taken from a

calf or from another human being, do not make the suffering of a

would be to poison the blood and fevered patient worse by denying

to injure; but if the rotten tissue a drop of water to cool the parched

carries within itself another poison,

tongue, but they have not learned

the germs of a distant disease, it is

the wisdom of treating the vital

held to be harmless, that is, if the forces of nature, and make them

rot is pure diseased rot, and in-

jected in a scientific way for the

prevention of small-pox or some

hocus-pocus plan to evade the

other disease. In this reason is de-

fied and experience is discounted.

This shows the perversity of human

out of one error they tumble into

another. Aside from having learned

that fresh air, pure water, clean-

liness and sanitary surroundings

are desirable, I doubt if the regulars

have progressed one whit in the

last hundred years, yes I will ex-

pend the time to two hundred years.

To be continued.

## Maeterlinck on Immortality.

In this new era upon which we are entering and in which religions no longer reply to the great question of mankind one of the problems on which we cross-examine ourselves most anxiously is that of the life beyond the tomb. Do all things end at death? Is there an imaginable after-life? Whither do we go and what becomes of us? What awaits us on the other side of the frail illusion which we call existence? At the minute when our heart stops beating does matter triumph, or mind; does eternal light begin, or endless darkness? Like all that exists, we are imperishable. We cannot conceive that anything should be lost in the universe.

What keeps and will long still keep us from enjoying the treasures of the universe is the hereditary resignation with which we tarry in the gloomy prison of ourselves. Our imagination, as we lead it today, accommodates itself too readily to that captivity.

It is true that it is the slave of those senses which alone feed it. But it does not cultivate enough within itself the intuitions and presentiments which tell it that it is absurdly captivated and that it must see outlets even beyond the most resplendent and most infinite circles which it pictures among a herd was found to have tuberculosis the whole herd was to be slaughtered by him.

A friend of mine from Moravia, N. Y., was appointed and filled the office. He came with me on the train one day from Moravia to some place near Buffalo, and he said he had inspected two herds of cattle

All that it succeeds in building and multiplying in the most enormous space and time that it is capable of conceiving is nothing compared with that which is. Already the smallest

revelations of science in our humble daily life teach it that, even in that modest environment, it cannot cope with reality, that it is constantly being overwhelmed, disconcerted, dazed by all the unexpected that lies hidden in a stone, a salt, a glass of water, a plant, an insect. Let us, therefore, try whenever a new dream presents itself, to snatch from our eyes the bandage of our earthly life.

Let us say to ourselves that, among the possibilities which the universe still hides from us, one of the easiest to realize, one of the most palpable, the least ambitious and the least disconcerting, is certainly the possibility of an existence much more spacious, lofty, perfect, durable and secure than that which is offered to us by our actual consciences. Admitting possibility—and there are few as probable—the problem of our immortality is, in principle, solved.

It is better to be the fool soon parted from his money than the miser whose soul is buried with it.

## VEGETARIANISM.

### An Interesting Article by E. W. Sprague.

I have been a Vegetarian in the-  
ory for nearly a quarter of a cen-  
tury, and all of that time I have been  
a Vegetarian in practice to some extent.

I have eaten no pork, veal or  
mutton in twenty-four years. Most  
of that time I have eaten no beef  
or other meat excepting chicken  
and fish, and at times not tasting  
them for months.

I am now more than a Vegetarian  
in theory. I am one in actual  
practice, not having tasted meat in  
any form for more than two years.

Some reasons why I am a Vege-  
tarian.

1st—My health is better; I feel  
lighter hearted and more buoyant.

2nd—I could not deliberately kill

an animal to satisfy my stomach.

3d—Habit and custom have a great influence over our lives. My stomach revolts at the thought of eating cats, dogs and horses. This is because we have been accustomed to eating them. I believe they would be just as good eating as hogs, rabbits and old cows and would be relished just as well if we had been accustomed to eating them.

I could no more eat a piece of hog meat today than I could eat a piece of dog meat. Neither would it be acceptable to my stomach if I knew what I was eating. After all, then, it is the mind that rules in this as in other matters.

This protest of my stomach never occurs never when I offer it vegetables, cereals or fruits of any kind. I therefore conclude that they were intended for me to eat.

Another reason why I do not eat meat is because cattle, sheep, hogs and fowls have diseases, many of them, like those that afflict the human beings.

