

# THE SUNFLOWER

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

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## DR. J. M. PEEBLES LECTURES IN INDIA.

G. W. Kates and "The Pathway of the Spirits."  
Lecturing in England, Scotland and Wales.

## INDIA AND HER THINKING MILLIONS.

Childhood Marriages—A Guest in Maharaja's Castle and a Lecture in His Palace.

BY J. M. PEEBLES, M. D.

Although crossing the Atlantic eight times during the last 34 years, never was I received with so much enthusiasm, nor have such large audiences as on this last visit to the United Kingdom. You may remember that I delivered the first Sunflower evening lectures—a series of seven, ever given in London. Those were spiritualists, E. Dawson Rogers, C. Hall, William Howitt and others, that I might name, were royal-souled men. Using a classic phrase, the most of them have passed "from labor to refreshment."

It was my purpose when leaving America to stop but eight days in London, and then go to Paris, Marseilles, and then sail for Egypt and India. But the steamers were crowded to suffocation and I was detained several weeks.

Did I rest? Did I grumble at the disappointment? Far from it. I went to work lecturing every Sunday and two or three times during the week—one week five nights in Scotland. Returning from "Old South" by way of Manchester, where lecturing I was introduced by the very able writer and lecturer, J. P. Morse as his "spiritual father." I have a large family of spiritual sons and daughters all over the world.

GEO. W. KATES.

All over America, friend Kates and his gifted wife are known as able advocates of Spiritualism. Brother Kates, ever solid and clear-headed, criticises my last book, "The Pathway of the Spirits," in the SUNFLOWER of December 29, which has just reached me here in India. While some of Bro. Kates' statements are not clear to me, with the most of them I am in hearty agreement. Such as this, "Having arisen into a conscious expression no law can be evoked to send us back into an unconscious life wherein memory is blotted out." \* \* \*

"It is, however, quite axiomatic that all are potentialized portions of the infinite. Memory and consciousness are not beginnings of spirit personalities." Friend Kates' criticism, done so kindly and gracefully, strengthens me in the faith of the spirits pre-existence, but not in re-incarnation. This theory of re-birth is as illogical and irrational as it is repulsive to a sound thinking mind. There is no well established fact to show that an immortal spirit in the spiritual world, ever again passes the vaginal vehicle into a nine months' uterine imprisonment to be born a puling infant, squalling from a sore mouth, the colic, the measles, the chicken pox and so on up to youth and manhood, and to cap the unwisdom, there is no memory of the past life.

REVIEWING MY BOOK.

To what extent and by whom this book—"The Pathway of the Spirit"—has been reviewed, I do not know, as I left Battle Creek the very week that it came from the press. Upon leaving I gave orders to the spiritual press, not forgetting the Spirit of Truth, Hot Springs, Arkansas, and yet while receiving

two or three copies of the Light of Truth in London, I have not received a copy of the Progressive Thinker nor the Banner of Light. So you see that I am somewhat behind in matters of American Spiritualism. Your SUNFLOWER has reached me here in Calcutta in India. You seemed to have intuitively known that any newspaper or letter addressed in care U. S. American Consul would reach me, for upon entering a new city in the Old World my first call is upon the American Consul.

But to go back a little, my voyage across the Indian ocean was very pleasant. Some called it rough and were sea sick. The roughness never troubled me. The ocean that is rough and sick is not the conscious spirit. When man beings reach this altitude, of will power there will be no sea-sickness.

REACHING BOMBAY, INDIA.

Upon landing, I went to the Hotel Esplanado, kept by a wealthy Hindoo. All of the servants of the hotel were Hindoos and only a part of them could speak English. The weather was intensely hot during the day, and nights quite cold, and I took a severe cold with a short run of malarial fever, but was out again in a few days, visiting the Hindoo and Parsee temples. I became intimately acquainted with several cultured Parsees. They paid a very handsome compliment to my book, "A Discussion on Reincarnation," and they are republishing it in their Parsee journal.

THE JOURNEY FROM BOMBAY TO CALCUTTA.

Three days before leaving this interesting old city I went down to the Victorian ticket office to secure my berth across India, 1,500 miles, requiring two days and two nights, when the following conversation occurred.

The ticket agent said, "You must be an old gentleman to be on a voyage around the world with no assistant, and really you want help and you ought to have the very best accommodation."

I replied, "Yes, I am eighty-five years of age and like to make myself as comfortable as possible both by sea and by land."

The agent continuing in very kind remarks said, "This is not a very busy time for travel and I might let you have a special car, I will consult the president and see if it is all right. You will find the car on the third platform." And surely enough I found the car splendidly equipped, and I was the sole person in the car across the country. This seemed to me almost like a "providence."

Previous to my leaving Bombay I wrote to Shishir K. Ghosh, telling him the hour of my starting from Bombay. He telegraphed me that I would find a carriage at Calcutta with some friends awaiting my arrival. And surely enough, when getting to Calcutta in the evening on the second day, I found friends, Hindoo friends, and two carriages awaiting. All aboard I was whisked

through the streets of the city for what seemed an hour and was set down at the castle of his highness the Maharaja Bahadur Sir J. Teendro Mohan Tagore K. C. S. I. and conducted by the sentinels clothed in red, with the gun and bayonet attachment, up winding marble stairs to the third story of this mammoth castle and assigned four rooms and four servants. This was decidedly unexpected and un-American, for I am inclined being democratic, when at home to do my own shopping. I carry my own bundles and black my own shoes. This is republican equality. The second day after my arrival the Maharaja called upon me in my room. I found him a very intellectual and scholarly man about sixty years of age, and ruling, so I was told, between one and two millions of people.

The second week after my arrival I delivered the first lecture upon Spiritualism ever given in India and the Maharaja gave in the Maharaja's palace, and a magnificent place it is. The attendance was about two hundred and all were invited by cards by the Maharaja. The audience was considered the elite of the most cultured people of the city. The Maharaja's son presided and this son is also Maharaja, so made by the English government.

After the lecture in the place the people were invited by the Maharaja to tables spread in the castle—spread and loaded with the luxuries so common in oriental lands. The supper was in honor of my visit, and at the expense of the Maharaja. There were eleven tables, and the food was prepared for millions of years before the allegories and fables of Genesis were written.

Proposition 4.—Whereas the word Jesus means "a Saviour," it will be noted upon close reading that it applies with much greater emphasis and significance to the "Messianic Ideal," than to any of the so called saviours of the world. This Ideal of ethical unfoldment for all mankind reads as follows: "Every man who wishes for a better life physically or mentally, who is willing to bridle his appetites and sensuous desires, to lay aside his lusts and greeds for the sake of the attainment of virtue and knowledge, suffers within himself the pangs of sacrifice, (crucifixion) and makes atonement (vicarious) for his sensuous proclivities." A continuous effort in this direction, says the Hindu Sage "carries with it the cross of sacrifice to the grave." The man who made such heroic struggle was in the eye of the Magi, "The Anointed One,"—"the Son of the Most High God."—"The god of the conscious moral intellect." See Hindu Mythology. See also Religious Sects of Ancient India. By H. Wilson.

We ask our readers to compare this noble ideal of self control and self development, with the cheap certificate of atonement by a belief in the saving blood of a dying theological Saviour.

Proposition 5.—Since "Original Sin," (for which the ecclesiastic God is said to have cursed the entire human race,) was man's desire for knowledge, it follows that no blood atonement or future damnation of the human family could atone this without reducing mankind to a mental condition of idiocy. And it furthermore will seem to be a good logical deduction that the theologian has an eye to business, when he advises the "getting of knowledge," since it furnishes him an opportunity of continuing business at the old stand.

Proposition 6.—We affirm that there is no evidence in the text relating to "Original Sin" and the "Fall of Man," that any other sin or wrong doing is included; and that God's curse is confined entirely and specifically to man's desire for knowledge. And furthermore it can be shown by a world of evidence, that Theologians of all

## A FEW PROPOSITIONS IN DEDUCTIVE ANALYSIS

Regarding the True Origin of Christianity.

Respectfully Inscribed to the Thinking Readers of the Sunflower.

BY DR. W. M. LOCKWOOD.

MESSIAH-CHRIST.

PROPOSITION 1.—If the terms Messiah and Christ have one and the same meaning, viz. "The Anointed"—the former being of Indian-Hebrew origin and etymology, and the latter of Greek, then it follows that real Christianity had its inception in the Messianic Idealism of ancient India, and not in the phallic legend of an immaculate conception.

PROPOSITION 2.—Since all scholars in Oriental languages agree that the terms "Messiah" and "Christ," refer to one and the same virtue and system of morality, it will be seen that the true Christ-ideal had its birth in an ancient formula of ethical unfoldment for all mankind, and not in the conception of a Virgin Mary.

PROPOSITION 3.—Whereas the life and death of a man could in no way change the immutable principles of cosmic evolution and the natural destiny of the human race in process of development, it follows that the so-called Sin in The Garden of Eden and its cure, could not change the destinies of cosmic processes operative for millions of years before the allegories and fables of Genesis were written.

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creedal schools in their partizan zeal in preaching and teaching, add to this text of the Fall and it's cause, all the sins and evil doings of mankind; thereby wickedly and maliciously accusing humanity of sins punishable with damnation, not included in the original curse,—thus psychically libeling and villifying their God by imputing to him a crime, which the wording of the text does not warrant.

