

THE SUNFLOWER

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

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THE MORRIS PRATT INSTITUTE ASSOCIATION REPORT.

The annual meeting of the Institute Association was held in the Institute building, Whitewater, Wis., May 16 and 17, 1907. Everything considered, the attendance was fairly good. Several of the trustees of the Institute were unable to be present, to the regret of their associates and to the members of the organization. The familiar face of the beloved president, Moses Hull, was missing as he has taken the next step in life and gone back to the soul world since the annual meeting of 1906. He was missed in the physical by all of the members present, but his spiritual influence was sensed by more than one of the company assembled in connection to transact the business of the school to which the arisen president devoted so much energy and thought thru the closing years of his earthly visit. He was lovingly remembered by every one and a committee on resolutions, consisting of Mrs. Cora L. V. Richmond, Mrs. A. J. Weaver and the writer, was appointed to put into words an actual expression of what was in every soul, of love and sympathy, and in which the arisen president was held by all.

The meeting was called to order at 10 a. m. in the parlors of Prof. Weaver with the vice-president, Dr. Geo. B. Warne, in the chair. The minutes of the last regular meeting were read by the acting secretary, Mrs. L. S. Weaver, and were approved. Vice-President Warne appointed a committee on auditing accounts, consisting of Hon. Wm. Smith, of Janesville, Wis.; Mrs. Christine Cooper, of Clinton, Iowa, and Miss Geneva Spaulding, of Lansing, Mich. The report of Treasurer Weaver was most gratifying. It showed that the school has been self-sustaining thru the year and revealed the pleasing fact that the aggregate of all outstanding bills was less than \$1,000.00. This report was received with rounds of applause and words of encouragement by all of the members present. The outlook for the coming year was reported to be very promising and there was every assurance that the school had made the last turn around the corner of difficulty and was now moving steadily forward over the roadway of success. Too much cannot be said in praise of the able and efficient management of Prof. A. J. Weaver, and his estimable wife, to whose efforts this excellent report was largely due.

The election of officers and delegates to the next national convention occupied the attention of the members of the Association for some time. There were three vacancies to be filled on the Board of Trustees, one for the term of one year, caused by the transition of President Hull, and the other two by expiration of the terms of Trustees Rynerson and Warne. Mrs. Cora L. V. Richmond was unanimously elected to fill the unexpired term of Moses Hull as trustee of the Institute, while Trustee Warne was elected to succeed himself. Honorable Wm. Smith was elected as the successor of Trustee Rynerson. All of these officers were chosen by unanimous vote, which reveals the unity of feeling that prevailed among the members of the Association. Prof. A. J. Weaver, of Whitewater, and Rev. E. W. Sprague, of Detroit, Mich., were unanimously elected delegates to the 15th annual convention of the N. S. A. to be held in Washington, D. C. in October of this year. Several financial agents were elected and commissioned to solicit funds for the support of the school in their respective localities. The best of feeling prevailed from the

opening to the closing session of the convention and every one was most enthusiastic in his praise for the good work already accomplished by the Pratt Institute. Harmony was the watchword of the hour and each one vied with the other in doing his best to add as much as possible thereto.

The Board of Trustees was called together at an early hour by acting President Warne, who stated that the first business was the election of officers of the Board for the year ensuing. George B. Warne, was unanimously elected president; Hon. Wm. Smith, was unanimously chosen vice-president; Mrs. Cora L. V. Richmond was elected secretary, and Prof. A. J. Weaver was re-elected treasurer. The Board unanimously voted to empower Mrs. Richmond to appoint an assistant secretary to act in her stead in all matters pertaining to the immediate work of the school. It was also voted unanimously to request Mrs. Richmond to give a course of lectures during the coming year upon the Higher or Spiritual Psychology. President Warne was also requested by unanimous vote to give a course of lectures upon anatomy, physiology and hygiene, with respect to their relations to Psychism. Prof. A. J. Weaver was re-elected superintendent of the Institute and empowered to appoint such assistants as he might require in order to carry on the work in harmony with his views. Many other items of business of minor importance were considered and acted upon according to the best judgment of the members of the Board. All matters not considered in convention or at the board meeting were referred to the executive committee with power to act. The executive committee for the current year consisting of President Warne, Vice-President Smith, Secretary Richmond, Treasurer Weaver, and Trustee Geo. H. Brooks.