A few years ago the physicians of New York were prescribing the drinking of warm bullock's blood as a cure for tuberculosis, consumption of the lungs, and thousands flocked to the slaughter houses every morning and drank freely thereof. Three years later the physicians of New York state presented a bill to the legislature creating an office to which a Veterinary surgeon was appointed whose duty it was to investigate the herds of cattle throughout the state and when one creature among a herd was found to have tuberculosis the whole herd was to be slaughtered by him.

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respect, since I have given up eating meat, for now nothing is slaughtered to satisfy my stomach.

I am not one who thinks everyone should adopt my notions. I think some people need meat, that their system demands it. It would indeed be strange if it were not so, since man has lived upon animal food for so many centuries. However, I am inclined to think that sometime in the great evolution of things man will outgrow his desire for meat and refrain from eating pig's noses, ears, and feet, calf's brains, beef tongues and livers, tripe, etc. I believe that if every meat eater was obliged to kill and dress the meat he or she eats, Vegetarianism would soon become popular.

If anyone is optimistic enough to think the day is not far off when men will cease to kill animals and eat their meat, let him take a run across the continent and note the herds of cattle, flocks of sheep, yards of hogs; visit the meat factories, slaughter houses and meat markets of this country and take note of the mighty industry, the amount of wealth invested in it, etc., and he will discover that the Vegetarian millennium is to be postponed indefinitely.

Tho that time when men shall refrain from eating meat, is a long, long way off, yet be it remembered the Vegetarian can enjoy his meatless diet, and be happy in the knowledge that nothing has to suffer death to satisfy his appetite.

Go on with the discussion. Both sides have plenty of argument and plenty facts to use in support of the two opposing theories.

E. W. SPRAGUE.

### Interesting Phenomenon in Cleveland, O.

Mr. and Mrs. C. H. Figuers of our city, conductors of the East End Society at No. 1749 Superior Ave. are too well known to need any introduction to the readers of your paper. I write to speak more particularly of a quite recent phenomenon coming thru the mediumship of Mrs. Figuers, who is known as one of our most successful materializing mediums.

For several years her little control, Pansy has frequently interested the audience for a half hour or more with clear cut messages. But for a few weeks past Mrs. Figuers has come to the front with something entirely new for her, namely giving messages from cards.

Blank cards are given to the audience on which they are requested to write questions to spirit friends the cards are then placed on the desk, written side down and Mrs. Figuers after being blindfolded by some one in the audience, takes the cards one by one in her hand and states what is given on the card, describes one or more spirit friends and gives their answer to the questions. Some of the cards are read and answered while laying on the desk without her handling them. Twenty-five are read during the time allotted her, to the entire satisfaction of all.

Mr. Figuers (on account of ill health) has gone South for a rest, hoping to regain his strength, but Mrs. Figuers (aided by friends) will continue the meetings at the hall and at home just the same. Her address is 1746 Superior Ave.

Dr. H. Wilcox.

Our lives are song; God writes the words,

And we set them to music at pleasure;

And the song grows glad or sweet or sad,

As we choose to fashion the measure.

We must write the music, whatever the song,

Whatever its rhyme or meter;

And if it is sad, we can make it glad;

Or sweet, we can make it sweeter.

Cultivate thoughtfulness.



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W. H. BACH, Managing Editor.

#### THE TRUE CHURCH.

I belong to the great church that holds the world within its starlit aisles; that claims the great and good of every race and clime; that finds with joy the grain of gold in every creed, and floods with light and love the germs of good in every soul—Ingersoll.

If a church is needed at all, who can ask for a better one than is outlined in the above few words? A church that "holds the world within its starlit aisles!" What a church that would be. What a difference between that and the churches of the past! With room for the world!

The churches of the past have been of a limited order. They have been for the few, not the many. They have been for the select, not for the common run of humanity. Do you question it? Then look up Controlling Power.

the record produced by one of the papers of New York City in their investigations of the fashionable churches of the city only a few years ago. The Nazarene of old may have been a "meek and lowly" man, but his modern followers, with their \$20,000 salaries, and appointments to match are far from it. Nor do their invitations say "Come unto me all ye that labor and are heavy laden and I will give you rest." But the modern variation is, "Come unto me all ye who have heavy laden pocket books and I will give you rest from carrying it."

Nor is this confined to the cities. Not many years ago the writer was lecturing on Spiritualism in Minnesota, and there came a call from a small town where there was but one church and no hall or suitable place of meeting. This church had been built by the united efforts of the people of no belief, and it was understood that it was to be a "Union Church" not to be delivered over to any denomination and was to be used for any purpose of meeting, such as lectures, etc. Before the building was completed the Methodists got it into their possession by some hocus pocus and the title was given over to the Methodist conference. The first time it was ever asked for outside of church was when it was asked for this Spiritualist meeting. It was refused.