PROPOSITION 7.—Inasmuch as ignorance breeds crime and mental depravity, it seems that God's prohibition of knowledge, and his subsequent curse because man "ate of the fruit of the tree of knowledge," indicates that He intended the continuation of ignorance; and as knowledge is man's only Saviour from ignorance, this view becomes more apparent. When the church preaches "Original Sin" as the far reaching curse of mankind, they instruct by inference that ignorance is a basic principle of religious purity. When they advise knowledge as the panacea of ills and ignorance, they are infidel not only to the God of Eden, but to the basic principle of the Christian religion established upon the fall of man. They are atheists to their own confessions of faith.

## NEW SPIRIT MEDIUM IS A REAL WONDER.

Prof. Hyslop Says Latest Discovery Is Superior to Mrs. Piper.

A spirit medium as great, if not superior, to Mrs. Piper has, according to Prof. James H. Hyslop, formerly of Columbia University, been found, and she is very poor she has ever refused to accept fees for her wonderful demonstrations. Since Mrs. Piper has been in England the local Society for Psychical Research has been hunting for a suitable medium, and they are much gratified today with the professor's recommendation of the new one.

Mr. Hyslop says \$1,000,000 is needed by the society to properly prosecute its researches. Only \$25,000 has so far been raised. Five or six other mediums of promise are being partially investigated by the society.

The first issue of the Society's new magazine, which is just out, gives the plans for future work. A deathbed vision is told in detail, and the spiritists regard it as important. A dying boy is said to have seen his dead sister and his grandmother, and with his last breath to have told his mother:

"How small you are growing, and how large grandmother is becoming. There! Grandmother is holding my hand now. Are you still holding the other one? You will soon join us over there, won't you?"

The child minutely described his grandmother, who he had never seen her.—N. Y. American.

## Hydesville Cottage Souvenir Postals

We have received a supply of colored Souvenir Postal Cards of the Hydesville Cottage, printed in Germany. Price, 3 cents each, to be sent by mail, in one package, 4 cents for one, 6 cents for two, 11 cents for 4, per 100, postpaid \$2.25. If you would like them to be mailed to friends from Lily Dale, price will be 2 for 5 cents, and postage one cent each for domestic, 2 cents each for foreign.

(Continued on page 3.)





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W. H. BACH, Managing Editor.

A. F. MELCHERS GONE ON.

The SUNFLOWER force were inexpressibly shocked Wednesday morning last to receive a telegram from Charleston, S. C., dated February 26, reading as follows: "A. F. Melchers died today at two fifteen."

A few minutes ago we received a letter from him, written Tuesday, February 26. In the letter just received, Mr. Melchers stated that he had been sick with la grippe, but was improving, altho it had left him "faint-hearted," but a heart stimulant had been given and the doctor had promised him "fifteen years more of usefulness." In the same letter he wrote a word of greeting to Mr. David Shaffer, who was also sick with la grippe here, telling him of a heart stimulant he had found good and advising him to get it and take it. Mr. Melchers passed away on Tuesday at 2:15, Mr. Shaffer Wednesday at 4:45. Have they met "over there?"

Probably no writer in the field of Spiritualism was more widely known than A. F. Melchers, under his nom de plumes of Arthur F. Milton, Nemo, and Arahain.

For a number of years he was associate editor, then editor of the Light of Truth; for two years he was associate editor of the SUNFLOWER, and at the time of his transition we were in correspondence looking to resuming that relationship, at least for the coming summer.

He was a man of an exalted nature, one who thru his spiritual nature and development was too sensitively organized to come in contact with the crudities of the world, and on that account had found life pretty rough sledding.

He was the author of several books, probably the best known being "Life in the Higher Realms," which he put out first as a serial in the Light of Truth, then in book form. He also compiled a most excellent work on Gnaninar, which it was his ambition to see printed, but the way never opened until his connection with the SUNFLOWER, when he got out an abridged pocket edition, in hopes it would open the way for a larger and more comprehensive work. Shortly before his transition he completed what he termed his life-work, a comprehensive exposition of Spirit and Spiritualism, but which has not been published.

He was a most voluminous writer on spiritual topics, and his last letter contained some articles he had written for the SUNFLOWER.

He was a life-long Spiritualist, his father, Franz Melchers, having become imbued with the idea, and they had very fine phenomena at home. This gradually partook of the higher mental phases, and he enjoyed solitude and the communion of his friends. It was a common occurrence while at the SUNFLOWER office for him to go into the composition room and say to the compositors "Kindly let us have it quiet, as I am going to set under inspiration," and some of his finest editorials were produced in that manner. He would sit in the office alone evenings for hours, enjoying the solitary communion of his spirit friends.

His family consisted of Mrs Melchers, two grown up sons, Frank and Julian, and a daughter now about 17 or 18 years of age, all of whom have been more or less connected with Spiritualism and know that he is not lost but only gone before.

Many have been benefitted spiritually by his uplifting articles and when his writings now here are exhausted there will be a serious blank to numberless readers. The sympathy of all will be extended to his family in their sorrow at the loss of his physical presence.

IN RE SENATOR SMOOT.

"Do you not think you are giving the world a wrong impression of the attitude of Spiritualists when, as editor of a representative paper, you uphold Senator Smoot, and Mormonism?"

The writer of the above evidently read a portion of the editorial on the question and jumped at conclusions. The SUNFLOWER is devoted to "Progressive, Religious and Scientific Thought." As such, it claims the right to discuss any question applying to either of these topics—which pretty nearly covers the field of thought.

We are not upholding or condemning either Senator Smoot or Mormonism. We are presenting a condition and something which no one who will take a calm, candid view of the matter can controvert.

The Mormon church is as much entitled to recognition as any other. If not, we would like to know why not? It has from 300,000 to 400,000 adherents in the U. S. In Utah alone it supports about 600 schools and institutions of learning. It accepts the principles laid down in the Bible, but also believes the "Book of Mormon" to be the Word of God. It believes in Jesus Christ as a messianic individual. We have not space to present a full account of the organization of their religion, altho we may devote space to it some time, giving pictures of the "original" Book of Mormon which is claimed by Joseph Smith found and interpreted by means of the "Urim and Thummim" which he claimed to have found with them.

But that system of religion was formed the same as any other. An alleged miracle has antedated every sacred book. There is a "Thus saith the Lord" in every origin of a religious or sacred or revealed book. Mormonism was no exception to the rule.

The principal objection to Mormonism was its feature of polygamy, now repudiated by the church, and had it not been for this it would never have raised the objections it has. But why should it? Polygamy has been a feature of many religions. Christianity looks back upon its patriarchs—all polygamists. Abraham, into whose bosom these church women, who circulated the petitions for the deposition of Smoot, pray they may go when they die, was a polygamist. That he was not much of a stickler for morality, as understood today, is proven by his dealings with Abimelech. Comstockian laws will not allow of our publishing the particulars, even if he wished to, for it is more sensational than the Thaw trial, but it can be read in the Bible. Isaac was not much, if any behind, while Jacob held up the family reputation in this line.

Solomon, the wisest man who ever lived, could have beaten Brigham Young so far that he would not even see Solomon's dust, and David had a record all his own. Now if the Christians' God was so well pleased with Solomon that he gave him the greatest wisdom ever possessed by a human being, and Solomon had 300 wives and 700 concubines, (mistresses), and David "did all that was right in the eyes of the Lord," and he had his experiences in that line, it would be interesting to know on what ground "Christians" of today condemn any system of religion that advocates polygamy. They should leave that to Spiritualists and Freethinkers whose God never advocated it.

Man has learned that public policy, independent of any moral, religious or ethical standpoint, is best subserved by the monogamic system, and that should be the ruling power back of any attempt to control customs.

Polygamy is a settled institution of Mohammedanism. It is a much a part of their religious customs as

is the celebration of the eucharist by Protestants, or a high mass by Catholics. Placed on religious grounds, as the objections to Smoot where, the changes must be strictly on constitutional. But the facts were that the vote was almost strictly on party lines, Smoot being Republican and getting most of the votes of his party, while the Democrats voted against him.

It is reported that Horace Greely once said, "Every Democrat is a horse-thief, but every Democrat is not a horse-thief." Whether or not, is it not a fact that the Democratic party is the party that supports the less moral and less honest party controls the reins in the larger cities?

Which party controls the reins in the larger cities? Which party controls the reins in the larger cities? Which party controls the reins in the larger cities? Which party controls the reins in the larger cities? Which party controls the reins in the larger cities?

The SUNFLOWER believes in upholding the laws of the land as far as possible, but it does not believe in letting the religious element into anything connected with the affairs of State. And that even the most ardent Protestant, when he works for the Constitution, can not see that their aim comes the same as the interpretation of the laws in the arbitrary hands of the clergy. Their aim is clearly understood. The Bible is their authority, polygamy and an eye for an eye, a tooth for a tooth, a nail for a nail, can be the rule for those who accept the old dispensation. We may even see another court to decide whether the state of affairs, have a soul or no soul. We all know there has been such a "he" in the Bible is intended that they may be informed that they "keep silent."