In connection with this annual gathering of the Morris Pratt Association, President Brooks of the Wisconsin State Spiritualists Association called a grand mass meeting to assemble in the chapel of the Institute on Thursday evening, May 16, and Friday afternoon and evening, May 17. The attendance was not large but those present made up in enthusiasm and interest what was lacking in numbers. Mr. Brooks was at his best as a presiding officer and was exceptionally happy in his presentations of the various speakers. His own remarks proved that he was something more than a "walking exclamation point" when it comes to business of a financial character. When President Brooks was elected to office thirteen months ago the Wisconsin State Spiritualists Association was in debt nearly \$1,000.00. President Brooks reported with facts and figures to prove his statements, that that indebtedness had been reduced more than \$1,200.00 during the past year and that the association now owed only \$325.00. This speaks well for the leadership of President Brooks and proves that he is the right man in the right place. He was most ably seconded by the hard working secretary of the State Association, Miss Louise G. Loebel, of Milwaukee. There are few men in our ranks who have more real devotion in their hearts for the cause of Spiritualism than has Geo. H. Brooks. He believes in paying one hundred cents on the dollar and does not spare himself in the least in his efforts to do for the cause he loves. He was stricken with a painful illness that almost graduated him into the spiritual world, in January of this year, and was confined to the house for about eight weeks. Notwithstanding this serious drawback, he accomplished the marvel to which I have referred and brought in a report that is certainly most creditable to him, as an officer, in every respect. If Spiritualism had a thousand workers possessed of

equal zeal and enthusiasm, such as we find embodied in Geo. H. Brooks, our movement would flourish as the proverbial Green Bay tree.

At one of the sessions of the Institute Association, acting President Warne called upon the delegates for brief addresses and for a period of two hours the people present were enthused and instructed by the inspired utterances of the young workers who are to take their places upon the throne of Spiritualism. Each speaker's words were to the point and every address was full of meat. One marked characteristic of the addresses of all was the love each speaker felt for Prof. Weaver and Mrs. Niver, of the Institute faculty. The addresses were couched in well chosen words, rationally and rhetorically arranged with precision as well as logically expressed. The writer was baptized in an ocean of optimism on this occasion for he found in these young people at least ten or twelve worthy occupants of the future pulpits in the church spiritualistic. They have bright futures before them if the signs of the time are read aright and their utterances at the meeting in question can be taken as auguries of their capabilities. All officers and members of the Institute Association were pleased to learn that these young people were to return another year to complete their course of study.

Addresses were made at the mass meeting by President Brooks of the State Association and by Prof. A. J. Weaver, Vice-President of the Institute Association. Mrs. Niver presided over the assembly with Owens presiding splendidly. "Australia" rendered as only Mrs. Niver can render this marvel of vocal excellence. Smith's address was a most eloquent tribute to Mediumship in general, and especially to the wonderful work accomplished by Mrs. Cora L. V. Richmond and her guides. President Warne followed along the same line and introduced many instructive anecdotes of President Brooks with regard to his belief in the teachings of Spiritualism. President Warne's defense of mediumship was something long to be remembered by those who heard it. Mrs. Richmond was deeply touched by the eloquent tributes paid to her work by the several speakers and responded most feelingly to their expressions of good will. Ouisa's Poems delighted all who heard them and added much to the interest of the meeting. Mrs. Richmond gave the closing lecture on Friday evening; it was with a spiritual shot and gave those who were privileged to hear it something to remember when they had gone to their respective homes. The pastor of the Methodist church of Whitewater, was an interested listener on this occasion and pronounced the address one of the most helpful he had ever heard.

CONVENTION NOTES.
President Brooks declared that he had never read "Camille" but he was so emphatic that he conveyed the impression to the minds of all that there was an exclamation point at the end of his sentence!
President Warne's bon mots and sharp remarks were enjoyed by all, but he proved that he could take as well as give these social parades. For a first class definition of the word "sarcasm" President Warne is the undisputed authority; it was noted that he could use the word "sarcasm" with the same intonation as a courtier's officer of the N. S. A. in conversation and he was to be congratulated for going into retirement and remaining silent, of obvious consequence for an explanation of his sentences, as the Pratt Institute is doing.

IS TRUE RELIGION A BELIEF OR A LIFE?

