

# THE SUNFLOWER

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

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## MEDIUMSHIP

ANNA DRAKE BISHOP.

While fraudulent mediumship is being vigorously assailed by the competent and the incompetent; few, apparently, see the need of protecting mediums from the ignorant and unscrupulous public, and warning out fraud and superstition from the ranks of the sitters. There are great souls in this world and the other who are trying to uplift mediumship. They are doing much to discourage the tendency to deception on the part of mediums as well as their patrons, but by far the greater number who turn their attention to the subject are inclined to drag it down.

Newspaper reports and so-called exposures are usually unreliable; and frequently nothing more than malicious statements derogatory to the medium. At a seance in Los Angeles recently, where the mediumship was excellent, the investigation was exceedingly shoddy. Among those expectantly waiting was a newspaper reporter; and notwithstanding the plainly posted notice, "Please write your questions at home," a cleverly written exposure appeared in one of the big dailies. He stated that questions written on the medium's specially prepared tablet, the impressions underneath handed to a confederate, etc., etc. Since editors as a rule aim to please their readers, and reporters to hand in copy that pleases the editor, the medium's reputation, (a thing of little value in the eyes of the world,) is apt to suffer.

This alleged exposure, embellished with a photograph begged from the sensitive, was probably read by thousands of people and the young woman had no redress. For it is not the policy of the press to publish facts in regard to mediumship and never will be so long as the majority of its readers prefer that which is sensational and untrue.

The medium answered the six questions, which she sealed and returned without opening—more or less satisfactorily, also giving names of sitters and relatives, and yet most of those present were positive there was some trickery about it. While I could see nothing to wonder at in the little over-taxed and all but exhausted sensitive behind her curtain, I looked with some surprise at the well-dressed ignorance, suspicion, fear and superstition assembled. Only two or three of those present appeared to have any conception whatever of clairvoyance, clairaudience or clair-sentience, of which she gave some remarkable examples. Their messages would have been more useful to them. I thought, had they prepared their minds by reading for a better understanding of the phenomena. As Bacon has said, "Nothing makes a man suspect much, more than to know little." There would be little danger of being duped if those seeking knowledge thru psychic forces would first learn something of psychology and then consult only reputable and educated, or at least intelligent, mediums.

Aside from what was called out at this seance by questions was the information that a Californian friend was in the East, verified a few days later by Eastern papers. Only an interpretation of telepathy, possibly, (a translation of knowledge from the subjective to the objective mind,) but valuable to one interested in all phases of soul communication. One instance of that transference was peculiar. The medium was so strongly impressed by two days of the week—firmly fixed in my own mind for various reasons, that she called them "lucky days." One of a higher grade of intelligence perhaps would have interpreted them differently, or not at all.

It seems to be difficult if not impossible for mediums to distinguish the source of impressions (audible, visible or sensed,) received when sitting. While such impressions are most likely to yield to the law of attraction and come from the source desired, i. e. from spirit friends, they may come from the living, or from the sitters' or medium's own subconscious mind. In the latter case many are too ready to raise the cry of fraud.

In the smallest demonstration of psychic power there is much food for thought, yet most of us look upon mediumship more as a lottery than a glimpse into the marvelous workings of spirit. We are seldom satisfied with the telegraphic form of the messages, but expect a long dissertation from the world invisible, a gold mine or some special dispensation for the dollar.

A large proportion of the questions asked are worldly and selfish, not to say absurd. A psychic received the following, with a fifty cent fee from a gentleman in England: "What horse will win the race known as the Cambridgehire in October? The race for the Liverpool Autumn Cup in November? The race known as the Manchester November Handicap?"

Another for the same fee sent three questions in re the location of hidden treasure and virgin gold. These of course are not typical, yet they serve to show how lightly mediumship is esteemed by many. What is accountable for all this? Are the mediums the only ones at fault? I believe they are often imposed upon and deleteriously influenced by their patrons that is the reverse. It is positively injurious to a delicately organized sensitive to come into spiritual and mental contact with fortune-hunters and grossly material people of all sorts and conditions.

In large cities, frauds, gullibles and skeptics flock to them in such numbers, the wonder is that there are any honest mediums to be found. Think of the people in the world who like to be humbugged, and who don't know when they are humbugged—to say nothing of those who ought to be humbugged if they received their just dues! It is but natural that some of the weaker mediums should yield to the temptation.

Science is making mediumship more respected but it remains for those who pioneered it, the spiritually gifted, to exalt it as it should be. While public mediumship is unquestionably helping thousands, it is seldom elevating to the medium, unless of an impersonal nature as in inspirational speaking and writing. I once listened to such an address by Willard J. Hull and noted how easily he outshone the political speakers on the same subject. They talked of the Socialism that begins with the ballot-box; he pleaded for the higher Socialism that springs from the heart.

The test medium must reduce himself to the level of his sitters for the time being; but the inspired speaker raises his hearers up to his own level. Mediumship of that character combines an effort to commune with the best within reach in the spirit realm with a desire to pass the good influences on to others. It is the progressive, the ideal mediumship and one who makes use of it for the betterment of his fellow beings becomes an important factor in the world's spiritual evolution.

The difference between one boy and another lies not so much in talent as in energy.

Among all the fine arts, one of the finest is that of painting the cheeks with health.—Ruskin.

Love is not the weakness of indulgence but the wisdom of self-sacrifice.—F. E. Parker.

## A Clergyman Discusses Spiritualism and Psychic Research.

Rev. Dr. A. B. Beresford pastor of the Universal church preached Sunday February 10, 8 p.m. on the subject "What has been done for psychic research?" At the church at 8 p.m. the doctor spoke of "The League" an organization for the exchange of thought on religious subjects. Among the speakers was mentioned Dr. Roscoe C. Giles, a leading Jewish rabbi of our city. The League meets each Wednesday at the church 8 p.m. and has a doubtless a beneficial influence on the trend of religious thought generally. Your correspondent secured a few prominent speakers in the congregation.

On the above subject the doctor said in part taking his text from the 7th chapter Matthew, 23rd verse that as Moses and Elias appeared to Christ, why should not the members of the present day to the same? He will notice that Jesus spoke to Moses and Elias—Elias has been dead, so-called or one thousand years, Moses has been dead fifteen hundred years. We have neglected that Christ spoke to these "dead" stupendous thought for us to consider! It is astonishing to think that those many who should be interested in the study of the material lie.

Dr. Giles raises the question, Does any one that have left the flesh commune with those yet in the flesh? They continue to interfere in our affairs; I think so. The Psychological Research Society was formed in England to study such questions. Many workers do not know what is meant by that society. It is for the study of high scientific subjects to examine all such subjects from a scientific standpoint and to proceed to the work which we have done so far. We also have a branch of that society in this city whose object is identical with that of England.