Another column is presented in the Pittsburg case in which W. Kates presents a condition which appears to be more applicable to Russia or Turkey than it does for the United States. Laws which will permit the invasion of a private house, a right of the visitor to that house, are strictly respectable institutions. What would be the police should attend a church service, and when the minister began preaching about eternal damnation and be telling his friends. There are a number of mediums upon the program whom I have not time or space to speak of separately; but each did their part nobly and, as their manner of giving messages was distinctly individualized, it made quite a variety in the message bearing part of the program. They were as follows: Mrs. E. M. Sauer of St. Paul, Mrs. P. Beuhler, Mrs. E. Courtney, Mrs. E. D. Lea, Mrs. E. Peake, Mrs. Mamie White and Mrs. Frank Shaft of Minneapolis.

Our good brothers E. C. Edwards of St. Paul and J. H. McDonald of Minneapolis, spoke upon several occasions and are always an honor to the Cause, and are both influential business men.

On Sunday afternoon we were favored with a most pleasing and entertaining program by the united Lyceum workers of the Twin Cities; these little children showed good and careful training; their recitations; the essays of the older ones; the solos, both vocal and instrumental, were charming and their parents have reason to be proud of their progress, and these mothers and fathers can rest in the consciousness that they have done their duty to their children.

The only speaker outside of the state was Mrs. C. McFarlan, vice-president of the Wisconsin Association, who is here for the months of February and March. She gave the addresses on Friday and Sunday evenings. On Sunday evening she spoke from the text "I will not

leave you comfortless" and in its application to the Spiritualism—and Spiritualism to Life, was a revelation to many in her audience, and from the hearty and repeated applause, she will know that her effort was appreciated. Mrs. McFarlan will do missionary work under the State Association of Minnesota and who ever desires her services, arrangements can be made thru the president of the State Association, J. S. Maxwell, 83 N. 17th St., Minneapolis, Minn.

We wish to make mention of the musical talent at the Mass Meeting. Mrs. B. Smith, Miss Grace Davis, Mrs. F. D. Wheeler and Mr. Ed. Hottinger favored us with vocal and piano solos, Misses Grace and Myrtle Porsch with violin duets. The sextette of the North Side Spiritual Society, gave pleasure to their friends by their singing on Sunday evening. With the exception of Mrs. Wheeler they are all young workers in the ranks of Spiritualists, and for the first time in the history of the Mass Meetings, the music was contributed free of charge, for which sincere thanks are given. At the Sunday morning meeting Mr. S. Grant Harris, of St. Paul, sang "Whisper and I Shall Hear" with violin obligato. His singing was greatly enjoyed by all present.

MINNESOTA MASS MEETING.

It was a Grand Success.

The Mid-Winter Mass Meeting held under the auspices of the State Spiritualist Association of Minnesota, in I. O. O. F. hall, in the city of St. Paul, the 22-23-24th of February.

It was said the audiences were the largest they ever had had in the history of the State Association, a number of visitors being present from Iowa, Wisconsin, as well as Dakota, and a number of the towns within the state.

The speakers and message bearers were, for the most part, their home workers from the Twin Cities, with the exception of Mrs. McFarlan, vice-president of the Wisconsin Association. Two of the speakers, Mrs. S. M. Lowell and Mrs. Carrie Tryon, old and tried workers, are an honor to the Cause. As they stood upon the platform they seem to be surrounded by a halo of light that illumines their countenances until they seem to be mirrors of the Divine light. And also Mrs. J. P. Whitwell, the wife of Mr. Joseph P. Whitwell, president of the St. Paul Alliance, who is indeed a staff to his wife in her work, and his presence would grace any pulpit in the land, if he only could be added to our coterie of spiritual ministers; but Mrs. Whitwell is a reflector of love and seems to harmonize the forces as well as to assist in other ways in the meetings.

Mr. H. Hegdahl is a young worker in the Cause and he gave an enthusiastic talk on Friday afternoon. The earnestness, purity and spiritual devotion of this man is commendable; as he, too, is striving for intellectual cultivation his future success is prophetic.

Miss Alice Wickstrom gave a thirty minute talk on Saturday under the inspiration of her spiritual leaders, and in time no doubt, with her earnest desire to advance, will be a great help to the Cause, as she is a noble, high minded young woman and her purity of character shines out and as she perfects her intellect to unite in sympathy with her aspirers, she will succeed.

Another young speaker is H. E. Wheeler, who is a law student of the University of Minnesota. He is neither trance nor inspirational in his addresses, but in his fine presentation of Spiritualism made a deep impression upon an intellectual audience, on account of his ability to clothe his thoughts in polished language and elucidate his points logically. He has a fine accompaniment in his mother, Mrs. F. D. Wheeler, as a message bearer, as all know who have seen her upon the platform. Mrs. Wheeler is not only liked, and admired, for her pleasant, agreeable manner upon the platform but also for her kindness in giving her musical talent for the benefit of the meeting. On short notice she filled a vacancy in the program, Saturday evening, with the beautiful "Holy City" and gave great pleasure to her many friends. There are a number of mediums upon the program whom I have not time or space to speak of separately; but each did their part nobly and, as their manner of giving messages was distinctly individualized, it made quite a variety in the message bearing part of the program. They were as follows: Mrs. E. M. Sauer of St. Paul, Mrs. P. Beuhler, Mrs. E. Courtney, Mrs. E. D. Lea, Mrs. E. Peake, Mrs. Mamie White and Mrs. Frank Shaft of Minneapolis.

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It has been said "The first shall be last and the last be first" and while Bro. J. S. Maxwell comes last in this letter to the SUNFLOWER, he was the first president of the State Association of Minnesota, and he is still retained. He is a glowing ember of spiritual zeal, which united with his electrical charges of healing magnetism diffused thru the audience, made them forget both time and fatigue, caused them to be swallowed up in the grand potency of his spiritual enthusiasm and were re-converted to the Cause. But he has a grand and noble staff in his coterie of able assistants upon the Board; Mr. J. P. Whitwell, vice-pres., Mr. F. E. Irvine, Sec., Mr. H. Hegdahl, Treas., Geo. W. Bush and P. J. Samson, Trustees, all of whom were kept quite busy at the close of the meeting counting over the large money raised to carry on the work of spreading the truth of Spiritualism thruout the state.

I will close this already too long letter by saying the Mass Meeting was a "GRAND SUCCESS" as Bro. Maxwell declared it would be.

A Nut For The Orthodox Nut-Cracker.

"For that which befalleth the sons of men, befalleth beasts. Even one thing befalleth them; as the one dieth, so dieth the other, yea they have all one breath; so that a man hath no pre-eminence above a beast; for all is vanity. All go unto one place; all are of the dust, and all turn to dust again. Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" Ecclesiastes iii. 10-21.

The clergy tell us that there is a life after death. That when death takes us away, we will depart into everlasting torment or to untold bliss. How do they know? If we go "to that bourne from whence no traveler e'er returns to tell the tale," How do you know? And How about the above passage? Is it good Scripture? If not, why not?

A little further: "For the living know that they shall die, but the dead know not anything, neither have they any more a reward; for memory of them is forgotten. Also their love and hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." Ecclesiastes ix. 5, 6.

"Man that is born of woman is of few days and full of trouble. He cometh forth like a flower and is cut down; he fleeth also as a shadow and continueth not." Job xiv. 1, 2.

There is a whole world of meaning in the foregoing. Ask your minister to explain them away, and do not allow him to tell you that "it is one of the mysteries of godliness," or that he "moves in mysterious ways." Have him tell you how there is a life eternal if the above quotations are true. Then send his explanation to the SUNFLOWER and I will ask him another question or two.

Du Ur Des.

The education of a child should begin in earnest eight months before it is born.



LILY DALE NEWS

BOSTON NOTES

C. M. Carroll made a business trip to Olean, N. Y., on Saturday.

I. G. Turner and W. H. Smith attended a meeting of the Board of Health Saturday.

Mr. Knapp's mother and sister were here last week.

The weather has continued and the ice has not melted, and the hands full when they could get out.

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# METAPHYSICAL.

Conducted by EYIE P. BACH.

## THE REAL SELF.

In the quiet hour of midnight, when I seem to be alone, I am conscious of a presence that seems not to be my own. As I feel this pulsing presence stirring deep within my breast, I am hushed to perfect stillness, for it gives me peaceful rest.

Nay, I do not have to seek it, for I know 'tis always near. It fills my heart joy and love, and casteth out all fear. It tells me that we need not strive nor struggle, not at all; That God our Father doth provide as unto him we call.

It says this flesh assumes to be much greater than the I, It this be true then tell me why should it lay down to die? It has no power of consciousness, no hope, no joy nor pain; And when this presence goes from it, it moulders back again.

Then let us all ascend from it into the light above. And in the consciousness of God abide in peace and love.

—Isabella M. Powderly.

## METAPHYSICAL LAWS.

"Whatever enters consciousness will express itself in the person."

This is without doubt the most important of all the laws of life, and when its immense scope is fully comprehended, thousands of perplexing questions will be answered. We shall then know why we are as we are, and we shall also know how all this can be changed.