In vain the people protested that they had helped to build it and it was theirs to use by all the laws of justice; not a budge on the part of the trustees and preacher. But then a new element entered. The man at whose home I was entertained, altho a Spiritualist, helped to sustain the church. He said, "All right. You can refuse the use of it, but we will hold our meeting and I will pay this month's subscription and that will end it. I will never give another cent toward the support of the church in this town."

That was a blow below the belt. It struck deeper than religion or church regulations. Our people immediately went to the lumber yard and were arranging board seats when the minister backed long drought they prayed for rain down and we held our meeting in and got a flood, but a case of which the church.

On another occasion I was filling Dakota a few years ago. After a long dry spell they met and prayed for rain. A day or two later there a baby died and its parents wished came a sprinkle that did not wet me to conduct the funeral service. The sidewalks. "Was not that a

We were meeting in a hall up stairs and application was made to the other day?" said a church member to my mother. "What was it?" was the answer, "I have not heard the Presbyterian church for permission to hold the services there. The president of the Spiritualist society of it." "Why?" was the response, had given \$100 to help build the "we prayed for rain and it rained!" given \$20 and some labor, and other reply. "At the Methodist church," members of the society had given "Well," said my mother, "the next money and labor to help it, but we were refused. What a narrow church for they believe in more religion and how small a class of water."

Of course, that was a terrible sacrifice, according to the ideas of the church members, but most of us who would even consider refusing such a request for one of our buildings, even were it Satan himself who was dead and his head impaled to conduct the services.

I am glad I belong to the church that "holds the world between its starlit aisles." Altho it is unorganized, it has a greater membership than any other. It has no set ritual or form, but it "claims the great and good of every race," and "finds the grain of gold in every creed" and utilizes it.

Ingersoll has gone the way of all flesh, but such words will live forever, a mighty inheritance to the world.

#### LUCK AND RELIGION.

One of the luckiest things that has happened to the church, for many a day was the fact that it happened to be a Mormon preacher who was killed by lightning while preaching recently at Creston, Iowa. Had it been an orthodox, they would have had to explain. The explanation would have been the old one, "It was God's will," but that has had its day, and sooner or later its power, which has waned greatly, will entirely pass away.

Most of the people of the world today have an idea that God has other and more important business than counting hairs of the head or watching falling sparrows. Even sending the lightning down senseless steeple to kill unoffending preachers, is too small a matter to take up the time and energy of that All.

What a miracle happened at this time! "A ball of fire was seen and the man fell dead. An examination of the place showed that there was no damage to the building and no one in the audience was even shocked." It is evident that this "ball of fire" was intended expressly for the Mormon preacher. He was not even taken up with it, like one old, but just "knocked out in one round" without the services of a referee.

Lightning plays strange freaks occasionally. We know of one place where it played all around a horn of powder without exploding it, killed a woman, and impressed the image of a hop vine, (that was just outside the window where it entered) on her side and did not damage anything but one article in the house. Another where it entered a barn thru the roof, knocked off part of two or three shingles, played around the iron-work of a threshing-machine for a time and went out between the side of the barn and a sliding door, leaving several marks on the boards as it passed out but outside of the two places mentioned did not leave a mark of its presence. At another time it came in the telegraph office in our store, burned out the copper wire and left the cloth insulation without even charring it, as it passed to the ground, but I was burned to the back of my neck with hot tacks which held the wire in position and which were thrown a distance of six to eight feet to hit me.

Such are some of the freaks of lightning, and when a miraculous event is reported, it always calls to mind some of the "wonders" that are always happening.

They should use much caution and careful calculation in making plans for anything in which their God is to take a hand. We have all heard of the case where after a long drought they prayed for rain and got a flood, but a case of which we knew the facts took place in

what are termed the peculiarities of selves; and fashion may be an in- the Salvation Army or not, you heritance from our ancestors—only endorsement the good of humanity, and a more artistic form of primitive organization reaches. Lend a hand.

This movement referred to, of course, implies dress reform. The nearest approach to such was ushered in with the ladies' bicycle—when women generally wore a black or dark skirt, a shirt waist and a sailor hat. A universal winter wrap and suitable cap could have been added to this, and the women could have been as happy in their new sisterhood as the men are as fashion plates.