There is a race or nation but who has communicated with spirits. These questions are all the problems to which we live not being ignorant to settle by the higher minds of the universe. Trained minds are examining questions which should be of great interest to all mankind. Some say that it is quite a fad. Some men will devote a life time to subjects that are of little interest to many. The great question that is being passed by in silence.

The American Society is also organized along the same lines. They have answered the question, "If a man shall be dead, they have contributed something to the cause of psychic research in this 19th century of human thought. At this time there are thousands of people right here in this city consulting mediums for one purpose or another. They can testify that man is immortal; the occult; man has spiritual immortality; no faith; the occult; the phenomena.

It is a noble thing for instance. It is a noble thing of the stuff of which the true that there are things to investigate, but at the same time that does not detract from the question. It does not follow that the truth should not be sought from the public. The scientific evidence is wonderful. It is the fact that the world of today is much larger than that of yesterday. We have in it a vast amount of truth and impressions that are gathered with usness and quality. It is the fact that the world of today is much larger than that of yesterday. We have in it a vast amount of truth and impressions that are gathered with usness and quality. It is the fact that the world of today is much larger than that of yesterday. We have in it a vast amount of truth and impressions that are gathered with usness and quality.

the society is giving attention and will redound to the glory of religion. Today we have mental telegraphy one of the wonders of the mind. If a spirit in the flesh can read the mind of another spirit in the flesh, why can't a spirit out of the body do the same thing? The medium in many cases simply reads the mind of the sitter. That the immortal can, under proper conditions commune with the mortal, I do not for an instant doubt.

Again we have the question of unclean spirits or obsession or possession. That is also a fact. Whilst I was at college that question was under discussion and the verdict was that it was not a closed subject. Take the case of Blind Tom. That was a clear case of obsession. Take the case of Joan of Arc, a simple peasant girl, a great soldier, winning many battles. How was it done? On what ground can you explain it? These questions are left for the Society of Psychical Research to investigate and give to the world the rest of their investigations. We cannot pass these questions by as if they were trivial. They are not so. They are for you and I to consider. They mean much for our larger growth and progress both here and hereafter.

D. FBAST.

## NOT UNDERSTOOD.

Not understood. We move along asunder. Our paths grow wider as the seasons creep along the years. We marvel and we wonder. Why life is life—and then we fall asleep. Not understood.

Not understood. We gather false impressions. And hug them closer as the years go by. Till virtue seems to us transgressions. And thus men rise and fall, and live and die. Not understood.

Not understood. Poor souls with stunted vision. Oft measure giants by their narrow gauge; The poisoned shafts of falsehood and derision. Are oft impelled against those who mould the age. Not understood.

Not understood. The secret springs of action. Which lies beneath the surface and the show.

Are disregarded. With self-satisfaction. We judge our neighbors, and they go. Not understood.

Not understood. How trifles often change us; The thoughtless sentence or the fancied slight. Destroy long years of friendship and estrange us. And on our souls there falls a freezing blight. Not understood.

Not understood. How many breasts are aching. For lack of sympathy. Ah, day by day. How many cheerless, lonely hearts are breaking; How many noble spirits pass away. Not understood.

Oh God! that men would see a little clearer. Or judge less harshly where they cannot see. Oh God! that men would draw a little nearer. To one another—they'd be nearer. These.

And understood. THOMAS BLACKEN. In Message of Life.

## THE SECRET OF TRUE MEDIUMSHIP.

FRED DUGGAN.

Does anybody suppose that the spirits are not cognizant of the material at their disposal here on earth for the great work they have cut out for themselves in behalf of humanity?

Do we consider ourselves fit subjects to represent the highest attitudes of spirit thought? Are we pure in mind and body? Is our object in seeking mediumship, purely for the good we hope to do others, or is it one whereby we expect financial returns?

These are a few of the questions we ought to ask ourselves before deciding why we should be called for the most sacred duty of mediumship.

If we understand music let us render some soul-stirring piece upon a bad instrument, then we will see how exceedingly difficult it is for spirits to give expression to their higher thought thru defective instruments.

The spirit of love cannot find expression thru the organism of hatred; self-sacrificing devotion thru ignorance, and so on.

We may be very magnetic and that accounts for much in certain physical phenomena, but who imagines they can control spirits of high and noble purpose, while they themselves are narrow and selfish in their thoughts?

Let us try to be pure in mind and then these spiritual gifts shall be added on to us.

"The pure in heart shall see God." How can any man or woman see God in his beauty and nobility thru eyes filled with impurities?

"As a man thinketh so is he." It is thoughts which opens up hell or heaven to our gaze. No two men view the same object exactly alike because their thoughts are not alike.

We can train ourselves to almost anything by force of habit. It is largely a matter of choice whether we seek the smooth path leading to refinement and nobility of character or the rough and ready road to degradation and spoilation of our divine birth-right.

We cannot always command our environments, but we can do much to encourage the good and avoid unprofitable influences.

Then let us be faithful to our divine calling, for by so doing we will be the better fitted to be the instruments of the spirits in the uplifting mankind and hastening the Kingdom of God.

## THE DIFFERENCE.

Oliver W. Holmes could take a worthless sheet of paper, write a poem on it and make it worth \$50,000,—that's genius.

George Gould can write a few words on a slip of paper and make it worth \$10,000,000,—that's capital.

The printer of this could write a check for \$100,000,000, but it wouldn't be worth a dime,—that's tough.

The United States can take an ounce and a quarter of gold and stamp upon it an "Eagle Bird" and make worth \$20.00,—that's money.

A mechanic can take material worth \$5.00, and make it into watch springs worth \$1,000,—that's skill.

A lady can purchase a 75 cent hat, but she prefers one that costs \$20.00,—that's foolishness.

Our American girls of wealth will go abroad to hunt titles while there is plenty of good stuff at home,—that's nonsense.

"The Twentieth Century Girl" can wear bloomers and ride a bicycle,—that's nerve.

Of two evils choose neither; both will come home to roost.



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W. H. BACH, Managing Editor.

CHURCH WITHOUT A CREED

At last we have it—a church without a creed, without doctrine and non-sectarian. This must be what some people have been looking for.

The writer in the Hornell paper who conceived the above article would study "Tom" Paine and would learn that his article would not apply at all. Paine's Creed—as good or better than any church. It reads:

I believe in one God and no idols, and I hope for happiness beyond this life.

I believe in the equality of man; and I believe that religious duties consist in doing justice, loving mercy, and endeavoring to make all fellow creatures happy.

If any church, or sect, or system, or class of people can present a better creed than that, we are waiting for it. Does this not do away entirely with the idea that Paine was an atheist?

He was a deist of the most pronounced sort. If he was living today he would be welcomed as a representative of the latter criticism, and admitted to membership in the most advanced and progressive churches of the day.

The ignorance of the church people of what Paine taught and believed is only equalled by their ignorance of the basic principles of the system of religion they espouse.

THE SMOOT CASE.