Our environments are the result of our actions; and our actions are the result of our thoughts. Our physical and mental conditions are the results of our states of mind; and our states of mind the result of our ideas.

Our thoughts are mental creations patterned after the impressions that exist in consciousness; and our ideas are the mental conceptions that come from our conscious understanding of life.

Consciousness is an attribute of the I Am, thru which the I Am knows what is and what is not taking place.

Thru absolute consciousness I know that I Am One with the Universal; thru subjective consciousness I know what is taking place in my being, in the great within; and thru the objective consciousness I know what is taking place about my being in the great without.

Objective consciousness employs the five external senses; subjective consciousness employs the sixth sense; and cosmic consciousness employs the seventh sense. Absolute consciousness does not employ any sense because absolute consciousness is the consciousness of that which is unchangeable, perfect and eternal.

In our study of the above law we shall deal principally with subjective consciousness, because this consciousness rules over the world of our action. The subjective plane is the plane of change and growth; that is, there can be no change in any part of life until the cause of the desired change has been found in the subjective.

What enters objective consciousness will not produce any effect unless it also enters subjective consciousness; and what enters cosmic consciousness must also impress itself upon the subjective before it can be expressed. Nothing can enter absolute consciousness because the absolute is all; to the absolute nothing can be added, nothing taken away and nothing can enter that which eternally contains every thing. In our present state of existence the center of consciousness is in the subjective mind; and consequently all the actions of consciousness are directly connected with the subjective. Therefore, whatever enters consciousness in the actual sense will impress the subjective, whether the original experience was objective or cosmic.

There are many experiences that

are not actual; that is, they do not really enter consciousness, but pass by on the surface. We may be conscious of them but we are not consciously affected by them. These do not affect life in any way, therefore do not require our attention. What actually enters consciousness is felt by the finer sensibilities of mind; and whatever enters into the finer side of mind is taken up by the creative energies and an impression is accordingly produced.

To state the law in a slightly different manner, we can say that whatever enters subjective consciousness will produce an impression just like itself; and every subjective impression becomes a pattern for thought-creation, while it lasts. Whenever an impression is formed in mind, thoughts will be created just like that impression; and so long as that impression remains in subjective consciousness, thoughts will continue to be formed after its likeness.

Every thought created in mind goes out into the person, and produces vital and chemical effects according to its nature; the creative energies of mind will create thoughts just like the impressions that form themselves in the subjective. This makes the entire process of the law as clear as light itself; and explains fully how the things that appear are as they are. But to be more explicit, we can illustrate the subject from every day experience.

When you view a very peaceful scene, and become wholly absorbed in it, your entire being becomes perfectly serene, almost at once. But why? The scene was peaceful and produced a peaceful impression upon the mind. The impression was formed in your subjective consciousness because you became absorbed in the scene. If you had simply viewed the scene in a superficial way, you would have felt no change; but you responded to the impressions that entered the organ of sight, and then directed these impressions into the deeper or subjective mind. The scene actually entered your consciousness; the serenity of it all was impressed upon the subjective mind; and as stated above, the creative energies of mind proceeded to create thoughts and mental states containing the same serene and peaceful life. These thoughts entered your entire personality, as all thoughts do after being created, and carried the life of peace to every atom in your being.

When you view an exciting scene and are carried away with it, you lose all your poise, and may even become uncontrollable. The reason is you have admitted confusion; discord has entered your consciousness, and becomes the model for creation. The creative energies will, under such circumstances, create thoughts and mental states that are just as confused as the confusion you saw in the without. And when these confused states go out into the person, as they do almost at once, the entire person becomes almost filled with chaos.

If you had prevented the confused scene from impressing your mind, you would have been perfectly calm in the presence of it all; but by permitting the excitement to enter your consciousness, it was reproduced in you. The discord that entered your consciousness from without was expressed in your person.

There may be indications of threatening failures in your work, and you are beginning to feel that it will come; but so long as you do not feel the inner dread of failure, the impression of failure has not entered consciousness. In fact, no such impression has, as yet, been formed. However, if the fear continues, until you actually feel fearful, failure is beginning to enter consciousness; and if not prevented will soon be impressed there.

We constantly see the folly of judging from appearances, and permitting the seeming to impress and govern our thinking. On the other hand, when you begin to impress the subjective mind with a determination to succeed, you are placing in consciousness an idea that stands for growth, advancement and increase. Immediately the

creative energies of mind will create thoughts and states that have advancing tendencies. These thoughts will push power and life to your faculties and you will soon begin to do better work. These superior forces will develop our talents and make our mind more brilliant, and add constantly to our capacity. You will become a success with yourself; you are moving forward in your own being, and you are becoming superior in every respect. Fewer mistakes, better work and an excellent impression upon the world; these are the results. And when the world sees that they are you, they want your success; you will be well recompensed therefor.

When we understand the process of mind, we readily understand how we can bring upon ourselves anything simply thru the corresponding impressions to our consciousness. Therefore we should learn to prevent entering consciousness that we do not wish to see expressed. We should learn to impress the image we wish to see expressed in us. We do this by seeing expressed in us. We do this by seeing expressed in us. We do this by seeing expressed in us.

Under such circumstances all thoughts and mental states will be wholesome and constantly carry better health, more harmony and greater strength into the body. However, further details are not required; the law is that that enters consciousness will express itself there, and become the creative energies of mind. These energies will proceed to create thoughts just like the impressions; and all thoughts carry conditions to every part of the human system. Therefore, impressions are produced among the people, that are just like the impressions that entered consciousness. All the vibrations that enter the various organs of consciousness and all but the impressions that enter the organ of sight, and then directed these impressions into the deeper or subjective mind. The scene actually entered your consciousness; the serenity of it all was impressed upon the subjective mind; and as stated above, the creative energies of mind proceeded to create thoughts and mental states containing the same serene and peaceful life. These thoughts entered your entire personality, as all thoughts do after being created, and carried the life of peace to every atom in your being.

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

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

No. 11 No. 2	IN EFFECT MAY 27, 1906.	No. 81 No. 4
6.15 p. m.	Dunkirk	Ar. 9.15
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SUNDAY TRAINS.  
Leave Titusville 7 a. m., Falcooner, 9:15; Lily Dale, 10:30; arrive Dunkirk, 10:50.  
Leave Dunkirk 8:30 a. m., Lily Dale, 6:30; Falcooner 6:45; arrive Titusville 8:30 p. m.

Central Standard Time is one hour slower than Eastern Standard which is used by the towns along this line. Visitors to Lily Dale from the east and west can make connections with D. A. V. & P. R. trains at Dunkirk, Falcooner Jc., Warren and Irvineton. 92-1yr

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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 28. 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 thought I had been arrested by a demon, and three days have not had a single smile since that week, and I am a much stronger. The neighbors all say I have had a great change in me for the past few 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. So 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. Her feet balled 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 since 1877. Do you remember treating Mrs. Sarah B. Smith in 1903? She is now one of the healthiest women of her age—married in September 1904 and has a fine baby boy. 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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ANDREW B. SPINNEY, the only Dr. Spinney in this State, formerly of Detroit, is now located in Belding, Mich., and owns the Belding Sanitarium and Retreat. He has had forty-eight years' experience in the study and practice of medicine. He gives special attention to Tubercular and Lung Diseases, curing consumption when all others fail; also all forms of Nervous Diseases, Epilepsy, St. Vitus' Dance, Paralysis, and all forms of Nervous Prostration. He never fails to cure Piles. There is nothing known that he does not use for Private Diseases of both sexes, by his own special method. Cures where all others fail. Enclose stamp for reply, or consult him at his date below, or at his Sanitarium, ANDREW B. SPINNEY, Belding Sanitarium and Retreat, Belding, Michigan.



THE PITTSBURG CASE.

During the evening of February 14th a certain Mrs. Mary Lloyd, a medium, or posing as such, held a seance in Pittsburg, Pa. There were twenty-one present, thirteen females and eight males. Four police detectives were received inco-

When the manifestations were in progress they simultaneously flashed lights and claimed fraud was being perpetrated. They had police warrants handy, and arrested all of the participants, bundled them to the city jail. There they were all incarcerated until bail was forth-

At the trial before a magistrate the charge was giving an entertainment for hire without a license. Mrs. Lloyd was fined, and all of the other visitors were discharged without remittid.

There was no question of whether Mrs. Lloyd was an honest or dishonest medium. As Spiritualists we have possibly no evidence, as she is entirely not known amongst our people. That arrest was heralded as an expose of fraud. Perhaps some Spiritualists who are afraid of every shadow, who gloat over one more medium gone to the jail. Such an incident is not to be overlooked.

The Herald of this character makes it harder to get a hearing for Spiritualism. It is never considered by the public as whether the Spiritualists have any relation to the person posing as a medium, or not. In the instance Mrs. Lloyd states that she is a member of the Episcopalian Church.

At least she evidently was not making any arrangement with our Herald in Pittsburg, or any other member of the Spiritualists. It is that makes her amenable to the license law of this city, for she was evidently giving a seance for personal financial gain. And that was no excuse for residents of the street where she held her seances, comparing of the same as a nuisance, which is so reported. A seance for spirit manifestation is a religious meeting, if there ever was one.