Is true religion a belief or a life? James says it is "to visit the fatherless and the widows in their afflictions and to keep himself unspotted from the world." Micah declares God's requirements are "to do justly, to love mercy, and to walk humbly with thy God." And Peter asserts that in every nation he that feareth God and worketh righteousness is accepted of Him.

All these sayings put the emphasis on a good life. make religion to consist in righteousness and charity, and dispense with creeds and faith and sacraments.

Proude says: "Man must find salvation from within, not from without. He must rely upon himself and not upon the gods. He must develop his higher faculties by cultivating them."

"When we realize that religion is a matter of human duty, and when we realize that salvation consists in doing our duty every day in the condition of life where we are placed, we will have gained a decided step forward in the race set before us."

In a discussion in the London press in answer to the question, "Are we less religious?" Sir Arthur Conan Doyle in a contribution puts it thusly: "It appears to me that one fallacy runs through a great deal of the correspondence about religion, and that is the postulate that any form of religion, including the ritual of going to a large building for the purpose of communion with the great unseen, has any bearing upon true religion. The lesson that life has taught me is that it has none. I have known most admirable people who did these practices, and I have known most wicked ones. In most of your letters such practices are taken as a test whether religion is waning or increasing. There is no religion between them."

The true tests of progress in true religion are (1) Is there a kinder and broader view of such subjects enabling all men of all creeds to live in amity and charity? (2) Are the criminal statistics better? (3) Are the drink return better, showing the same thing? (4) Is there more reading, more demand for lectures, more interest in science, showing that the mind is gaining upon the body? (5) Are the savings bank return better, showing thrift and self denial? (6) Are the trade returns better, showing greater industry and efficiency? (7) Are there more charitable institutions, and does man show more clearly his sense of duty towards the lower animals? Such practical tests as these, which do actually for the most part show progress, are worth more than the ritual observances which may or may not go with a good life.

There is an aggressive form of religion calling itself dogmatic faith, which has done far more harm to the human race than pestilence or famine. Directly to its door must be laid, not only all the blood-stained history of Mahometanism, but all the murderous doings which have in turn disgraced every sect of Christianity. In the name of Christ, the Apostle of Peace, this dreadful school of thought, within a few centuries of His death, brought about such quarrels and such murder as had never been heard of in pagan days. Over the Homoeousian question, a theological point depending upon a diphthong, it has been reckoned that a hundred thousand people lost their lives, champions and victims of faith. The crusades, the murders of the Albigenses, and of the Cevennes, the Thirty Years' War, the Inquisition, the outrages of Catholics on Protestants, the no less detestable outrages of Protestants on Catholics, the persecutions of Nonconformists by the church, the persecution of Quakers by the Nonconformists, the manifold domestic tragedies and tyrannies, em-

bittering the lives of countless numbers—surely when all these are considered, the reader must admit that faith, in the positive, aggressive sense, has wrought more mischief than famine or pestilence.

"All sects have been misled by men of the same acrid frame of mind, and have incurred the same blood-guiltiness. I only know four cults—the original Buddhists, the Quakers, the Unitarians and the Agnostics—who can, I think, say that they have no blood on their hands. And what has been the root cause of it all? Saying you believe what your mind cannot grasp and what your free reason would frequently reject. A makes his profless assertion and calls it his faith. B has the right to do the same. Then A and B hate each other with a bloody hatred, and there is the epitome of the blackest chapters of the history of the world. We who are like shipwrecked marines upon this little raft of a world, moving upon the face of the infinite ocean have enough to do to live kindly among ourselves without quarreling bitterly about that which is beyond the horizon."

In another letter he says: "I had no desire to be led into a theological discussion, but in answer to Mr. Pollock's question as to my view upon a series of texts, I would answer by reminding him of the words of the founder of the Christian faith, that it is the letter which kills and the virtue lies in the spirit. This insistence upon the literal meaning of texts is in the words of Winwood Reade, "to pull down idols of wood only to replace them with idols of paper and printer's ink." They are the weapons by which the theologians from the earliest days have spread disunion and strife. Every creed can found its position upon a text, and every other creed can find some other to controvert it."

"When we consider the origin of the gospels their translation from language to language and the fact that every revision has shown the text to be faulty, it is inconceivable that any absolutely hard and fast incontrovertible system of theology can be built from them. But the spirit of the New Testament is clear enough, and there lies the justification of Christianity."—N. M. M. in Vancouver (B. C.) World.

SOUL.