But some autocratic power ruled it out, and the dear ones surrendered as usual where it concerns dress. Reformers in this line are rare, "Many are called but few are chosen." Women dislike to be exceptions; but the only true reformers in humanity are the exceptions. To "hold the fort" in such combats one must be original. If woman's rights means anything it should also mean the right to wear what they please without being dictated to by a fashion god. Might may be right in some instances, but the might of fashion is one of weakness, and could be overthrown by a little determined harmony on the part of an opponent.

Of course, the weak, vain and frivolous would not join such a common sense movement as dress reform. But what is a heap of the cloak that needs renewing, but almost every article of woman's dress? Mind always rules no mind. It only needs a beginning by

to insist on a certain style, as exemplifies itself; for it is not only reform. But what is a heap of the money saved to worthier pose—to home comforts, affording far more pleasure than the little charm of exhibiting the season's new cloak on the promenade or at church, where the devout are wont to mirror themselves in the eyes of those who haven't one—and largely to excite envy—vanity's delight.

It is here where the extravagance exemplifies itself; for it is not only reform. But what is a heap of the cloak that needs renewing, but almost every article of woman's dress? Mind always rules no mind. It only needs a beginning by

to insist on a certain style, as

there are plenty and some over,

among readers of this who are capable or organizing a movement in America for the same laudable purpose that the Swedish women have. Where are the brave?

ARTHUR F. MILTON.

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## FROM DARKNESS TO LIGHT

How Death Affected a Church Member.

(Continued from last week.)

As the weary days went by, twenty years ago, for the territory agony and despair filled our hearts until the uncertainty almost drove us to madness. Never had we organized. realized what it meant to lose by death those dear to us and in consequence of this ignorance no real understanding or particularly deep that on the subject of life after death had troubled our serene repose in the belief that if we were Christians, so called, we should at death go to meet that all-suffering Savior who had given his life that we might have salvation.

All our lives we had been constant attendants at church and observed its forms and ceremonies most religiously, and endeavored to so train our child that he see the necessity of becoming a church adherent, but as he grew to manhood, and his education went forward, he began to look into these things with questioning eyes and still later as he entered college in final preparation for his chosen profession, doubt in the truth of this belief seemed to take deep root in his mind, and the deeper he delved into science the more uncertain became his mind on these vital questions. Hence our fear and anxiety for his welfare now that death had claimed him for its own.

The question may present itself to readers of this most imperfect sketch. How could any mother entertain such thoughts of her child? Will such questioners tell me how we can reconcile orthodox faith with a life, no matter how perfect morally, or how high a standard of living that person maintained, but which did not inhere the one prime principle of that religion, namely, the belief that Christ died an ignominious death that mankind thru that atonement might have eternal life. Oh! the agony of that doubt. As time went on no respite came to a heart bowed with grief, no light to illumine that lonely resting place where lay buried all we held most dear. Hope and interest in life and its duties died and we cried out in anguish that we too might go to the great unknown that death might free us of the most unhappy existence. Of what avail now all our hope and trust in a wise and just God whence was to be found the balm to heal this most sore wound. In this morbid and unhappy state of mind death alone seemed the only release for "Dying has grown dear. Now you are dead who turned all things to grace."

No that this most cruel dispensation could in any manner be of future benefit to us ever entered our calculations. All the better and higher energies of our lives were suppressed; peace had taken to itself wings and flown away, and we were stranded on a rock of doubt, uncertainty, fear and dismay.

But as there gleams from afar a faint light to illuminate the coming day so there came to us one fair morning a tiny spark of hope, the very faintest ray of light, as we in a listless way had taken up a little book and glancing over its pages there came to us these words:

"The curtain between the two worlds is being rent asunder, the day is near at hand when death will no longer be feared as an event separating us from those we love, but rather a means of bringing us into closer and sweeter communion with our dear departed ones."

Wondrous words! could such a thing be? Is it possible that by any means we might learn of their destiny, until we too had passed beyond the vale? A great unrest seized us, burning desire to test the truth of those words.

"The curtain between the two worlds is being rent asunder." But recognition.

how? who shall be able to unveil the mystery of death? who tell us of the life beyond the grave which is to us so vague and unreal a thing.

In the stillness of the night there seemed to come to us the whispering of some unseen force. "Consult a psychic and you will hear strange things."

There is a gift that is almost a of the claims of Spiritualists and blow, and there is a kind word that the endorsement of scholars, magicians, men of science, and clergy, is munificence; so much is there in the way of doing things.—Woman's Life.

## Is Spiritualism a Movement Gaining Ground? If Not, Why Not?

I think it is. The camp meetings are not multiplying as they were twenty years ago, for the territory is mostly taken, and it now remains to develop and use those already organized.