The medium has a right to protection thus far; and the people should have a right to free assembly for any laudible purpose. There is anything proper for assembling of persons, it is assuredly an effort thereby to seek for evidence of spirit life and communion with spirit friends. Where else can such be sought and found except at meetings and seances of Spiritualists and their mediums.

This medium has not been exposed as doing fraud work. She only charged a fee for her time and effort given to a laudable purpose on her part, and praiseworthy in each person present. And yet they are all bundled off to jail in a police wagon and held for trial for breaking the peace.

This is one case too many! It is a bad precedent. If Mrs. Lloyd should subsequently be proven honest or dishonest, capable or incompetent the case stands just the same. It was an overt act of the police. It was a trespass upon the religious rights of a class of people, who are protected by the constitution of the United States for perfect religious freedom.

This is a case for the National Spiritualists Association to look into and make the city of Pittsburg aware of the consciousness of the limits of their prerogatives. This incident should occur in Russia. Indeed it should not do this dastardly

How do we power to protect our Spiritualists? If so, let us be vigilant! But, we have a definite principle upon the just principle of our rights. The Pittsburg Herald, a daily news paper, has been using some timely words in this outrage. I can only hope for a few sentences, as they are from the Leader editorials: "A greater outrage on individual liberties was ever perpetrated by the police of any city than the raid made last night on a Spiritualistic meeting in a private

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The editor then speaks of the character of persons present, and their rights "for an orderly and lawful proceeding;" further adding: "Among them were men and women who have an honest and conscientious belief in Spiritualism as a religion." \* \* "They are entitled to the same protection as is given to others.

The editor speaks of this arrest of all present without discrimination, and the invasion of a domicile, arrest and detention without a warrant. The process was illegal. The failure to break up brothels and gambling dens, clearly against the law; and police protection of these, were referred to by the editor, and thus a little side reform may be started.

The editorial concludes as follows: "And for the sake of womanhood it is hoped that the city will never again witness another outrage against defenceless women like that of last night. It was a shame and disgrace to Pittsburg."

We are glad to have so good a champion. It is better than some journals of the Spiritualists are willing to do for defenceless mediums.

But, yet better follows from the Leader editor and publishers.

The following day, when all had been discharged, and the medium only fined for giving an entertainment without a license, the Leader editor scores the whole proceeding, and lashes the city authorities for the outrage, concluding as follows:

"Their arrest was uncalled for and an outrage. They are not entitled to redress, but public justice and the protection of all citizens in the exercise of their lawful rights demand that the men who committed this invasion of individual liberty be punished.

The women who were at that meeting as visitors, and the men for that matter, should proceed against the police officers to collect both compensatory and punitive damages from them. As for the medium and her assistants the Leader cares nothing, but for any of the other women who were arrested in that raid who lack the means to employ a lawyer to get the vindication that the law will give them the Leader will provide a lawyer if they desire to begin suit.

There is more than the injury done to an individual involved in that outrage. There has been an injury done to the whole community, and the Leader believes that the men responsible for it should be punished. It stands ready to give its aid to that end.

As Spiritualists this is a welcome offer to help to sustain common civil rights, and we rejoice in this newspaper as the herald of a new day when there shall be greater justice done. As Spiritualists, the lesson is very timely: Protect yourselves! See that responsible mediums are placed before the world in a manner such as shall command respect, and back of which is organization. As Spiritualists, our duty is to present the phenomena and philosophy in our temples and halls, under our incorporated rights as a religious body, and thus make it possible for the Spiritualists and the public as well to know where to go for protected mediumship—and thus for honest manifestations.

G. W. KATES, Cheyney, Pa.

NOTICE.

Each society of Spiritualists is requested by the Executive Board of the Temple Fund Society to take a special collection for the temple fund, on the second Sunday of March, as a tribute to our spirit helpers on the anniversary of modern Spiritualism. The temple fund will accrue to the good of our general cause by generous help in temple extension.

The aim is worthy of the support of all friends of the cause, and contribute to the spirits who need all of our assistance to give them enlarged opportunity for work in behalf of truth and humanity.

Send all contributions to Mrs. Carrie H. Mong, secretary, 415 S. Franklin Street, Muncie, Ind., or to the president, and due receipt will be acknowledged. I have faith in you! Fraternally, GEORGE W. KATES, president, Cheyney, Pa.

The lighting of the world depends on many being willing to work in darkness.

TO THE SPIRITUALISTS OF NEW YORK STATE.

Mrs. T. U. Reynolds, the State missionary and organizer, will answer to calls for the holding of meetings in New York State during the months of March and April. She will visit localities where there are a few Spiritualists and interested persons to give her welcome.

She will conduct meetings in churches and public halls where available at a public hour, and she will also hold private meetings when a public meeting is not available. She will be glad to give spirit messages and give interest among your people.

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It is demonstrated that "There is no death, but what seems so is transition," that what we call death is only a promotion from a lower to a higher department of the great school of life.

Spiritualism stands for truth, equality and justice for all mankind, and these are the fundamental principles of Brotherhood; the direct and practical application of which would solve the many momentous problems now confronting the people of this earth along the industrial, economic and political departments of our life's activities. These are the great lessons of Spiritualism, presenting to the world the most sublime and beautiful truths that have ever been revealed to man.

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PREMIUM BOOKS? YES.

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

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- Are Animals Immortal? What of Prayer? Whatever is, is Right, are in manuscript ready for the press.
- Can be had at this Office or direct from Dr. Peebles, Battle Creek, Mich.



MISCELLANEOUS.

NIAGARA FALLS LETTER.

On Sunday evening, the 24th inst a large audience congregated, composed mostly of people of the orthodox faith, Methodists, Presbyterians and others. Mrs. Atcheson on this occasion gave a short vigorous discourse from the subject, "Peace," in which she earnestly portrayed the evils of wealth in our country, the monstrous sin and corruption in high places and cities, referring to the Thaw trial going on in New York.

What is the matter with our boasted Christianity? It is becoming more than heathenism in New York, where their big churches are overflowing with men that have become more carrying on shameless imposture. I thought to myself how true are Sister's remarks were, "I am sorry begging money every Sunday to send missionaries to convert the heathen in foreign lands when here in a city of millions, a shameful trial is going on that is a disgrace to the whole world, in the midst of a boasted civilization. It is enough to make the American Eagle weep."

The Spiritualists of Niagara Falls very seldom attend the meetings in Macabee hall. Some of them have their little private circles at home, and some do not care whether school keeps or not. Therefore the audience here claim to be Spiritualists. I wish it was different. It is amusing. I notice the conditions are such that Sister Atcheson talks on a little of the Methodist style in her investigations. Very much like a prayer. She cannot help this of course.

Macabee hall is to be renovated—painted and painted and a new carpet put down very soon. But the access to the hall is very poor, the stairways being too narrow and steep. This is an objection to many of the Spiritualists in not attending the meetings, but this is a poor excuse on their part. The use of the hall is cheap at forty dollars per year. If they would take an interest and club together and rent a larger hall, with better access, Mrs. Atcheson would be pleased to make a change. Then again they complain because they want a change of speakers. But they cannot expect mediums can come here and live on the wind.

This lady has done well and nobly and worked hard to keep up a society here and spread the truth of Spiritualism. It seems strange to me when I think over the situation. I don't like to say that Spiritualists here have no interest in Spiritualism, but I wish there was more fraternal fellowship prevailing and they would get together and protect the cause of Spiritualism.

In this city of churches there is a spirit of unrest. The people are beginning to think for themselves and it is the duty of Spiritualists to show charity and lead them to the light.

On the last Sunday of April, which comes on the 28th, Sister Atcheson intends to have an all day meeting in the hall, being the anniversary of her five years work at the Falls. She wants to make this meeting a grand success. She has given several hundred messages in that time that has done much good. More anon.

VINE H. HICKOX.

CASSADAGA CAMP.

It has been a gala week of camp life. I will speak briefly of the leading features.

On Wednesday evening was given "The Mysterious Entertainment," gotten up by Mrs. Pettengill, who deserves great credit for her originality, wit and work; it caused the utmost merriment. Space forbids our mentioning detail, but we must say the "chronothalon" is a wonderful instrument, to give spasmodic action of life to any character, figure or scene, real or ideal, of the past, present or future, and as the various figures were ground out the roars of laughter were deafening.

Thursday evening Mrs. Goodrich, of N. Y., Mrs. Fleming, so well known in Fredonia, N. Y.,—her home—Miss Yada, pianist, Mrs. Jefferys, (nee Marguerite Webster) violinist, of Lake Helen, gave an evening of song, elocution and instrumental music of the very highest order. Mrs. Goodrich, a very

talented singer, well known in all the large cities, rendered some fine selections. Mrs. Fleming, who has recited at Lily Dale, gave two exceptionally fine readings, the very best of Browning's "Aux Italiens" that I ever heard. Miss Yada rendered some fine and difficult overtures on the piano. Mrs. Jefferys gave two solos on the violin. We felt that great thanks are due to these gifted artists for the great pleasure and profit they have given the camp and the campers.