He who doubts that he has a soul let him ask what induces fear of wrong doing and creates the "guilty conscience"; or, what produces those heart's emotions that reminds him of forgotten duties; that engender sympathy, doubt, anxiety, hope or faith—all manifestations of an intelligent nature? The heart contains no brain-matter, yet it thinks, reasons, memorizes, suffers, enjoys and senses things beyond that which the brain is capable of doing.

Who reasons and wills strictly according to the business rule (every man for himself) must, in the nature of things stand alone; for whatever a man worships or permits to control him is his god, with whom he becomes "one" as he has chosen, i. e., he becomes one with himself, if that be his comfort.

Even those without jealousy in the accepted term—the law of self-preservation perverted by self-love—are offended by it when made the subject of it; for it always creates a counteraction—an instinctive self-defense—not always free from resentment. Controlled by love it is a demand for equality or justice; but controlled by selfishness or hatred, it arouses even the most acquiescent or righteous and leads to results in which jealousy is usually vanquished.

The real worth of causes, the interior of life or soul—finds appreciation proportionately as we rise above our affinity for effects. That is, we come in rapport with the law of a thing as we withdraw our sympathy from the outer, the fleshy or the grosser half.



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COMMERCIALISM IN MEDIUMSHIP.

Every little while there is a hue and cry raised about "Commercialism in Mediumship," and we wonder what it is all about. In every other branch of business or religious life we hear that "the laborer is worthy of his hire," and if so, why not in mediumship?

muscle than the medium does to develop the psychic power. Cut out that "commercialism" talk. Give it a complete rest. Treat the mediums as you want to be treated when you hire out to anyone, whether it is to run a railroad, sing a song, dance a jig, build a hen-coop, or give a sitting for spiritualistic phenomena. In every case "the workman is worthy of his hire."

SHOULD THE THEATRE BE CLOSED ON SUNDAYS?

The annual Sunday closing act is on, and the clergy, who see their congregations dropping off (and incidentally the collection baskets more slimly patronized) are taking active steps to induce the people to make the places of amusement close on Sunday so that there will be no place to go to except to church.

fishness in the extreme to try to prevent them from going to the theatre, if they wish. One thing is certain: It is impossible to have theatres and summer resorts to go to than it is to have every saloon open. Every saloon and resort will be closed. Then why try to prevent them from going to the theatre, if they wish?

PLYMOUTH CHURCH, ROCHESTER, N. Y.

After enquiring about our work in a friendly way he told me he had been out to hear me a few times and liked our services—tho he is a pew-holder in another church—also that his mother formerly attended Plymouth church and that they had desired to pay off the remaining \$150 we owed on the cushions. Angels reward him and his dear old mother whom I called on and personally thanked.

generously paid the \$50 required and gave us advice and radiators free. The angels reward him.

A little later I foresaw a payment of \$150 to be made—balance due on our church cushions this spring and summer and there seemed no provision for meeting it. One morning in my mail I found a letter from a Rochester merchant—a stranger to me—inviting me to call on him, which I did.

Andrew Jackson Davis' Books

- ARE OUT OF PRINT, but we have a few of them on hand which we offer to the first comer at the prices quoted, postpaid. Make your remittance by postoffice money order, and make a second choice so that if the book selected has been sold another can be sent or the original order can be returned and the amount will be refunded by your postmaster.

THE MOST COMPLETE WORK ON PSYCHOMETRY ever published. It consists of three volumes of 362, 370 and 450 pages, cloth bound and illustrated, and we will send them to any address by mail or express, prepaid, on receipt of \$5.00.

The Last Story from the Pen of "ARTHUR F. MILTON,"

"The Biography of a Soul"

will be run in the SUNFLOWER, completed Sept. 1. To give our patrons the advantage of the Camp news and this last production of the gifted writer A. F. Melchers, we will send the SUNFLOWER from the beginning of the story to its close for 25 cents, silver or money order. Or we will send it to five of your friends for \$1.

SEND FOR IT TODAY. SUNFLOWER PUBLISHING CO., Lily Dale, N. Y.

LILY DALE NEWS.

Mrs. D. Berce is visiting at Gaff N. Y.

Mrs. French of Elizaville, N. Y., is a recent arrival.

Chapin Baber spent a day at the home of A. G. Turner.

A. C. White drove over from South Dayton Decoration day.

Mrs. Cooper has returned from occupying the Park Hotel.

Miss Emma Green and her family are visiting at Mrs. Decker's.