After dragging thru the Senate for four years the case of Senator Smoot was finally settled with the decision that he was entitled to his seat in the Senate, having been sent there by his colleagues in Utah, and therefore had as much right there as any other Senator.

It beats all how religious beliefs turn human beings into human machines, how they will work to make a person, a la the "holy inquisition."

Had Reel Smoot been a member of some Christian denomination he would have stood with the Mormon church, his standing would never have been raised. He might have maintained an American harem in New York or in Washington, and not a word would have been said by these good people who have circulated so many petitions against him.

But he belongs to a religious sect which has some ideas of its own that are far different from the actual teachings of the Christian Bible—and as such religio-maniacs must try to down him.

In 1890 Congress passed a law forbidding plural marriages in Utah or among the Mormons. They resisted this law on the ground that it was a violation of the principle of religious liberty, one of the fundamental bases of this country, and as such was unconstitutional. It was carried to the Supreme court

and the Mormons lost. It was decided that as a nation we had the right to control the question of plural marriages, or polygamy, and it could not be considered a part of a religious belief.

But here a great question was opened up. The Mormon church issued a manifesto against further plural marriages, but what was to be done with those already consummated? Could these wives be turned out of doors, turned out of fellowship with their homes and families? What would become of the children of such alliances?

Don't, my good Christian brother or sister, condemn these people, for your own Bible advocates polygamy, and when you make a law against it you are going against your own "holy" book, which you are trying so hard to get recognized in the National Constitution. Did you ever think that the minute you do get the Bible in the National Constitution, accepted by the act of Congress, you have full authority for the practice of polygamy? What a farce to blame a man for doing what you are trying your best with one of the most powerful lobbies ever put into Washington, to accomplish.

We condemn the polygamous features of Mormonism—but they are now of the past. As a revealed religion, it is as good as any of them. We do not believe the Mormon Bible was found as it is claimed, but we do not believe the Christian Bible was produced as the Christians claim. We think there is as much evidence in the one case as in the other. But we are glad that our Senators were brave enough to rise above religious fanaticism and hold a man who proved he had every right in the world that any man had, to hold the office to which he had been elected by his people, in spite of the protest of religio-fanaticism. It is another case of how the people are becoming more and more determined in their ideas of the separation of church and state.

It would be wise for those who pretense to read Senator Smoot's presentation of his relations to the Mormon church and its effect upon his politics.

Resolutions of the Michigan Mid-Winter Convention.

Moses Hull and Jennie B. Brown. C. A. Clement, acting as chairman of the Saturday p. m. session of the Mid-Winter Convention of Michigan, appointed Benson Gray, president of the Jackson Progressive Spiritualist society, to appoint a committee on Resolutions of Condolence to Mattie E. Hull, and the bereft companion of Jennie Hagan-Brown.

PREAMBLE: WHEREAS, The Michigan State Spiritualist Association in Convention assembled on this 9th day of February 1907 have moved to formulate, and adopt resolutions, upon the demise of our most revered leader, and teacher of the philosophy of ancient and modern Spiritualism of the present day,

whose scholastic lore, and rare gift of logic, and analysis of the proofs of immortality that enabled him to understand and translate the Bible from its original text making him one of the best biblical authorities of the United States, if not of the world, a fearless advocate of the Cause of Human Rights, in the social political and spiritual realm, he had no superior if he had an equal. Therefore be it

RESOLVED, That we as a Convention assembled do extend our sincere sympathy to his companion, Mattie E. Hull

RESOLVED, That we send a copy of these resolutions to his wife, and to the Spiritualist Press and place one on file with the State Association. Be it also

RESOLVED, That we extend our sincere sympathy to the bereft companion of

JENNIE HAGAN BROWN, recognizing that Spiritualists have been deprived of one of our brightest inspirational speakers and improvisatrices in her transition from this life to the higher spheres

RESOLVED, That we also send a copy of these resolutions to Mr. Brown, the Spiritualist press and place one on file with the State Association.

JULIA M. WALTON, MARY F. AYERS, ABBIE E. SHERRE, Committee.

INFLUENCE OF THE ZODIAC AND STARS

Upon The Human Life. BY N. H. EDDY.

Astrology is the science of the stars. They have an influence upon all life. In its various expressions, as one of the principles in the great laboratory of nature's forces. Each planet has its own natural motion and orbit of revolution. There are a few students who take deep interest in the study of these natural forces. There are also many people in the daily life, avocations and human existence who little dream or think that the stars and planetary system, have an effect of influence upon them or that the combination of these stellar forces in nature's great laboratory have a bearing or influence in shaping the destiny or experiences of their lives. Nevertheless it is one of the great truths that Nature gives expression to in the lives of human beings as they are launched into the great field of existence on this mundane sphere, and in accord with the magnetic forces stamped upon each human life at birth, when they draw in the first breath of life here is given to the native born, a characteristic condition which does toward mapping out the destiny, talents, capabilities or future possibilities of each child or human life born into earth sphere of existence. Hence, it is not of value, both to the child and parent to know something of these principles in nature's forces? For in accord with the harmony of the planetary vibrations and their combinations that are polarized or centered upon the birth point, as per the day, hour, month and year of birth, so to a great extent will be the destiny or possibilities of life's experiences an expression.

It is often noticed that some individuals move along in life with but little friction, success and they gain prestige or popularity where others who struggle and hump in their efforts to accomplish some results. It is not that one is more fortunate than the other, but why is it thus? One great reason is because of the conflicting aspect of the planets that were in relation to the individual point of birth. One is termed evil aspect one planet with

It was noted in the former article, that it had been learned by study and observation, that each planet has its own nature and influence.

It is also a fact in nature that when a hot iron is placed in cold water, steam and vapor arises, so is it in the relation of planetary forces or vibrations, because some of these planets are of a benefic influence, while some others are of an unfavorable nature, then as each planet comes into certain aspect with some other planet, each one having their mode of motion and revolutions, moving thru what is termed transit or passing thru the different signs of the Zodiac, in accord with the nature of each planet and combination of forces, are the results noted as a harmonious or inharmonious sign. Also the Zodiac in its various divisions, give testimony very dry, watery or earthy signification. Also as a forest of different trees, have reference to different sections of the human organism, and to the student of the Zodiac, the solar system gives reference to the human organism with feet standing in the sign of Pisces. Also the divisions of body are in the Zodiac and the Head and Neck. The following are termed the movable or cardinal signs, Aries, Cancer, Libra, and Capricorn. Then comes the fixed or trinal signs, Taurus, Leo, Scorpio and Aquarius. These the common, or in other words the negative or neutral signs, Gemini, Virgo, Sagittarius and Pisces. These also have premonitory or physiologic significance, passing of the planetary forces, in their movements and revolutions, do they combine and result in the same manner as the hot iron

water or the cold iron and cold water, harmonious or otherwise as the case may be, and in effect upon the human lives of every individual born, belief or disbelief in nature's forces does not stop the action or reaction as indicated by the planetary revolutions and the data of each Native's birth.