There are probably four times as many organized societies as there were twenty years ago. But they are not all well sustained; and the platform talent does not average as well as it did thirty years ago. The demand has deteriorated.

Thirty and forty years ago large audiences greeted the speakers and the best that, highest ideals, clearest logic and most eloquent expression were sought after and appreciated by the great body of Spiritualists.

Now a small minority crave the deepest that and most finished oratory. Something sensational, some novelty, or platform phenomena, is required to "draw," and the catering to that demand, by societies has lowered the standard of platform work, and alienated thousands of the best minds, who seek the intellectual and spiritual supplies in the liberal churches, and independent societies; and many have gravitated to the speculative assumptions of Theosophy, Christian Science, Occultism, these cults being a sort of culture soil for certain minor branches of the spiritual tree.

But the following and support of spiritual meetings is not an index to the growth of Spiritualism. They are a vital part, but by no means the principal movement.

The Fakerism that has played a mischievous part in confounding investigations, and creating doubt in honest minds, is balanced, or more than balanced, by the increasing interest among scientific people, who know how to discriminate and who vouch for a class of facts in the strongest terms. Intelligent, cultured, people are coming to realize that any army of fakes playing the credulity of the "people and misleading many, in no way lessens the value of genuine mediumship and the scientific evidence of a future life. They are beginning to realize there are genuine medium and reliable phenomena, and that one positive demonstration is more than a million counterfeits. That a million negations do not invalidate the evidence of one scientifically demonstrated fact.

The present is a sifting time. It is not pleasant; but the truth cannot suffer by any amount of airing and all genuine mediums will be the better for the sifting. I think reliable mediumship is by far better established to day, and more striking and conclusive than twenty years ago.

The N. S. A. is a pretty good index to the progress of the cause.

Three times attempts were made to organize a national society and failed. The success of the present one is proof of a large advance in the conditions obtaining among Spiritualists, and the interest that is wide spread. Besides this, many state organizations have arisen and are doing much good work.

The courts have given decisions in contested will cases, which could not have been twenty years ago. They have decided that belief in Spiritualism is no evidence of insanity, and that spiritual societies have the same rights under the law as other religious bodies.

The Western rail roads as far east as Buffalo and Salamanca recognize our speakers as ministers of the Gospel; but east of those points the officials are still regulated by the calibre of Cotton Mather and probably regard themselves as so much nearer the resurrection that a spiritual immortality is too thin for their capacity. They want the bones to rattle and the marble slabs to crack and crumble at the great and terrible day. Hence our spiritual

but as Spiritualism as a movement is gaining ground. There are more good mediums, more societies, more spiritual libraries, more camp meetings, more

state associations, more great scientists vouching for the facts, more favorable notices in the secular press, more accounts of strange phenomena published without a scowl, and more general knowledge concerning 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.

But there is yet room for improvement. There are many opportunities for all who would help on the evolution of the greatest movement ever inaugurated on earth. Those who have not the breadth and comprehension to adjust themselves to Spiritualism as a whole may do good work under different names, and fancy they have found a "New Thot," but they all come into the movement as a whole, and their contributions are accepted.

LYMAN C. HOWE.

## Effect of Environment.

It has always been supposed that individual peculiarities of physiognomy were the results of heredity, but Mr. W. Fauconberg, in the London Strand, maintains that they are dependent principally upon environment—climate, and diet. The writer, of course, admits that heredity may at times transmit peculiarities, but declares that this is subordinated to the influence of habits of living. For example, he says: The children of dipsomaniacs or persons of intemperate habits whose features are of perfect shape, display most peculiar facial aberrations. In Dresden an intemperate couple who were distinguished on both sides of their respective families for their long chins, gave birth to six children, all of whom had absurdly short and retreating chins. But in no other respect was the vice or disease manifested. In another case, where strong hair and bushy eyebrows were the rule, sons and daughters grew up singularly deficient in hair and eyebrows. If nature's laws continued to be violated, the third generation would probably suffer very severely in face and physique. But on the whole, as might be expected, the burden of inebriety, so far as the features are concerned, falls chiefly on the nose. The gradual facial degeneration of a family has been observed by Dr. Foster, who shows how, by careful living, wholesome activity, and healthful environment a sickly stock finally succeeded in putting forth strong and vigorous offsprings of great feature beauty. Change of habits and habitat followed, and deterioration began. It is noticed that the poise of the head, owing to the weakening of the neck and muscles, was one of the most striking signs of the second generation, together with the greater concavity of the oral region and a more acute angle of the forehead. In the third generation these traits increased in a manner almost impossible to believe. Yet the formative impulse toward a purer type was probably only weakened, and with a renewal for a couple of generations of the old conditions of diet and habits it would revive in its full vigor.