Mrs. Hattie Stone is visiting her parents, Mr. and Mrs. Kiley.

Mrs. Hattie Stone has returned from a visit to her parents at N. Y.

Mrs. Hyde and Mr. Hyde arrived Friday evening for the summer.

Joseph Slater of Columbus made a visit between trains last Wednesday.

Mr. and Mrs. E. Richards are visiting their son, Dana, at Elizaville, N. Y.

Chas. A. Shourds of Atlantic City, N. J., is spending a short vacation on the grounds.

Mr. Lloyd, Mr. O'Donnell, and Mrs. Hockington have been visiting at John Hudson.

Melton Bush and Elsie DeWitt Dunkirk visited Mr. and Mrs. Haas Decoration day.

Mrs. De J. McDonnell of Elmstone, N. Y., visited her sister, Miss Minnie Meeker last week.

J. W. Reeder, H. Campbell, and George VanSlyke went to Fredonia for Decoration day exercises.

Edwin Logan of Pittsburgh has rented Mrs. Coville's store on First street for the summer.

A. W. Barron of Johnstown publisher of the Occasional One spent Decoration day on the grounds.

Evie B. Bach and Mrs. Dudgeon drove over to South Dayton to visit Mr. and Mrs. W. C. White on Sunday.

L. C. Hutchinson of Madison, Ohio, for Decoration day exercises at the grounds and confederates.

Mrs. N. E. Dudgeon started Monday morning for Elizaville, Md., where Mr. Dudgeon has a business with a large building company.

Mr. and Mrs. C. B. Griswold and daughters, Fern and Robert, are here to attend the wedding of Ray Griswold and Miss Edith Green.

Still the weather keeps so cold that fires are necessary most of the time and frost comes nearly every night. Ice formed two nights last week.

Dr. Hyde reports that Purple is in excess of condition for a few days and proposes to make her a head that she will live a long time.

Mr. and Mrs. A. N. Dudgeon turned from their winter home at Lake Helen, Florida, and are copying their pictures in the library street.

Mrs. Densmore and her daughter, Elizabeth, who have been in Florida all winter, returned and are at their home on Shady Side.

C. H. Paine and family of Aurora, have arrived for the summer and are occupying the cottage on Buffalo street. Mr. Paine will be our electrician this summer.

The boards have been taken down from the Auditorium and the curtains put up. The weekly dances are now being held there in place of library hall. We understand the proceeds of the dances this winter will be used to purchase a new room for a brick hall.

A letter from Buffalo is as follows: Mrs. B. Sully wishes to announce thru the Sunflower that she is well and that she has recovered from a severe sickness with the aid of strong spiritual help and the kind wishes of her friends and the hope of a bright summer.

Thank them for what they have done for her.

A party of young people celebrated the homecoming of Earl Turner and Guy Richardson who have been in the South about a year, Thursday evening, May 23rd.

the home of Mr. and Mrs. Turner. A jolly party were present and enjoyed the evening in a social way. Refreshments were served and general merriment ported.

Buffalo Notes

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BOSTON NOTES.

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METAPHYSICAL. Conducted by EVIE P. BACH.

BE STRONG. BY WILLIAM S. BIRGE, M. D. It was a man who, growing weary-hearted, Would fain have fallen by the way; Weak with the memories of the departed, Who saw "the shadow" on the "noon of day." The flowers he touched, were in his fingers faded— Just like the hope he cherished with the years; And few could tell that on his forehead shaded, Were lines that only come because of tears. And from his lips there came a whisper slowly, As if his heart ebb'd out with every word; "Oh, for a grave rest with those lying lowly, Who hear no more the song of breeze or bird." But just then manhood saw white wings before him, And faces, as to angel ones belong; And one—the fairest one—bent kindly o'er him, And whispered to his sinking heart, "Be strong!" "Be strong!" the wind to the shorn lamb is tempered; The way, tho' weary, leadeth to repose; Life, tho' with bitter memories hampered, Will yet out blossom as the summer rose. And with the words, the man grew stronger-hearted; His pulse was quickened as by angel touch; Again upon the race of life he started, Content, if there were need, to suffer much.