There is also noted some other significations which have reference to the Zodiac and relative points in life, tho perhaps not considered or recognized by all Astrologers. Nevertheless, there is noted in reference to the first three signs in the Zodiac, that which refers to heart or the quarter of love, the second quarter or fourth, fifth and sixth signs as clubs or the quarter of intelligence and wisdom. Following these come Libra, Scorpio and Sagittarius, as diamonds, the quarter of wealth; the last three signs Capricorn, Aquarius and Pisces, as spades or quarter of labor.

Thru the magnetic and vibratory forces at birth, some achieve financial success, while others labor and struggle as it were to gain the needs pertaining to the physical existence. Some are born with a mental will and determination, while others do not have the same. Some are born with a natural love of scientific research; others have it not. Some are born with a love of the intellectual, musical and artistic lines, while others do not care so much for the same, but are born to labor and achieve whatever they can. Each one is but giving more or less the expression of the natural forces of nature as related to them by the magnetic impress of the universal laws of life, which act upon all human beings; my study and observation in the lines of these planetary forces, has convinced me of the truth of their influence upon human life, so it will be proven to others, if they but sincerely study and observe the nature of these Zodiacal and stellar forces. Like Kepler, it will instruct and compel their most unwilling belief.

In all lines of life or in whatever field of action one enters, there must be observation and study or experience in order to attain knowledge, and while I am but a student in the field of life's existence, yet I have gained a little understanding of the action of the planets or stars, same as the student gets an understanding relative to the computing of figures, by and thru the calculating of their own significations and combinations, hence, thru my study and observation as to the nature of each planet, as well as their combinations, have I gleaned something as to natural results and the influence upon each human life, and the division of Zodiac, which has a reference to the human organism.

We live, move and have a being or an existence. Each human life is but the action of the principles in nature's laboratory of universal force and each star that helps light up the broad dome of the heavens, is but a part of the universal whole of existence, yet has its influence.

WHO ARE UP-TO-DATE.

Is a man ahead of his time up-to-date? He seems not to be so considered, because he is generally believed to be only dreaming, and his thots are beyond practicalizing.

But the tea-kettle philosopher and the lightning bottler were subject to like opinions from those who considered themselves up-to-date.

Clairvoyance was once regarded as mental hallucination, but is now acknowledged by men of learning, and believed by millions of the unlearned.

The latter because they have positive evidence of the fact itself. They may not be able to prove it to others—except under conditions as are allotted to the effects that have grown out of the tea-kettle and kite experiments—the steam-engine and telegraph.

But "up-to-date" people are usually the hardest to convince of any new innovation. They imagine because they understand the last of it, proven proposition or fact they know it all and thereby put a lid on their think-box.

Mind is a motive power which may be directed backward or forward, or be made to move in a steady motion for one effect.

The last named are mostly the up-to-dates. What the others are may be inferred. Some prefer to live in the past—are children of their grandparents or orthodox in

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principle. Others, who doubt their own mental capacities and believe in perpetual progress, possess a motive power which runs ahead of them with compatible interesting results. Such minds have broken off the hinges and thrown away the lid. Every new light vibration finds admission to their brain. Without them we would still be using clubs as weapons instead of pens—or type-writers.

From war-clubs to type-writers—what a step!

How many would have believed in wireless telegraphy a few years back? And what may we not realize a few years hence?

No, the real up-to-date people are those who want to know more than they already know—who regard knowledge as infinite and progress as eternal—who believe that, as well as out of nebulae arise suns and planets like ours, still higher or superior abodes may evolve out of the latter. Knowledge accompanies progress, and who declines to do the latter, must remain without the former.

Thus the man who has faith in the future is the progressive man—whether materially or spiritually—for every innovation or invention comes out of the future, and to them that look forward or into it. To rest on the present as the ultimate is to be an engine with the fires out.

The valve-gear of the brain must be always on, forging ahead, and who can put on the most mental force in the run, obtains the first glimpses of the truth beyond.

Let those in the rear laugh, or sneer, or doubt, or even condemn—they must finally accept or join the grandfather brigade. Then others may laugh in the last act—and pity sublime ignorance.

Yes, be up-to-date, but in the right way. Not with a mask of conceit distorting your face, but with an earnest natural countenance looking for truth unceasingly. A benign countenance is a mirror of trust, and to such the man with a new truth will confide it—like attracting like.

A. F. MELCHERS.

KNOCK.

Knock and the world knocks with you.

Boast and you boast alone; The bad old earth is a foe to mirth. And has a hammer as large as your own.

Buy and the gang will answer, Sponge and they stand and sneer; The revellers join in a joyous mood, And shout from refusing beer.

Be rich and the men will seek you, Poor and they turn and go; You're a mighty good fellow when you are mellow

And your pockets are lined with dough.

Be flush and your friends are many, Go broke and you lose them all; You are a dandy old sport at four dollars a quart,

But not if you chance to fall. There is always a crowd to help you A copious draught to drain; When the gang is gone you must bear alone That harrowing stroke of pain.

LILY DALE NEWS.

C. M. Carroll took a business trip to Dunkirk.

C. D. Griswold spent a day here and returned to Warren, Pa.

Linn Nutting and Mart Champlin spent several days here last week.

Miss Bessie Reynolds of Laona, visited Mr. and Mrs. Reynolds last week.

Mr. Hastings, who returned here from Denver, Colo., is quite sick at the home of Mr. and Mrs. Bard at Cassadaga.

Mrs. Maggie Turner was called to Brockton by the illness of her brother, Albert Cranston who is in a critical condition.

A number of our citizens are getting an increase in their pensions in accordance with the provisions of the last pension law.

The card party last week was held at the residence of Mr. and Mrs. Hass on South street. This week it will be held at Mrs. Nettie Bower's.

A gentleman and lady, whose names we did not learn, were here the fore part of last week looking up a cottage. We understand they favored the Ross cottage on Third street.

W. H. Bach attended a meeting of the Town Board at Fredonia last Friday. At this meeting the resignation of J. S. Starr as constable, was accepted, and I. G. Turner was selected to fill the vacancy for the ensuing term.

While working on the ice Fay Jones struck his foot with a sharp spike, cutting thru the shoe and injuring his foot so as to lay him up for a few days. It is not serious.

Dr. Duke is opening up a location in Dunkirk, but finds it practically impossible to secure a house in which to live. He may have to change his plans on that account.

The cold weather is making the ice men happy and as many cars of ice are going out of here every day as they can get empty cars to load. The ice is now of very good quality and the zero weather of the past few days will still further improve the quality. All of the local houses have been filled and now the harvest will be simply for shipping.