The writer reports a German investigation relating to the use of tobacco, that out of 1,000 persons examined 760 were smokers and about 350, or half of these, were stated to have been the grandchildren of habitual smokers. Of this latter number, 300 were distinguished by an adjustment of the ear more or less at right angles from the head, a peculiarity observable in only seven percent of the offspring of non-smokers, and in 20 percent of the non-smokers. All this would seem to point to some action of nicotine upon the aural muscles, giving rise to the "smoker's ear."

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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.

The great man does not lose his child heart.—Mencius.

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or, A Few Truths on how to reach altitude where the spirit is to be found. This pamphlet is a subject to test. By Moses Hull. Just the work to test you that you are a spiritual being, and to show you how to use your spiritual faculties. Second edition just published. Price, bound in cloth, 35 cents, in paper covers, 25 cents.

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The Great Debate ever held on Spiritualism between Moses Hull, Pastor Morris, and Institute, Whitewater, Wis., and W. F. Jamieson, Secretary of the National Liberal Party, Cincinnati, O. Portraits of the speakers, and a full account of the debate.

This debate, held at Lily Dale, N. Y., July 10-20, 1901, contains 32 speeches of from 30 to 40 minutes each, in length. It contains the best argument on Spiritualism that can be found in any one volume in the world. It is a high-toned Polemic discussion, and no series of the word, a fight or quarrel. Price, post paid, \$1.00.

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## Encyclopedia of Biblical Spiritualism, With Portrait of the Author.

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## ANNIVERSARY CELEBRATION.

## First Spiritualist Association of New York City.

The 58th Anniversary of Modern Spiritualism was fittingly celebrated by the First Association of Spiritualists of New York City in two services at Lyric Hall on Sunday April 1st. The attendance was large, and all seemed interested, while the greater number were evidently eager for spiritual food.

Mrs. Henry J. Newton, president of the association, occupied the chair, and from time to time in introducing the speakers, mediums and musicians, and in supplementing their service, spoke words forcible, pertinent and comforting; thereby impressing upon the audience the dignity and value of Spiritualism. Especially welcome were her references to the host of notables, who have been promoted to that other life of which we yearn to learn, that we may intelligently anticipate our own promotion to spirit realms. Altho we had a fine musical program, congregational singing was an inspiring feature of the occasion.

Mrs. Helen Temple Brigham, at the afternoon service offered an uplifting invocation and improvised several poems upon subjects offered by the audience. These were listened to with rapt attention, and loud applause followed their recital.

Mrs. Brigham is a wonderful instrument in the hands of her guides and is widely known, not only in America, but in other countries. There need be no description of her versatile gifts.

She is justly welcomed with heartiness wherever she appears, and wears her honors with charming depreciation void of affectation.

Mrs. Helen L. Palmer-Russegue of Hartford, Conn., delivered two masterly addresses. Her language, pure English and grammatical, was logical, convincing—in fact unanswerable, altho the most sweeping claims were made for Spiritualism. Arguments, sustained statements, and skeptics, the hitherto indifferent and Spiritualists, alike, were held spell-bound under the magic influence of her powerful oratory.

She, also, is too well known to require introduction or comment. The strangers to Spiritualism, however, asked: "Who is that marvelous woman?" "Where does she hail from?" The request was made so generally, and so persistently, Mrs. Russegue was prevailed upon to serve our association again on Sunday the 8th inst., afternoon and evening at the Tuxedo, our usual place of meeting.

An able and carefully prepared lecture upon "The Dawn of Man's Infancy" was delivered by Mr. Floyd B. Wilcox, the popular author and lecturer. He was closely followed by his hearers who manifested their enthusiasm by applause.

Mr. Jon. Templeton, an editor, and of newspaper fame, favored us with an instructive and versatile address; one moment provoking merriment by some witty recital or conclusion, which would be banished by the serious propositions put forth so earnestly, and so lucidly by this honest, earnest advocate of Spiritualism. The ring of courage in his clear voice, without doubt brought strength to many. Would that there were more of his kind.

Miss Margaret Gaule, our regular ministrant, prefaced her wonderful spirit messages at both service with earnest appeals on behalf of our cause in its well being. She was, as always, received with hearty applause, and commanded the complete attention of the audience, while she gave, in clear, concise language, tests to the friends whose arisen beloved could control conditions sufficiently to manifest. Her descriptions were gratefully and in numerous instances tearfully recognized.