YOUTH IMMORTAL. BY FREDERIC W. LURRY. The possibility of conquering old age and even death is not altogether a new idea, but it has never until of late years been in any very scientific manner propounded. And today we have scientists of every imaginable school considering the problem. When you come to think of it, it is a ridiculous arrangement, to say nothing of the horrible feature, these perpetual funerals, this dreaded repulsive dying habit—yes, even the hard-headed material scientists now admit that dying is a habit and nothing more. According to Professor Elie Metchnikoff, an eminent scientist of the materialistic school, old age is caused by a germ, gnawing away the brain, which he calls a macrophag. And Edward Carpenter, "seer," as well as "scientist," suggests that the name of this macrophag is "Worry." For thots are things—they are microbes, some beneficial, some baneful. The mental attitude is everything. It doesn't matter so much what you eat drink or wear, or how you exercise, as long as you think right. If your physical forces have become depleted by long habitual wrong thinking, it may be necessary for you to exercise a little care for a while in a material way, until your body is made strong. For you are to grow a new body. The expression of your new ideals. A body ethereal but substantial, a form divine, with new senses and functions and function unfolding. We are, indeed, entering a new stage in evolution—man is just now in this twentieth century moving, as a race, out of the limitations of the ordinary self-consciousness, into the infinite freedom and power and happiness of a universal or cosmic consciousness. This is the life which the gods and geniuses of history caught glimpses of—but which could not be manifested in great fulness until the time came for the race to move up en masse. That Time is Now. We are not going to sacrifice or annihilate Individuality. Nirvana and the other Indian notions of the

higher ends. You will be all successful by participating in the program. A rich spiritual feast is assured. Come and enjoy it. Several candidates are to be ordained at one of the Sunday sessions, and the beautiful ordination service will constitute an interesting feature of the convention program. The increased interest in Spiritualism by persons in all walks of life, who are not avowed Spiritualists which is so clearly apparent in so many ways, gives added interest to our Cause, as well as greater importance to the work of our organization. Hence we urge a full attendance of the Spiritualists of the State at this convention, that they may participate in the deliberations, that in moulding the policies and directing the work of the N. Y. State Association for the ensuing year.

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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 dizzy spells 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 this week, and 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. AKNE WARREN, 94 Chestnut street.

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BIOGRAPHY OF A SOUL.

BY ARTHUR F. MILTON.

AUTHOR OF "HIGHER REALMS," "PSYCHIC WORLD," ETC.

INTRODUCTORY.

However, we—now it's we, because the mind is expressing the truth and the physical hand is moving the pen—shall employ the term most adaptable to circumstances. It is not lost conveys our meaning. The next experience as a soul was I fell in love—then a young man about seventeen. Like all the other I looked for beauty or intelligence in my new chances. It was those sentimental affairs that I went through thru association—sympathy between two souls that might occur between two persons well, but which is then friendship. They make good friends, however—it is more lastingly than those gushing affairs. In the eye exclusively; for the exterior man makes no mistakes, but the exterior is liable to deception thru a sweet smile, a flashing eye, a pretty face or an attractive voice. But when made in youth judgment is exercised as to compatibility of age, station or qualifications. These may or may not present obstacles in the way of individual progress later on. Often they do not go by unnoticed, because the man has been led into other things by his marriage and never discovers his mistake. But when a man has that mutual sympathy is broken, thus it were better that the soul remain inactive in that respect, for the mind has been developed to be able to form judgment as to the disposal of its body in a marriage contract. But who or what can control a man's soul? It often runs away with its own mind and body and that of its sympathetic ally, and regardless of consequences. Nor is it wrong in this. There's a soul seeks its own happiness and begins being the only one in the human world. That attained by the mind or body is only fleeting and momentary. We cannot enjoy anything and its fruition, wealth and its gratification power beyond its influence—all mental desires that have a limit. We cannot enjoy physical pleasures beyond the immediate intelligence—often we cannot enjoy them at all. But we can enjoy a soul-delight as long as the soul pleases to do so—is true to itself. Souls, sympathy or love is not of these blessings. Mental is an imaginary form only—material, fancy, not a speculation, but heart, spirit, or hypnotic suggestion. Physical love is purely material—of synthetic elements that react to each other for mutual gratification without sentimentality. It is the passions induce sympathy, and often repelling sympathy, and later according to the kind of mental or soul harmony existing. The only true marriage is that which is that form actuated by the soul governed by the mind, and based on manhood or womanhood. Of course, the experience can guide in the two named, but suggestion is misleading when the soul is to be considered, for only love can insure lasting or unalloyed happiness.