David Shaffer had a stroke of paralysis on the right side Sunday afternoon about 4 o'clock, and at this time (Monday morning) he has not regained consciousness in the least. He had called to see Graham Turner and being informed that he was away, had turned to go out when he staggered slightly and acted queer. Mrs. Turner placed a chair for him at the door as she thought he was fainting, but he fell from the chair to the floor. Willing hands soon cared for him and carried him to his home where he now lays. He had been in his usual health with the exception of having had an attack of grip. His sons, who had been up to visit him, went away on the train at 11 a. m. and he went to the depot with them appearing to be in the very best of health.

Concerning Southern Cassadaga Camp.

We have with us as speakers J. Clegg Wright, Mrs. A. J. Pettengill, of Malden, Mass., Mrs. Twing, of Westfield, N. Y., Mrs. D. M. Morrill, of Grand Rapids, Mich., and anyone who knows any of these speakers and Spiritualists everywhere, know the first three, and altho Mrs. Morrill may not be so well known it is only because she is so much younger in years, and the pleasure is still in store for you when she comes to go from camp to camp, and city to city, giving her grand thots utterance, know that we have here for this mid-winter meeting as good talent as any to be had in the Spiritualistic ranks.

We have roses galore from the rose garden, to decorate the auditorium stage, and many to sell for all the social functions thru the week, everyone seems to have a rose, the president and chairman passes a great platter of them to the singers and speakers. The weather is fine, just about warm enough, a little fire needed mornings.

There are some eight or ten boats on the lake and they are in constant use.

The association have two, which

are for public use, others are owned individually.

We are favored this week by the presence of a highly gifted singer from New York City, Mrs. Goodrich, and she has kindly offered to give a benefit on Thursday evening, so a very rare treat is in store.

So the grave and the gay go hand in hand—pleasure and profit—grand thots and gay pleasures keep even balance.

LEE MORSE.

Horoscope and Outlook for March.

J. N. LARSON.

The earth is now sailing thru the sign Pisces, but Saturn governs the situation from the sixth aspect in Virgo, up to the 12th, when Mercury comes in between the earth and sun and becomes the significator of our affairs until the 19th, when he lets go of the earth by entering the sign Aries.

The earth will then come under the influence of Saturn once more for two days (the 20 and 21) when we follow Mercury over the dividing line and once more come under the sensitive vibrations of Mercury, who will hold the strongest position until the 26th, when he slips away again by passing into the sign Taurus, thereby leaving the earth under the connubial vibrations of Jupiter, Neptune and Uranus.

These are all very fine horoscopes as the many changes will produce a good business all over the land and everyone will be influenced favorably. There is also much trouble for a whole lot of people, but business is not pleasure, as it is only by a great strain that anything is accomplished.

There are special dates in March when the earth is under evil vibrations. On such days anyone is in danger one way or another, either from accidents, from fire, flood, earthquake, storms or transits. These dates of evil are March 6, 7, 12, 13, 19, 20, 22, 23, 27, 30, 31.

The weather map for March is very unsettled and it is useless to try to foretell what kind of weather we will have, owing to the many planetary changes, but no doubt we will have as great a variety as one can wish for. The general health of the masses will be quite good. The ailments that will predominate this month will be pulmonary troubles, grip and colds. People will be more susceptible to catching cold (under the influence of Mercury) from March 12 to 27, as Mercury rules the earth most of that time. That is the time when the saloons will do the biggest business, as people can not resist their thirst for something to warm up the inner man when Mercury is in that position.

The speculative markets of the world will be a disappointment to the hopeful ones, or such as are looking for a rise in values. Such men will argue about our great prosperity and the big dividends in sight, the large earning of railroads and corporations, but to no avail, for the prices will keep declining right along to the great chagrin and disgust of the bulls. The only rally indicated is when the shorts are taking profits. The grain markets, however, will go the opposite.

Osteopathy in New York

The Osteopaths are trying to have their art of healing the sick recognized officially in New York state, and to have a board of examination to grant them license to practice a la the regular medical fraternity. It is proposed to have a board examine them in the principles of healing by the Osteopathic art, and not to touch upon other questions of medicine that they do not use.

It seems an absurdity that the regulars should oppose this measure. It is what the Sunflower has always advocated. A board of examiners to examine any person who proposes to heal the sick and to see if that person has the qualifications to use whatever appliances or methods he adopts, and the examiner should understand that art. This would be just to everyone and would protect everybody against "quacks" in any line.

Buffalo Notes

H. B. 1897, Correspondent. The First Spiritual Church of Buffalo, the Temple, corner Jersey street and Prospect, Sunday 10:45 a. m. and 7:45 p. m. Wednesday evening 7:45. Children's Lyceum Sunday 11. Harmony Circle meets at Keystone Hall street every Sunday evening at 7:45. Chas. Bert, Pastor. Lyceum Theatre Exchange meets Hall, 224 Connecticut street, Sunday at 7:45.

Sunday February 17, the morning and evening service I. C. Pappas gave two very interesting lectures upon subject "The Ups and Downs in Human Life." Both lectures were listened to with interest. Mrs. All... service for our society.

Mr. Hoyt, wife of our president, Mr. Hoyt, is quite sick. We must see him soon recover. Dr. W. M. Woodward is to serve the First Society during March. Mr. E. J. Chase, 241 E. Eagle street, has been quite sick, but is now better and able to attend to his duties.

A large group interested a diene ground our speaker on Sunday February 17, the subject taken was "The Truth As We Know It." I paid a glowing tribute to the earnest soul who brought to the attention of our society the evidence of our nature. Truth was brought to our attention in a revealing way, and we were brought to swear to one thing, and others be brought to swear the reverse, yet both were individual characters. The law of right and wrong was always payable to individuals alike, yet both might believe it to be absolute truth. No man could see beyond the stars, yet man has the power with every imaginary force of reason and is still doing so. Right and that one is called out of the darkness that may be called ignorance. Science is leading to the dawn of a new and more fact on a more and more man is striving to create a living hypothesis from knowledge of spirit after death. His love and power. We realize and know all that went to its former expression as earth. It is slowly being out of the mysticism of the past, and real tangible creation a formed on lines that admit of no other equation but truth. We are not standing still but forging ahead this bulwark of truth ever spread us. That there is no death. That all space is life and all individual creation. That each step in life the divine spark of growth or progress is generated, but the correlation of cause and effect to ripen it to fruition. Nature is a dispenser of the seeds of life. There is no power to renege these germs. They begin at their ratio to all things. Man is a product of these general conditions and is evolved thru the various processes of individuality, and becomes the stronger as he grows more and more spiritual. The spiritual being called man that has gone beyond the confines of earth is ever taking issues that have no impact on him when on earth. His powers are similar, yet actuated by different modes and conditions. As the spirit man has found the natural order of his life on earth, and the order of his being is governed by his antecedents, the man. Spirituality is the truth to be discovered in the 20th century and the concepts are giving us a new truth as we are realizing the light's power. It is a very good thing that we can do so little for a man, and he was murdered. He was just. He was a lady in a red...

ence. Dont forget our Masquerade social on Saturday evening, March 2d. This lecture had favorable notice in the Buffalo Enquirer of Monday.