Miss Gaule is known so widely as a wonderful psychic, it is unnecessary to take time or space to recount her work. It perhaps, is not so widely known that she and her good husband, Mr. Auguste T. Reidinger, devote most of their time and energy to the cause, opening the doors of their spacious and beautiful home so often for the benefit of the cause, one sometimes wonders if their doors are ever closed. Much of the prosperity of our association and of the Ladies' Aid Society, auxiliary to it, is due to their continuous disinterested effort.

Messages from spirit life were also given afternoon and evening by Mrs. Robert Roughsedge of Brooklyn, N. Y., and were favorably received. Mrs. Roughsedge is a new worker in the field. One unique feature of her mediumship is that her messages are given in rhyme, she has been largely instrumental in making the Ladies' Aid of great interest as well as helping so much in increasing its treasury.

Mme. K. Kuehnert, who arranged and conducted the musical program, deserves much commendation for the delightful music so carefully rendered.

Miss Cora DeAnguera favored us most pleasingly with a soprano solo. Song "Berceuse from 'Jocelyn'" by Goddard. She was accompanied by Mrs. Keuthnert, piano, and Miss Jessen, violin. Great applause testified to the appreciation of the audience.

Mr. A. Soennichsen, in a rich, deep, bass voice sang "My God, my Father," by Marston, so acceptably all hearts were captivated. We venture to predict that his name will ever prove a "drawing card."

Miss Anna H. Jessen besides the obligato already mentioned, favored us with the violin solos in the order named. "Legende" by Bohm. "Romance" by Wieniawski. "Adoration" by Borowski. Each selection was much appreciated as was evidenced by the audience.

Mr. Robert Roughsedge of Brooklyn, N. Y. rendered most acceptably the tenor solo "The Pilgrim" by Adams. He has become a favorite with our people, and we appreciate his willing spirit which responds readily to our every call.

Near the close of the evening session the president called upon Mrs. Milton Rathbun to represent the Ladies' Aid Society. Mrs. Rathbun occupied few moments in setting forth the claims, objects, efforts and aims of said organization.

We were proud and happy to have with us upon the platform in the afternoon Miss Victoria C. Moore, Secretary of the Freeville (N. Y.) Spiritualist Camp Association, who, besides being a lecturer, is a talented elocutionist. She was pressed into service for the evening and charmed the audience with a reading most impressively rendered.

When we had sung the doxology and received the benediction of peace pronounced by Mrs. Russegue we agree one with the other, in happy assertion that our meetings were a success from all view points.

MRS. MILTON RATHBUN,  
WISCONSIN STATE SPIRIT-  
UALISTS CONVENTION.

Your attention is hereby called to the Sixth Annual Convention of the Wisconsin State Spiritualists' Association, to be held in Milwaukee, Wisconsin, April 23, 24 and 25, 1906, Lincoln Hall, 149 Sixth Street, has been secured for all sessions of the Convention. This hall is commodious and well adapted for large gatherings, and admirably located, being within walking distance from the Union Depot and leading hotels. A first-class array of talent has been secured for the Convention, thus assuring all comers a most interesting and profitable sojourn in the beautiful city on the lake.

Among those who will participate in the exercises are Cora L. V. Richmond, of Chicago, who is without a peer as an Orator and Logician. Mr. B. R. Richmond will also take part in the work of the Convention. Mr. Richmond is one of Chicago's most able lawyers and speakers.

Prof. A. J. Weaver of Whitewater, Wis., the able Principal of the "Morris Pratt Institute," for many years a foremost worker in the cause of Spiritualism. The ring of courage in his clear voice, without doubt brought strength to many. Would that there were more of his kind.

Mrs. Amanda Coffman, of Michigan will be the message bearer, bringing greetings from the loved ones who have gone before. The ballot reading by Mrs. Coffman, and her work in many ways, is of that class that carries conviction of the capability of demonstrating the truths of spirit return.

Able workers and visitors from Minnesota and Illinois are expected to be in attendance, and will add much to the interest of the Convention. Important matter will be considered at all sessions, and it is imperative that all Spiritualists who have the good of the cause at heart, be in attendance. Come and aid in the de-

liberations and the general work of the Convention. It will give you an opportunity to listen to the most able speakers and workers in the land, as they present the Philosophical, Ethical and Phenomenal side of our progressive religion.

Headquarters will be at the St. Charles Hotel. The management have granted us special rates—a flat rate of \$2.00 per day, American plan, giving first-class accommodations in every respect. The regular rates are \$2.00 to \$3.50 per day, American plan. Where members will double in the highest priced rooms will be given at the above rates. This is a fine hotel, and within easy reach of the hall and we feel positive that all will be perfectly satisfied with the headquarters. Write early and secure your rooms.