I did not consider all this, the first time I fell in love, but circumstances prevented a misalliance—that is presumably so to judge by my experiences I surely would have passed by getting down too early in the. Of course, I might have passed thru life very happy in my ignorance and never known any better, for "where innocence is bliss, 'tis folly to be wise." But wisdom or truth like love is what we all crave for, and it is often difficult to decide between the two. A longing for sympathy or love is a patient attended with suffering. It seems to be a stimulant needed for the interior consciousness; let the desire for truth must be of the same importance to judge by the energy set forth to acquire it. Perhaps they are synonymous cravings—love and truth going hand in hand. In a measure this appears to be the case, for if the soul represents truth, and it can whisper unbidden truths to us it must also represent truth, in that it possesses a community with love. But we as seek truth extraneous to that possessed by the soul, as we do love extraneous. Must it then be said that such truth like an educated or self-induced love, is but relative—

fleeting? Perhaps so, as the effects are fleeting from which we obtain this truth. But are the effects fleeting from which the soul obtains its information? That is the question!

Is war an effect? Another question! It may be a condition—arising out of an unseen cause and vanishing. I was conscious of a war arising without visible effects—not even visible to others, except as a cause or as I saw it, in the mind's eye. Science studies effects and infers causes, but its effects are subject to dissolution, consequently its truths so far as their alliance with these effects are concerned. Is love an effect or can we study it as such? But it is a truth, nevertheless and a universally known one. Nobody denies it—at least, none who have experienced it consciously. Furthermore, it is a truth that only the soul can cognize.

Now, what about the woman's instinct, with which she cognizes deception in another being? Is deception an effect that can be handled? Yet it is there—known to be hidden in a fellow mortal, and proved to have been there, if not heeded. Another existing fact or truth not cognizant to the exterior consciousness, and yet of sufficient energy or power to be detected. Not as we detect motion by the effects created, because there are no effects to be seen. A man who wants to deceive does not exhibit any effects. They lie in the act, only to be known at the finish. But instinct—that sense of the soul not catalogued as an effect of a circumscribed organ—is conscious of the intended deception, the cause, before carried out. Now, what is it? Does it not prove that there is an interior consciousness that sees beyond effects or into causes—into things unseen or unknown to all mental or physical faculties? Does it not prove that man has an interior consciousness or a something that has faculties or senses greater than those measured by science or physiology? If not what enables him to sense deception intended—in the cause? But the proof palpable is that he has such a something within that cognizes truths not discoverable or known to the exterior man, and as such we shall treat it.

CHAPTER 3.

PREVISION—FATE—SENSITIVENESS. Now, that we have established the existence of a soul to a reasonable extent, we shall endeavor to roster that idea with a few more illustrations, akin to the foregoing.

The next noteworthy event in my soul life took place in the interior of Texas, where I had strayed in search of adventure. This was in my twenty-second year. There I had to resort to the trade my father had cautioned me to learn, tho' but an amateur in, and without love for it. However, it brought me an income and in social contact with my employer's daughter, who was a few years younger than I.

After four months steady work, I resolved to return home. Upon the announcement of this fact, my employer's daughter burst into tears. I thought nothing further of it, than that she was sorry on account of my leaving. But my office companion, who was present, informed me later that the young lady wept because she expected to marry me, or I her. Just then the face of a home acquaintance—a pupil of the Sunday school in which I had taught a class—loomed up before my mental vision. I knew instantly what it meant. I was to marry her, if I married at all. But the strange part of it was, that I had never been in love with her nor had I ever thought of marrying her; and even then I rejected it as an impossibility, for the reason that I considered her too young and too good for me. I didn't suppose she would accept me if I proposed.

But the unexpected often happens to us—for better or worse. They say, "matches are made in heaven." From that moment on I cared for no other girl. Of course, she would have been too young for me then, for she was only fourteen at this mental introduction. But girls grow to womanhood, and she was not an exception. Four years afterwards she became my wife, tho' not without opposition and gossip concerning me as a "rolling-stone, which gathers no moss."

Who or what produced that mental vision, which came true? Did the soul select its mate before the exterior consciousness had had an

opportunity to exercise its own judgment in the matter? Or did her soul seek mine and I in the moment of danger it by suggestion to marry the girl, and which would not be an impossibility, considering my susceptible nature and the offer it offered me financially?