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HOW SHALL I A HABIT BREAK?

How shall I a habit break? As you did the habit make; As you gathered, you must lose; As you yielded, now refuse. Thread by thread, the strands we twist...

SILENCE.

We have recently discovered the great fact that there is power in silence; and that the art of being still is one of the greatest of all arts.

The reason why may not at first be evident to the average mind, in brief it may seem to be an absurdity because in this age strenuous action is the stage.

To be always doing something that you can see, weigh or measure, is the essence of thrift and industry in the eyes of modern men of affairs; and to be ever on the go, even though do nothing but raise a dust, is looked upon by the present race, as very commendable.

That lack of poise is the principal cause of this waste everybody knows; and that the remedy is to be found in cultivating silence, must be equally evident. The greater part of the human race has not arrived at that state of consciousness we call silence; they may be physically quiet at times, but the nervous system is seldom absolutely still.

Such is the condition of the millions; in fact it is the condition of nearly every one; the exceptions are very few; and these exceptions are but partial.

We have minds that can be still at times and thus conserve some of their power, but they do not live habitually in the silent, well-poised attitude. However, these minds are invariably the great minds of the world.

The power of silence is to be found, first in the conservation of energy; and second, in a deeper consciousness of power. We know that the generation of energy in the system increases as we become more deeply conscious of power; and that this deeper consciousness invariably follows deep thought. But it is not possible to think deeply so long as mind is in chaos. Confusion of mind tends to make thinking superficial; while harmony and peace tends to make thinking deep and high. It is consequently the mind that discerns principles, laws and great truths; not the mind that is inactive, but the mind that combines high action and deep stillness. Therefore, whenever there is confusion in the mind, we should never attempt to solve problems that require keen judgment, and we should never make important resolutions while upset or disturbed.

The more we study the ways and deeds of men, the more fully we realize that the cool, calm, well-poised minds are always in the right; while the hot-headed, the

sensational and the extremely emotional are nearly always in the wrong. We find this to be true in the spheres of religion, morals, economics, politics, sociology and business.

When you want advice, go to the man who is calm and well poised; he thinks deeply and has the better judgment; and he can think deeply because his mind has found silence and peace.

But it is not only deep thought, understanding and truth that comes to the silent mind; as stated above, power comes always in the same way. All psychologists now admit that the subjective side of mind is the great reservoir from which proceed the waters of life, power and thought; and so great is the subjective that its supply is inexhaustible. Consequently, if we would bring forth more abundantly the life and power within, we must enter more deeply into the inner life. Or in other words, the outer mind of action must come into close touch with the inner mind of power and life.

The electrical motors will receive all the power they require to perform their work when they are connected with the dynamo. Likewise, connect the outer mind—the mind that does things, with the inner source of power, and enough power will be received to accomplish whatever we wish. This is perfectly rational, because that the subjective mind is inexhaustible has been demonstrated; therefore the outer mind can receive just as much power as it can use, provided it is properly connected with the source—the within.

To bring the outer mind and the inner mind together, so that the latter can give fully and the former receive fully, is the high art of which we speak; and it is usually called "entering the silence." But the result of the silence is more than this; thru the cultivation of the silence we not only establish a perfect unity with the mind that works, and the mind that supplies the power; we also develop that perfect poise which prevents the waste of power. To receive more power from the subjective, and to use properly all power in the objective is the two-fold purpose; and both are attained thru silence.

The fact that the average person wastes fully three-fourths of the power generated in his system can not fail to cause some thinking; and the fact that the lack of poise is the principal cause of this waste can not fail to produce a universal interest in the silence.

There will be no profit in gaining more power from within so long as we are unable to properly employ it in the without. Therefore, the cultivation of poise must receive our whole-souled attention.

By poise we do not mean inaction. It is a state wherein all the forces and elements of being worked together for construction; there is no energy thrown away; all are profitably employed in building up body, mind character or talent. In the attitude of poise you realize that you have full possession of all the forces of your being, and that you have full control over them, not by trying to control them, but thru the mere attitude of poise. To be in poise is to control yourself without trying to do so. In the nervous, restless, disturbed attitude your forces leave you, and you are always weaker; but in the attitude of poise your forces accumulate in the system; and at times, to such an extent, that you feel as tho you were a living magnet. That such an accumulation of energy with a knowledge concerning proper direction for development, can make any mind great, and prodigious, is too evident for any one to deny.

There are many minds that think they are well poised who are simply quiet in a physical sense; they usually find an almost hidden state of restlessness in mind, that is just as wasteful as confusion on the surface. The person that rips and tears is no worse off than the quiet individual who trembles within. Both lack poise; and both are throwing their precious energies to the wind.

To attain poise, we should not simply enter a silent state of mind every day for thirty minutes, but should cultivate a still state of living, thinking, acting and speaking. Special effort should be made to do all things in harmony and in order. Gradually the attitude of poise will establish itself more deeply until, ere long, you can actually feel poise. And to find a greater poise than the feeling of poise would be difficult. To take a half hour every day is of the highest importance, but to make it a practice to still just before we proceed with any particular work is of greater importance. The purpose of silence is the development of the art of thinking and acting constructively. There are new experiences and new consciousness to be gained. We should succeed in our work in the world as we are in our work in the office. The development of the art of thinking and acting constructively, there are new experiences and new consciousness to be gained. We should succeed in our work in the world as we are in our work in the office.

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

(Central Standard Time.) One hour slower than Eastern Time.

Table with columns for No. 1 No. 1, No. 2 No. 2, No. 3 No. 3, No. 4 No. 4, No. 5 No. 5, No. 6 No. 6, No. 7 No. 7, No. 8 No. 8, No. 9 No. 9, No. 10 No. 10, No. 11 No. 11, No. 12 No. 12. Includes stations like Dunkirk, Fredonia, Leona, Lily Dale, Cassadaga, Mound, Shalairville, Gerry, Falconer, Jamestown, Jamestown, Warren, Tusculum.

SUNDAY TRAINS. Leave Tusculum 7 a. m., Falconer, 8:15; Lily Dale, 9:15; arrive Dunkirk, 10:30. Leave Dunkirk 6:45 a. m., Lily Dale, 8:35, Falconer 9:35; arrive Tusculum 10:30 p. m.

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Mrs. Dr. Dobson-Barker, 230 N. 6 St. San Jose, Cal.

Hartford, Conn., April 6, 1906.

Dear Sisters:—I received your kind letter and contents, and may God bless you both for your kindness to me. I have been taking the medicine since March 26. Before taking it I was in bed over a week, could not stand on my feet, and was so faint from weakness and dizziness that I received two awful falls. I am now up and have been around my room for the last three days, have not had any dizzy or faint spells since we took I feel so much stronger. The neighbors all mention the great change in me for the past three days and I have told them what did it.