Your attention is again called to the date of opening of the Convention, it being called on Monday, instead of Tuesday, as usual. It was found impossible to secure the hall for Thursday, so the Convention had to be called one day earlier. A meeting will be held in some public hall on Sunday previous to the Convention. It is hoped that all who can possibly do so, will arrive early so as to attend these Sunday meetings. These meetings are intended to be arranged by the Milwaukee people, and they never do anything by halves, we may look forward to a grand time.

Don't fail to attend the Convention. It needs you and you need what you will receive there.

REV. WILL J. ERWOOD,  
President W. S. S. A.  
Rev. NELLIE K. BAKER,  
Secretary W. S. S. A.

## Our Creeds Bids Them Depart.

Often times the living and the dead Are walking side by side,  
Though one be silent in his tread,  
Presence is not denied.

Though not a word the one may speak.

There is a subtle spell  
Thrown o'er the spirit, though not weak.

That more than words may tell.

We can't dispute this inner sense  
Of presence and of power,  
Nor need we wait, in dread suspense,  
For death's revealing hour.

It is a fact that consciousness  
Needs no attesting speech,  
If with our souls we but confess,

The higher proof we reach,  
'Tis creed that keeps us wide apart  
When death's deep shadows fall.  
Why should the instincts of the heart  
Be smothered by the pall?

Oh let us teach a sweeter faith  
Than erstwhile men have known,  
Nor let departing of the breath  
Beget the sigh and moan.

Departed friends cannot forget  
The dear ones loved before,  
And they'll be with us if we'll let  
The heart swing wide the door.

But if we bolt with iron bar  
The gateway to the heart,  
We see no bright Bethlehem star—  
Our creed bids them depart.

—Starr L. Barber.  
Buffalo.

## Some Invisible Certainties.

The change of personality; that is classic now. The evidence for telepathy is indubitable. That may seem a bold statement; it is a commonplace for those who are in touch with the latest experiments of the metaphysic clinics. Only a few years ago—before Pasteur came—it would have been deemed sheer idiocy to talk of studying typhoid fever or cholera or erysipelas in a laboratory. Telepathy is an acquired certainty—as much as Harvey's theory of the circulation of the blood, which three academies of physicians declared impossible.

And the explanation of the strange Phenomena; are they hints and instigations from another world—the intervention of spirits of the dead, of angels or demons? This is the opinion held by almost all the sects of the occult, those who worship in the hundred and one little religions of mysticism. Science does not go quite so far. It declares:

First. There exist in nature certain unknown forces capable of acting on matter. (This covers all the objective phenomena of metaphysics, such as the transport of bodies from one place to another, luminosity, etc.) Second. We possess other means of knowing than those of reason of the senses. (This applies to the subjunctive phenomena of metaphysics, including telepathy, second sight, clairvoyance.)

THE SUNFLOWER.

## DOES NOT NEED A WATCH

Maine Man Able to Tell Time Looking at His Palms.

Walter Nason, living in Newport, Me., has the mysterious ability of being able to tell the accurate time of day by simply looking in the palm of his hand as another would look at his watch. No one has been able to learn his method and, in fact, he himself can not explain the source of his power.

This uncanny knowledge is not of recent origin, he having used it for many years. When he first began to use this gift, as he considers it, he purchased a watch, then looking at his hand to ascertain the time he would compare his figures with those of the watch, finding his own always correct. Many of the people about the village who doubted his power and who looked upon it as a "fairy story" have by their own observation and experiments become convinced of its truth.

Walter Nason was born in the town of Palmyra forty years ago and came to Newport when he was about 15 years of age. He attended the district school in Gilman, after which he found employment in different mills, at one of which he is working at the present time.

The above clipping from the Thursday, Me., Journal, was forwarded to us by Mr. Melchers. He probably did not know that Mr. Nason was a subscriber to the SUNFLOWER, and that fact would explain the power possessed, not that being a subscriber to the SUNFLOWER would give him such a power, but it shows that he is interested in Spiritualism and it is doubtless Spirit power that enables him to tell the time in the manner described.

The fact that a man is puffed up with pride will not mitigate the jar when he takes his fall.

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This work for the first time the chemical light upon the nature and processes of hypnotism and all kindred psychological phenomena which have never before been explained or mentioned.

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PART XIII. Mental and Psychological Forces; Part XIV of the Nervous System and Insanity.

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