On Thursday evening occurred the grand masque ball of the season the largest and best so far. The striking characters were: "Dutch Peasant," Mrs. Bartholomew, with wooden shoes—very striking (?); indeed, "Bridget Maloney," Elizabeth Vignier. "The Indians," Mr. D. Norman and Mr. F. G. Kenner, of Duukirk, N. Y. "The Friar," Mr. Wheeler, of DeLand. There were many others about equally good but space forbids mention.

The visitors are numerous—coming in all the time to stay the rest of the season. The weather is June every day—roses in the gardens galore.

The lectures are up to the usual standard and everything moving smoothly, but we look ahead just a few weeks to the end, when we shall all disperse from the fair land of flowers.

"To journey northward but to find A land of showers, shade and gloom."

until April is over, and June comes to us there, with its roses.

LEE MORSE.

Work in California.

The California State Spiritualist Association, in conjunction with its many auxiliary societies, have inaugurated a series of mass meetings to be held thruout the state, as a means of introducing the state officers to the general public, and to awaken interest in the work of organization in the different parts of the state where there are societies affiliated with the state body, and to hold meetings in cities and towns where a society may be formed.

The first of the series was an all day Sunday meeting, in Los Angeles on December 16. Each society in the city closed their meeting and united with the State Association, and a big meeting was the result, and the three societies holding Sunday meetings claim added interest in their meetings, ever since. The second was a three days meeting of three sessions each at San Diego, 120 miles South of Los Angeles in the Temple owned by the First Society of that city, and of which State Superintendent of Lyceum (of California,) C. A. Buss is president, on February 8, 9 and 10. Five of the state officers were present at the Sunday meetings. The third was an all day meeting at San Predro a small city 30 miles out of Los Angeles, on Sunday February 17, and seven of the state officers were present at the afternoon meeting.

The fourth will be a visit to the Children Fraternal Home about the second week in March and it is hoped that a large attendance will go with the state officers who will attend. The Home is some 28 miles north of Los Angeles and we believe is the only Children's Home chartered under any State Association. The fifth will be a three days meeting at San Bernardino, some 60 miles east from Los Angeles, where the society has a temple of its own which was built under spirit direction, over forty eight years ago, and has been used as a Spiritualists meeting place ever since. The date for these meetings will be March 20, 30, 31.

Each of these meetings will have the personal attendance of three or more of the state directors, who give their services free, outside of actual expense of care fare and entertainment, and this means a good deal when we take into consideration the ground that will have to be covered to take in the length and breadth of California and the great distances one has to travel to go from one city to another.

Mrs. M. E. G. Hows, State Organizer, and Chairman of Mass-meetings, 142, So. Broadway Los Angeles Cal.

When anyone has done wrong say nothing whatever about it, but when anyone has done something noble and true, proclaim it from every housetop.

Buffalo Notes

R. H. EDDY, Correspondent. THE FIRST SPIRITUAL CHURCH of Buffalo meets at the Temple, corner Jersey street Sunday 10:45 a. m. and 7:45 p. m. except 7:45. Children's Lyceum every Sunday evening at 7:45. HARMONY CIRCLE meets at Keaton Hall, 351 Main street every Sunday evening at 7:45. Pastor. LIBERAL THOUGHT EXCHANGE Hall, 374 Connecticut street, Buffalo meets at Stirling every 7:45 p. m.

Friday afternoon, February 22, the Children's Lyceum members connected with the First Spiritual church, celebrated Washington's birthday anniversary by having a short ride, then an entertainment in the church, games of pleasure and other pastimes. The children under direction of Mrs. Allyn enjoyed themselves very much. Mrs. Allyn has done much to instruct the children. In due time refreshments were served in the parlors and the children were much pleased.

In the evening a very successful card party was held. Excellent prizes were awarded the winners and there was a pleasant social gathering. A goodly number were present to enjoy the occasion and to compete for the prizes.

The Wednesday evening seance at the Temple February 27 was conducted by C. Fann Allyn. She gave mental readings from articles laid upon the table. Mrs. Allyn has been filling our platform during February and has labored faithfully and earnestly for the interests of the society, and sought to impress upon her hearers the value and truths of Spiritualism, and the advisability of each one seeking to develop the gifts and individual powers with each soul. Her labors here have been satisfactory. She goes to Hamilton, Ont., thence to Watertown, N. Y., and to points in Pennsylvania. Dr. W. M. Lockwood serves the Temple society during March.

HARMONY CIRCLE.

A good sized audience met at Keystone hall Sunday, Feb. 24th to listen to the control of our speaker who took as his subject, "Investigation vs. Science."

He said in part: Science, the bulwark of truth, has settled down to the fact that spirit exists. That man as spirit is a tangible fact. It is a great realization of conditions, when men of scientific attainment throw away all their preconceived ideas and follow out the angled thread of nature's hypothesis. The gnarled root of superstition and idolotry has had its day, and its growth is stunted and warped, while the sunshine of investigation is weaving the beautiful warp of renewed existence. States of life that hitherto were undreamable are opening their buds and showing the full blown flowers of immortal growth. Light is being let in through the sealed passages, not of the Scriptures, but of the grand floors and the spirit of its inmate free to abide in the minds of man not as a ghost, but as a real live creature of earth and earth life. No harassing process of incubation, but a tangible source of reality, with all the prefixes to its nature that made man a man. Earth has stood its millions of centuries, and quakes under its fiery furnace and volcanic wrath. It has trembled in the grasp of gigantic waves and tremendous breaths of remorseless hurricanes and devastating siroons. It has withstood heat and cold and battled with the elements.

Yet no graver foe ever stood within its conscious state than the wall of superstition that made it tremble and lose itself within the abyss of fettered existence. No life was safe and the martyrdom became a byword and death a creation with a remorseless sting. Superstition advanced by whirlwind stages. It sowed its seed in the very womb of the other. It created every fear of a diseased and distorted imagination, and lust and rapine ran riot on earth's beautiful plains. Life offered no sacred barrier to its foulness, and the sun's of centuries looked down on its miasmic shores and wept in pity as it shared its rays with its darkened soil. Peace to the memory of its foulest breath. Immortality a bane, soul a dreg, and spirit voiceless as the tomb of fear creeping and crawling at the master's lash, and rains on every side. Investigation and science has brown this all aside. The sunrise of reason is at

hand. Its dawn is awakening the echoes of freedom, and from every vale and mountain top will come the cry of spirit man, "We live again." Oh, the glory of it all! Oh, the quickning pulse and the shout of joy at the resurrection of truth. No fallacy will prevent the glorious dawn Science will master its intricate labyrinths in all its beautiful and muster from the tomes of creative ether, the voice that has slept and was stilled for the age. The Cross of Calvary will give up its wraith and its fruit of Nazareth will stand out clean and pure as the man of earth. With all the aims and ambitions of his time, with powers that were spiritual to a high degree, with an extreme mastery over the mediumship of his gifted psychic powers, will correlate with the evidence of the present day and give to our world the testimony of truth. The psychometric readings by control Graylight were good.

Mediums' day on Sunday, March 10th, afternoon 2:45, evening 7:45. Out of town friends are cordially invited. Lunch will be served. Come early.

[NOT GENEROUS.

Can you make a savage understand geometry or chemical analysis?

In the midst of civilization you will find people who understand as little about the law of reciprocity.

To give or be generous is an unknown quantity to them. To take is instinctive with such. "Something or nothing" is the faith they subscribe to, and hold to it with the same sublimity that a religious pirate or cutthroat holds to a road image.

They have just enough animal intelligence to accept free offerings, but no spiritual intelligence to see the need of doing something for others or for their cause.

Self-respect is still dormant with this class of mortals.

Beware of the man who has something to give away. The chances are you will find a string tied to it that will get you into a tangle.



THE TODD HOUSE.

This fine fifteen room brick residence is for sale. It overlooks the Assembly Grounds and three of the lakes. Is about fifty rods from Assembly entrance and Lily Dale depot. Has running spring water piped to cellar and first and second floors. A frame barn, about 23 acres of good land, sloping toward middle lake, with about 30 rods frontage on same.

Will sell buildings with less or more land joining up to about fifty acres, by special arrangement. For particulars, address

H. F. TODD, - - - - - LILY DALE, N. Y.

Advertisement for 'Spiritualist Badge' by 'The Sunflower Jewelry'. The ad features a decorative border and several images of jewelry items: a badge pin, a lapel button, a Maltese pendant, and a watch charm. Text describes the 'Spiritualist Badge' as a symbol of justice and truth, and lists prices for each item: Badge Pin \$1.50, Lapel Button \$1.50, Maltese Pendant \$5.00, and Watch Charm \$5.00. The ad is signed 'FOR SALE BY The Sunflower Publishing Co., Lily Dale, N. Y.'



LIGHT FROM EVERYWHERE



Department is conducted to enable Spiritualists to keep in touch with each other... Send us notices of your engagements... your articles, reports of meetings, etc.

Mrs. E. W. Sprague are at Pittsburg, Pa., during the month of March.

Correspondent writes: that E. W. Sprague (Brownie) held some very successful meetings at Greenup, Ill. He delivered two inspiring lectures and his tests were all recognized.

W. Ring writes: I closed a successful engagement at St. Joseph, Mo., and after a few days at home, I go to California for the month of March. Address Mrs. Dr. Dobbins, Calif., care Mrs. Dr. Dobbins.