I must now close, with a God bless you both for your kindness to a suffering sister. MRS. ANNE WARREN, 54 Chestnut street.

Mrs. Dr. Dobson-Barker—Enclosed find \$1.15 for another month's treatment. Your medicine you sent me last month did me more good than all the medicine I have taken in the four years I have been taking medicine. I sincerely hope you can keep me improving until I am myself again. You have my very best wishes for your success in healing suffering humanity. MRS. LENA BANKS, Cache, Okla.

Mrs. Dr. Dobson-Barker—Please send me four more magnetized papers. The four you sent last month worked wonders for a lady friend of mine. She had suffered all our physicians, but now all the swelling has gone down and she is so happy and is spreading your wonderful works wherever she goes, knowing that you never failed in all these cases. Mrs. J. Wright of Prattville is now enjoying perfect health, and sends her compliments to you and your daughter. She suffered from 1877. Do you remember treating Mrs. Sarah E. Smith in 1903? She is now one of the healthiest women of her age—married in September 1904 and has a fine baby. She was given up by our doctors. In fact, all your patients are in robust health. E. E. CHAMBERS, Manchester, Jamaica, B. W. I.

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### PUBLIC SCHOOLS AND THE BIBLE.

BY HUDSON TUTTLE.

A prominent newspaper publishes an article on the above title, which puts forth a pertinent question which demands reply from those who advocate that the public schools should be free from religious influence.

This question is: "If there is objection to the Protestant Bible and objection to the Catholic Bible, and objection to the religious Bible, why could not all parties agree concerning the Bible as history or the Bible as literature? \* \* \* Why should it be arbitrarily excluded? If these Protestant and Catholic schools could issue an edition of the Bible satisfactory to both parties and familiarize the scholar with its contents without any sectarian or even religious interpretation, why should broadminded citizens object?"

The answer to this question does not depend on the character of the Bible, whether it be taken as every word divinely inspired or a mythic history.

This government is for government's sake and not religion. Its founders made it distinctly understood that government and religion were distinct factors, and under the banner of freedom. All men should respect the rights and beliefs of others and maintain whatever religion pleased them. It was no more a Christian nation than a Jewish or Mohammedan. The Jew might build his synagogue, and the Moslem his mosque by the side of the Catholic cathedral or the humble church, and each teach the dogmas of his faith.

Religious teachings are left to the desires of the various sects.

In the public school the state proposes to fully exemplify this idea of freedom.

The education of the people is their salvation, and as a matter of state policy, schools are maintained where this necessary education can be obtained. Attendance is made compulsory, as the ones who absent themselves are the ones needing training most.

All instruction has a moral tendency, is cultivating self-restraint and correct habits of thinking, making the emotional child into a reasoning man. The religious training is left to the parents and the church. If religious instruction goes into the public schools, of what denomination shall it be? Of the thousand and one sects, which shall have precedence? The Catholics will object more vigorously to Protestant, than to the present lack of any instruction, and the Protestants would go wild over the introduction of Catholicism.

In his heart the writer, Mr. Bard, believes that the patrons of each school should decide on this matter. That is just what the Catholics have clamored for, and Mr. Bard says: "There is some truth in the contention of the Catholics. Why should not the money gathered from all tax-payers be divided proportionately for children trained in public schools?"

Admit this doctrine, and our magnificent school system, which furnishes free education to all, disappears, and each local school will become under the influence, and for the propagation of the doctrines of the most prominent or aggressive sect.

Is this a result that will be desirable, even for the most religiously inclined? Cannot Protestants see clearly as the words written on the walls, that this agitation was started and is kept alive by Catholicism, which hopes, through their aid, to secure government assistance for its Parochial schools, which it can only do by the destruction of the public schools? It is amazing that Protestants will be thus led to throw their whole strength with the pope, and in support of the mother church.

Why not let the Bible into the schools as a plain history? Because no one wants it to go in that way. This excuse, a very thin excuse, for the reading of the Bible in the schools, has one object and only one—to instill ideas of its sacredness and the religion founded thereon. If it is understood by the pupils, and so stated by the teachers, that it is plain history, the object of its introduction will be defeated, and the man will never receive a book as divine that he was

taught as a child, was like any other.

The Bible contains magnificent passages as "literature," but there is plenty of time out of school for its reading. The school years are already crammed too full. If it is to be read as literature, as a great writer has said, "He who knows only one religion, knows none," implying that to understand religion one must study all systems; then the Vedas of the Hindoo, the book of Kings of the Chinese, the Zendavesta of the Persians, the Koran of the Mohammedans, all sacred books to the races and people who receive them, should be read side by side with one Bible, the comparisons may be drawn, and superiority in moral excellence noted.

There should be no "deep" between the church and the state. Each has a distinct object and sphere, and seeing the endless complications and mischief of the supremacy of the church, or blending of the two. The framers of the constitution, organized a state, and left the people to care for their religious welfare. They founded the public school. It furnishes instruction to the humblest, more desirable and practical than could be obtained a hundred years ago in the best college in the world. There is not a denominational school in existence comparable. Training, discipline, self-control, the power to think, the foundation of religion are constantly cultivated. Six hours are taken of the child's time. Now why do not those who insist on religious instruction, open their churches for one or more hours, to supplement the school with their religious instruction? Then why could have the Bible read to their heart's content, and the children according to the wishes of their respective parents could receive instructions from their pastors.

There is a constant, never ceasing effort to thrust the Bible into the public schools, the active spirit of which is the "God-in-the-construction," clique, which maintains one of the strongest lobbies in Washington. Sometime these "big game" hunters expect to catch the people's noses, and get their scheme legalized, yet they would not have the Bible read. The most crazy fanatic would not ask for the reading of the Bible. There are passages in that book which a Gospel minister would read in his pulpit for his year's salary, and if self-respectful, no reward would tempt the reading.

There are chapters which should mail, would so offend the postal authorities that they would send him to the penitentiary.

In that golden time when the school children read the Holy Bible, who will decide what they shall read? Or shall we have an expurgated Bible, made pure for the minds of innocent children?

#### Injustice to Animals.

Animals usually get no wages for their kind treatment for the labor they do for us or for the milk, butter, eggs and wool they provide us with. Horses and oxen may have labored a lifetime for us, cows give their milk, sheep their wool, yet in return for all this in the end, men, thank nothing of having them murdered and in return for the money they bring. Chattel slavery, in its worst form, still exists in the relation between men and animals. If a tithe of the injustice practiced upon animals were done to men, the world would stand on its head, and the wrongs perpetrated.

The Anglo-Saxon race detests a bull fight the bull is allowed to defend itself. But few Anglo-Saxons who denounce the myriad cruel and cowardly slayings that take place daily in the slaughter houses and the woods, and millions of innocent animals brutally done to death.

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### THE ORACLE.

By J. C. F. Grimbine.

Under this Head Answer to Questions given from time to time.

"What is the so-called Great Work?"