Mrs. E. Hull writes: Please say in your general news columns this: Persons desiring Moses Hull and Co. publications, should address Prof. A. J. Weaver, Whitewater Wis. Mrs. Pratt Institute, who will attend to such orders until my return.

Who has a copy of the large picture of the Hydesville cottage, who will either give or sell it to the New Temple at Ashtabula, O. Address Mrs. A. H. Talcott, P. O. Box 121, East Ashtabula, O. They wrote us for one but we have none. Surely someone has one for such a good purpose.

On Sunday, February 24th, Oscar A. H. K. concluded a very successful engagement with the First Church of Spiritualists of Pittsburg, Pa. On Sunday March 3rd, Mr. E. H. will begin a month's engagement with the First Association of Spiritualists of Washington, D. C.

Dr. Beverly of Chicago, held some very successful meetings at Hunt's hall, 54 1-2 High street, Columbus, O., in which he demonstrated healing and gave a very interesting lecture. Psychometric readings and tests were given by Crissie M. Bowman, Mrs. E. R. Payne is lecturer and manager of the above meeting.

Belle Bush writes: I have been too ill to attend to business or correspondence and the sale of my books has almost dropped out of sight. I need money to meet my necessary expenses and the sale of my books has helped me in this. Helen Bless is Weymouth, Mass.

We have received word that Mr. Thos. J. Mayer, treasurer of the N. S. A. is very sick at his home in Washington, with the chances against his recovery. As Mr. Mayer is on the Atlas who upheld the N. S. A. on his shoulders, his transfer might be freighted with serious results to the N. S. A.

H. P. Peck has served the Temple of Cleveland, O. to good advantage and has completed one of the most successful engagements of the month. His lectures are of a practical sort that appeal to the intellect as well as to the heart. Frank K. fills the platform during March.

W. H. Brooks writes from Winton, Ill., concerning condition of Mr. G. H. Brooks. Mr. Brooks is at his home confined to his bed in a bed room. His physician says that his illness is due to mental fatigue and the grippe, and cannot say how long he will be in this condition, but his recovery will probably take some time. No one is allowed to see him at present, but he hopes soon to be able to see his friends.

Nellie Lettington of Cleveland Ohio, writes: Wednesday eve February 13th, we had with us Cleo

B. Nickols of Andover, Ohio, a materializing medium. The seance was select. Words fail me in doing the brother justice. Loved ones from across the river of life came with words of love and hope. All were recognized. Truly the brother is doing a good work. Those young in years the angel world has endowed him with a glorious gift. The many hand shakes at the close of the seance gave evidence of the esteem in which the Cleveland friends hold him we hope that some sweet day in the near future he will come to our city again where he will always find a welcome.

Dr. Beverly has been spending some time in Central Iowa and Ohio, healing chronic cases, and is engaged in Columbus, O., until March. He will be glad to heal and speak in other places. He will organize a new society in Chicago to be called the "Truth Church," as soon as matters can be arranged satisfactorily. It will be different and along new lines. "Behold I make all things new." Why do we keep our meetings in the same old rut for then people are attracted to other places for the truth. Madam Dixon-Beverly will accompany her husband when required. As a test medium she has few equals and is honest in her work. Permanent address, 44 E. 31 street, Chicago.

Col. H. M. Remington writes: Enclosed find check to renew my subscription. I am very much pleased with the bright cheer-giving sheets and do not wish to lose a copy. We have a joyful bunch of Spiritualists here in Conneaut, where Mr. and Mrs. Kates have done a noble work during the winter months, and all of our people regret that we can not keep them with us. But we feel that the guiding bands from across the river, will open the ways and means of cheer and comfort until the budding flowers and springtime air shall announce the coming season at your beautiful city on the lake, and we will all be there.

New York State Association of Spiritualists—Mass Meeting in New York City.

One of the most enthusiastic as well as the most harmonious gatherings of Spiritualists, was the Grand Rally, or mass meeting, held in Elks Hall, 59th street and Columbus Circle, New York City, February 14, 15 and 16 instant under the direction of Mrs. Harriet M. Rathbun of Port Washington, assisted by Mr. A. T. Reidinger and Mrs. Margaret Gaule Reidinger of New York City.

The address of welcome was given by Mrs. Henry J. Newton, President of the First Association of Spiritualists of New York City. Response was made by Tillie U. Reynolds of Troy. The music was under the direction of Mme. Louise B. Voigt. Her vocal selections were finely rendered, as well as the violin solos of Robert J. McIntire who added very much to the entertainment at the several sessions.

The program was fully presented with two exceptions: H. W. Richardson, president of the New York State Association was not able to attend owing to the illness of himself and family also Dr. Geo. A. Fuller, president of the Massachusetts State Association, could not leave his wife, who was very ill. In the absence of the president the duty of presiding officer rested upon Tillie U. Reynolds, vice-president, who with Mrs. Harriet M. Rathbun, treasurer of the New York State Association, and Sarah A. Woodruff, secretary, were the only members of the board present. Other workers, Miss E. C. Resch of Brooklyn, Mrs. Helen Temple Brigham, speaker, and Miss Belle V. Cushman, president of the Spiritual and Ethical Society of New York. Rev. Frederick A. Wiggins of Boston, Mass., was certainly an attraction to the audience both by his lectures of truth-telling ideas and the ballot tests given by him. Mrs. Helen L. P. Ressegue of Hartford Conn., a powerful speaker held marked attention at every lecture given by her. Dr. Edgar W. Emerson, long a favorite, gave indisputable evidence of spirit return. Miss Amalia P. Penning of Brooklyn, a graduate of the White Star school in Wisconsin gave an address which reflected great credit upon that institution. Margaret Gaule, lecturer and message bearer for the First Association of Spiritualists in

her spirit messages won the hearts of all.

Mrs. Milton Rathbun offered the following resolution of thanks

To our faithful and loyal workers, speakers and mediums who have so ably and generously succeeded in making the convocation successful; to Mrs. Louise B. Voigt for the most inspiring music so expertly rendered; to Miss Corinne Wolstein for artistic contributions; to Mr. Robert J. McIntire for entrancing violin solos and organists; to the First Association of Spiritualists, New York City for hearty support in cooperation; to the Ladies' Aid, Auxiliary to said Association who so generously furnished and arranged the beautiful decorations, and in so many ways evidenced practical interest; to Mrs. Henry J. Newton, president of the First Association of Spiritualists, New York City and chairman of reception committee; to Mrs. George R. Voigt, president of the Ladies' Aid and chairman of entertainment committee; and her colleagues—those who so kindly opened the doors of their homes to entertain, who acted as ushers, and to Miss Edith Main as messenger; to Mr. A. T. Reidinger and those who assisted him in the financial department; to Mrs. Margaret Gaule Reidinger who with her husband worked with untiring order and enthusiasm, early and late to make success sure; to our kind donors, one from Baltimore and one from Brooklyn; and to all who aided us in any way, we tender our hearty and sincere thanks on behalf of the New York State Association of Spiritualists, and all who have been privileged to enjoy the series of highly interesting sessions.

Before putting the resolution to the assembly for adoption, the chair insisted that Mrs. Milton Rathbun's name should be added to a list mentioning thanks. The audience heartily endorsed the suggestion, and by a rising vote, unanimously adopted the resolution as amended.

In carrying out this assembling together of workers, our really successful series of lectures, and the work of the workers who have so ably interested in the success of the meeting, it is our sincere hope that good seed was sown, and that it will go down to the annals of the New York State Association as a banner mass meeting held under the auspices of that Association in the interest of the principles of the philosophy of Spiritualism. So great was the interest that on Saturday evening it was held before the losing hymn "God be with you" all we met there was sung by the congregation. Benediction by Helen Reidinger.

By A. F. MELCHERS, Secretary.

WHY IS IT?

Why is it that so many of the children of our race speak with the respect that they do regarding spirit communications, and still don't want a Spiritualist paper for fear someone may read it? If the children of earth could only see their loved ones, they would be an awakened people, and I hope it will come before all of our good papers are gone.

Editorial: The SUNFLOWER for \$1.00 a year is the best reading, but if you will only take one of the Spiritualist papers and keep it in touch with the beautiful thoughts, it will surely help them.

Some thought will be taken up by some body who may read this and will prove that he will read some Spiritualist paper every week. B. W. BELGER.

Reminiscence Souvenir Postals

Have received a supply of colored Souvenir Postal Cards of the Hudson River, printed in Germany. Price 3 cents each, 2 for 5 cents, 5 for 20 cents, 10 for 40 cents, 20 for 80 cents, 50 for \$1.00, 100 for \$2.00, 200 for \$4.00, 500 for \$10.00, 1000 for \$20.00. Postage paid \$2.50. If you would like to be added to the list, please send your name and address to the publisher, Lily Dale, N. Y. Price 2 cents each, 2 cents each for 100, 2 cents each for 200, 2 cents each for 500, 2 cents each for 1000.

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DR. J. M. PEEBLES LECTURES IN INDIA.

(Continued from page 1.)

of authority. Both Spiritualism and theosophy are the opponents of materialism and both teach an intercommunion between the worlds visible and invisible.

CHILDHOOD MARRIAGE IN INDIA.

This is one of the drawbacks to mental, moral and political advancement in this country of about 300,000,000. Child marriage is almost a universal fashion. The Librarian in this Castle—Babu Gangesh Chandra Gangopadhyay—informed me the other day that he was married when but seven years of age but did not live with his wife till she was past twelve years. He also informed me that one of his sisters was married when she was three months old and another of his sisters was the mother of a child when she was but eleven years of age. Do not infer from this that all Hindus favour childhood marriage, because they do not; some of the most enlightened are strenuously opposed to infant marriages as it contributes very largely to compulsory widowhood. This system will gradually be abolished, of this I have no question.

MY MISSIONARY WORK IN INDIA.

Following my lecture in the richly ornamented palace of the Maharaja I received invitations before different societies in different portions of this great thronging city of about a million souls and so I have lectured upon Spiritualism before the Geeta Society in the Star Theatre and on Monday evening I lectured in the Royal Theatre. This lecture was arranged by Englishmen, some of whom sympathized with Spiritualism. Next week I assist in organizing a spiritualist society and strange to say they do not like the word "society," preferring the word "club." So it will probably be called "The First Spiritual Club of Calcutta."

I am requested to write a short pamphlet defining Spiritualism which I shall do in a few days. The people here are anxious for physical phenomena. They believe in spirit communion without exception, so far as I have heard any Hindoo at present speak upon the subject. A Raja from Benares told me yesterday that the Hindoos were "a nation of Spiritualists of which the Yogis were the highest psychic practitioners." I am overwhelmed with calls and invitations to lecture. This afternoon (Friday) at 5 o'clock I lectured again in the Star Theatre, Monday evening in the Royal Theatre, and Wednesday evening at Hughly, a city of seventy thousand about twenty-five miles from Calcutta, the English Commissioner will preside.

THE AMIR

Next week, the Amir of Afghanistan will come into Calcutta. The preparations for his reception are indescribably immense. He made himself very popular at Delhi because forbidding the Mahomedans to "sacrifice a hundred cows" in his honour. Nothing could have more annoyed and insulted the Hindoos for with them the cow is a sacred animal. Being a guest of His Highness the Maharaja occupying rooms in his Castle I am invited to the great display and the dinner of the Amir over which the Viceroy will preside. Candidly I have no taste for these displays. To my better nature they are repulsive and yet I go because it gives me an opportunity of seeing India and Afghanistan in their richest manifestations of royalty. What terrible contrasts between the extreme poverty of the masses and the wealth of castes and classes, although multitudes of Brahmins are not rich.

STILL ON THE BATTLE-FIELD.

You know that I am a peace man belonging to several States and International peace societies, and yet I am forced to continue the fight with tongue and pen. No sooner had I begun to lecture on Spiritualism than a Seventh-day Evangelist delivered two sermons against Spiritualism a report of which appeared in one of the Calcutta dailies. It was a base attack. I enclose in this letter my mild reply to him. On Thursday evening a Baptist missionary unloaded his gun against Spiritualism and so to-

morrow I go for his "scalp" in a Hindoo daily. Fortunately in this Castle there is a library of about seven thousand volumes, so I am not at a loss for books of reference.

A committee of Liberalists and Hindoo Spiritualists representing three languages Bengali, Hindustani and Urdu making propositions to translate some of my books and pamphlets into these Asiatic languages, to which propositions I gladly gave my consent. This will be a sort of putting new wine into old bottles, blending of the old and the new. Spiritual manifestations are very old in India. Mr. C. C. Armitage has drawn up a platform and resolutions for the purpose of organizing a Spiritualist society which, as aforesaid, they want called a "Psychic Club."

After a visit to the Holy City of Benares where it is said there are three hundred altars, and three thousand gods and returning to Calcutta for a few weeks I go on to Ceylon where I shall meet the Buddhist. I have been writing more or less for the past two years as you may know for the weekly Colombo Sandaresa, a Buddhist journal. I have a number of personal friends in Colombo and I am already invited by a Buddhist official to deliver a lecture before the 300 students in the Colombo Buddhist College. There is no end to work, and some author has said that "work is worship."

J. M. PEEBLES, M. D. H. H. Maharaja's Castle Calcutta, India.

P. S.—Yesterday in riding over to our Consul's office I saw a Yogi who had just left a Hindoo temple with a body white as a corpse. He was nearly naked and his body was besmeared in a white paste made of powdered sandal wood and flour and another odorous wood. I shall seek interviews with this Yogi and Sannayes before leaving India. The occult in all forms and under a variety of names abound all thru this wonderful country.

NOTED MEN OF BOSTON DEFEND CHRISTIAN SCIENCE.

Christian Scientists showed their largest committee room at the house to the doors yesterday afternoon hearing before the public health committee on bills affecting the registration of persons practicing the art of healing. Distinguished counsel in Ex-Gov. John L. Bates, Samuel J. Elder and William A. Morse represented the opposition to the bills, one of which was before the committee on the petition of Frederick W. Peabody.

This bill provides that any person shall be regarded as holding himself out as a practitioner of medicine who shall append to his name the letters M. D. or who shall treat a person for the purpose of curing any real or supposed disease, whether by the use of drugs or otherwise.

Mr. Peabody conducted the case for the petitioners, while there were present in opposition, besides those already mentioned, Hon. Charles H. Innis for the Massachusetts druggists' association and Charles A. Bakstran for the Massachusetts State Association of Spiritualists.

Mr. Peabody said that under the existing law trained medical men are required to register and pass examinations before they are allowed to treat persons for disease. Even so eminent and able a medical man as Dr. Bowditch of Harvard has never registered and could be imprisoned if he prescribed a glass of hot water before breakfast for a dyspeptic. But a multitude of unqualified people, denying the reality or existence of disease, are permitted to take into their hands the treatment of all classes of disease.

Mr. Peabody said that it was cruel, dangerous and barbarous to take suffering children and make no attempt to alleviate their pain beyond a declaration that there is no pain. There are 500 Christian Science healers in the state. If they treat an average of five cases a day, more than a million cases are treated annually.

Edward H. Adams, who said he was a regular physician, said he wished to speak from personal knowledge of this cult. He considered measures should be taken against children, is nothing less than murder. He said he would devote his life to the extinction of this cult. Rabbi Charles Fleisher said:

sickened him to hear of an attack on Christian Science as a religion. He did think, however, that the state should insist on the supremacy of the civil law.

The opposition was then heard. Hon. Charles H. Innis said that at a meeting of the Massachusetts druggists' association, a week ago it was voted to oppose the bill, as it would prevent a druggist from prescribing gratuitously.

C. E. Bakstran for the Massachusetts Spiritualists quoted James H. Webb of Yale on criminal law, to show that the bill, if passed, would produce greater evil than exists; that the crimes could not be proven with cogent testimony and that a criminal law cannot be passed which depends for proof on private affairs. He also argued that there is adequate civil remedy. The paternalism advocated in the bill would be ridiculous and obnoxious.

A. B. Hill said the Boston Spiritualists are absolutely opposed to the passage of such a bill. Mr. Morse called William Lloyd Garrison as the only witness for the Christian Scientists.

"While many unregistered practitioners would be injuriously affected by the bill's enactment it is plain that the animus of its framer is one of hostility to a special organization which bears the name of Christian Science. The steep path, the mental hester the mesmerist, soother, and other representatives of irregular schools of practice are all to be gathered in the great net necessary to crush the colossal cult for which this bill is cast.

"I am not a member of the Christian Science organization and bear no authority to speak in behalf, but I stand unflinchingly for the right of its healers to alleviate suffering and to receive just compensation for their services.

"I note the recent combined attacks upon the head of the church. The resurrection of the early phases of his life, the incidents that may discredit her authority, skillfully presented in a popular magazine, I have carefully read. The caustic remarks of the public Frank O'Connell, of my friend, Rabbi Fleischer have had my interest stirred. But revelations of obscure origin and the lowly circumstances of impoverished youth have ever added to the halos of messiahs and increased the marvel of their later ascendancy over the senses and minds of millions. It is always out of some Nazareth that such good comes.

"Should the Christian Science church arrive at a time when its strength should lead it to decree all other practice unlawful, I trust that there will not be wanting citizens of the commonwealth to resist it to the end and stand solidly for individual freedom as now. Institutions perish, human rights are imperishable."

Samuel J. Elder said that he was in hearty accord with the words of Mr. Garrison.

Ex-Gov. John L. Bates said that he took the same position as an attorney which he took last year as a citizen. That is, that whether a man be a Christian Scientist or not, if he is a citizen of Massachusetts he has a right to believe in any religion he pleases. He asked those persons present who believed they were healed by Christian Science to hold up their right hands—and a majority of the crowded roomful held up their hands. Mr. Bates called the attention of the committee to the fact that this was the only bit of evidence which had been offered them. He said there has been no evidence of abuse and evidence of harm to the commonwealth.

He said that Christian Scientists in practice do not make cases of contagious disease and there is already sufficient law to compel the reporting of these cases to the health boards. Christian Science is attacked because of its successes and not of its failures, he said. "You do not need to attack failures." He said the bill would violate the preamble and three of the articles in the bill of rights.

Mr. Peabody closed for the petition and Mr. Morse against it.—Boston Globe.

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