"The Great Work" is a book of many pages, rather long drawn out, consisting chiefly of exceptional definitions of words, which the popular mind will not realize, and published by the American Book Co., which Miss Huntley is its business manager.

Miss Huntley and the author of this book make bold to say that their work is that of an alleged great school of natural science which has always been in existence, and that they are the directors of the relic school which is now being business at Chicago. This is a crude elaboration of the esoteric teaching of the Theosophical Society usually sent out to members of the esoteric circle in manuscript and under seal to the parent society not to divulge the contents to an outsider. Whether Miss Huntley and her collaborator paraphrased these original lessons or synthesized other teachings along this line, is a matter for the professed reader can decide for himself. If ignorance blinds he may think that the great similarity between the esoteric lessons and the teachings of the author of the great work has set forth in his three departments of the school is apparent.

The contents of the book are saturated with high claims of its author and no proof is given. The largest part of the book up to page 300, is a novel advertisement of the school of Natural Science. Whoever reads of his name, and is either ill formed by his advisers on historical matters, or series his head in the sand like a horse, at any cost, will never lose sight of the fact is, what the author proves, is neither new or original. Independent powers was taught by "The College of Divine Science and Realization" in Chicago, years before Miss Huntley published her "Harmonies of Evolution" and the Indo-American Book Co. was an existence. In fact, it can be boldly stated without fear of contradiction, that Mr. Grimbine for years in the face of opposition from Spiritualists, taught his "System of Philosophy Concerning the Unfoldment of the Conscious Unfoldment of psychological powers and the realization of adeptship, which his hundreds of students can bear witness.

The claim made by the author of "The Great Work" for the school of Natural Science, is that it is ancient, and that it is the same institution today which once flourished in the palmy days of Greek, Egyptian, Persian and Hindoo civilization is not; not a shadow of proof can be offered to make good the claim. It is used as a bait to catch the credulous and misled student of occult science. Even Adam Blavatsky, or made such a bull fight the bull is allowed to defend itself. But few Anglo-Saxons who denounce the myriad cruel and cowardly slayings that take place daily in the slaughter houses and the woods, and millions of innocent animals brutally done to death.

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and a series of wires for the transmission of messages? In the present state of anatomy and of pathology, replies Dr. Thomson, in effect, we have here the greatest mystery connected with the conscious personality—or whatever one pleases to call it—have a material organ to think with. The conscious personality does the thinking. The material organ is the instrument of thought, and that material organ exists in two symmetrical halves. It is only one-half of this organ, however, which can be used for speech, or for recognizing or knowing anything which is either seen or heard or touched—in the sense of the touch which is educated. All acquired human endowments, therefore, are acquired by modification of the material comprising the speaking half of the brain. This speaking half of the brain did not originally have a single one of these great functions, not a single place in it for them, any more than its fellow hemisphere has to the end of its life. They are all stamped, as it were, each in its respective place in the speaking hemisphere, by a single creative agency. All words and all knowledge are put in the brain and arranged there for use, like so many books on their brain shelves by the brain's librarian. Where he goes to when he locks this library up and leaves for the night—in sleep—we do not know; but one thing is certain—not one of the books made itself or put itself where it properly is.—Current Literature.

What is here written is not written for the purpose of undervaluing whatever is good in the book. A great deal in the book is good and the general propositions are sane and practical. It is the claims of the author which injure the book and which constantly throughout the work, forces him to remind the reader that the Indo-American Book Co., with Miss Huntley as its manager, like Mrs. Mary Baker Eddy and Christian Science, is the only divinely appointed institution of its kind, and whoever gets into the Kingdom of God by any other door than theirs is a thief and a robber.

#### THE BRAIN DOESN'T THINK.

The Thinker is the Greatest Mystery of Conscious Personality.

Those physiological and surgical facts which show that brain matter has itself no capacity for thought are of such recent discovery that only a relatively small number of persons—mostly specialists—have the least idea that the brain neither originates a word nor forms a notion. Anatomy and physiology alike indicate that the brain is never other than the instrument of what—in the present state of science—must be called "personality."

The personality is as different from, as separate from, the brain as the violinist is separate from his violin. It is not brain which makes man. Man makes one of his brain hemispheres human by his own labor. If a human personality entered a young chimpanzee's brain—where by the way, it would find all the required cerebral convolutions—that ape could then grow into a true inventor or philosopher. For it is the great man who makes the great brain, and not the great brain which makes the great man. This is another way of saying that we can make our own brains—so far as special functions or aptitudes are concerned: Human brain matter does not become human in its powers, indeed, until the personality within takes it in hand to fashion it.

What is the "he himself" which thus takes the mechanism known as the brain and uses it for that as a telegrapher would use a ticker one to envy.

and a series of wires for the transmission of messages? In the present state of anatomy and of pathology, replies Dr. Thomson, in effect, we have here the greatest mystery connected with the conscious personality—or whatever one pleases to call it—have a material organ to think with. The conscious personality does the thinking. The material organ is the instrument of thought, and that material organ exists in two symmetrical halves. It is only one-half of this organ, however, which can be used for speech, or for recognizing or knowing anything which is either seen or heard or touched—in the sense of the touch which is educated. All acquired human endowments, therefore, are acquired by modification of the material comprising the speaking half of the brain. This speaking half of the brain did not originally have a single one of these great functions, not a single place in it for them, any more than its fellow hemisphere has to the end of its life. They are all stamped, as it were, each in its respective place in the speaking hemisphere, by a single creative agency. All words and all knowledge are put in the brain and arranged there for use, like so many books on their brain shelves by the brain's librarian. Where he goes to when he locks this library up and leaves for the night—in sleep—we do not know; but one thing is certain—not one of the books made itself or put itself where it properly is.—Current Literature.

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The qualities that excite the large soul to emulation arouse the small as a telegrapher would use a ticker one to envy.


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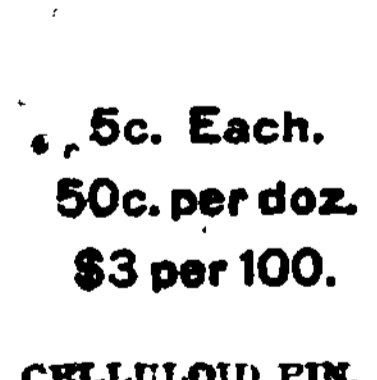
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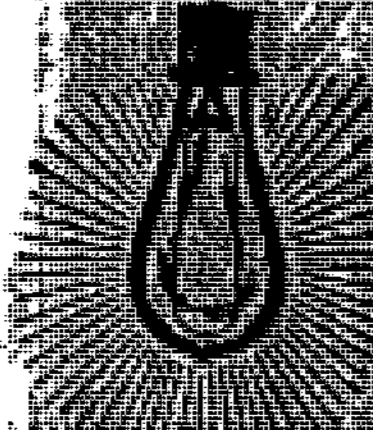
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