Doesn't this appear as though there were a soul-life among me cognizant to the physical? Is this what we call fate? There must be other possibilities connected with it besides bringing people together in marriage.

But before this most important event of my life took place three years of further roaming. I did not go home as intended, but decreed otherwise. My roaming out in New Orleans. Other experiences were in store for me, by no means pleasant ones. I had to work my passage to New York on a steamer, subject to the authority of a lordly steward, whom I considered my inferior in more ways than one, tho' my superior on the boat, materially speaking. His demands on me not only cut deep into my heart or soul nature, but injury was added to insult by his cruelty during a three days' storm in which I was compelled to work while ill enough to drop at the attempt to stand up. But he was lenient in so far that he assigned duties to me, which could be done kneeling—namely, scrubbing the passenger's soiled cabin floors.

But I do not censure the gentleman now. The episode benefited me in various respects. Such experiences are soul fertilizers. They induce growth, unfurl its usefulness, sharpen its instinctive qualities and add strength to the whole man.

(To Be Continued)

HOW TO HELP SPIRITUALISTS NOT TO PROGRESS.

Never mention to your neighbors that you are a Spiritualist. They might ask some questions and get interested.

Never take your pocket-book if you attend a meeting. They might pass the contribution box and you might not have an excuse for looking in some other direction as it passed.

Never give anything towards the expenses of keeping up public meetings. People who own halls are falling over themselves to have the honor of donating their halls for that purpose.

Never mention the spiritualist papers, and by no means induce anyone to send in a subscription. Such a shock might cause the publisher to have nervous prostration.

Never give anything to help pay a speaker. "Jesus works for nothing." If the speaker is foolish enough to have a family support, that's his look-out. We should have known better.

Never pay the subscription to your paper when it is due. Let it run over three or four months, then refuse to receive it from the postmaster. He'll notify the publisher and you will be ahead of the price of the stamp—also the money that is due for the overtime. If it then, it is worth just as much to you as it is to the publisher, even if you do honestly owe it to him.

If the publisher has the nerve to notify you your subscription is overdue, write him to discontinue the paper. Tell him you "heart is with him," and that you "hope he will continue in his good work." Discontinuing your paper will aid him greatly to do so.

Send your children to the Orthodox Sunday school. That is where they teach them all about Spiritualism—incidentally they will get the idea that "the old folks are a little off upstairs."

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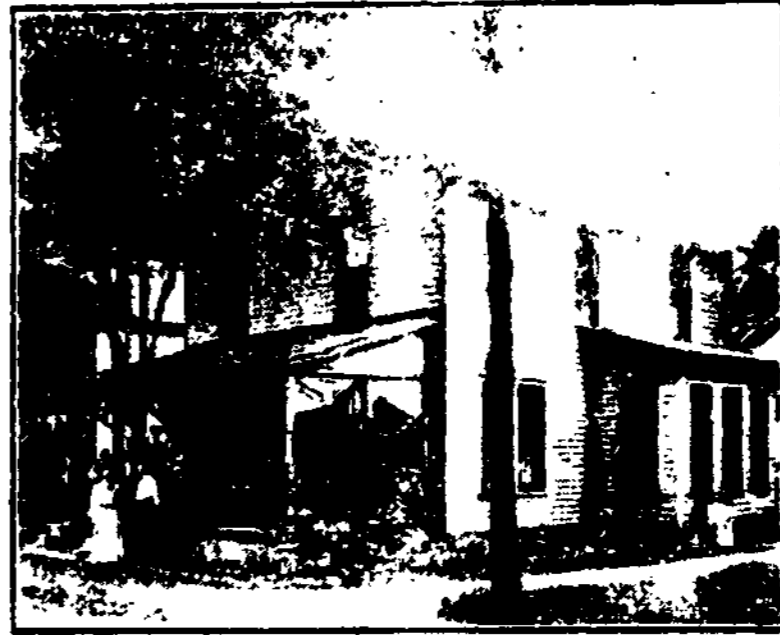
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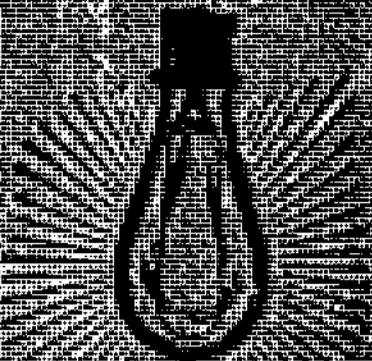
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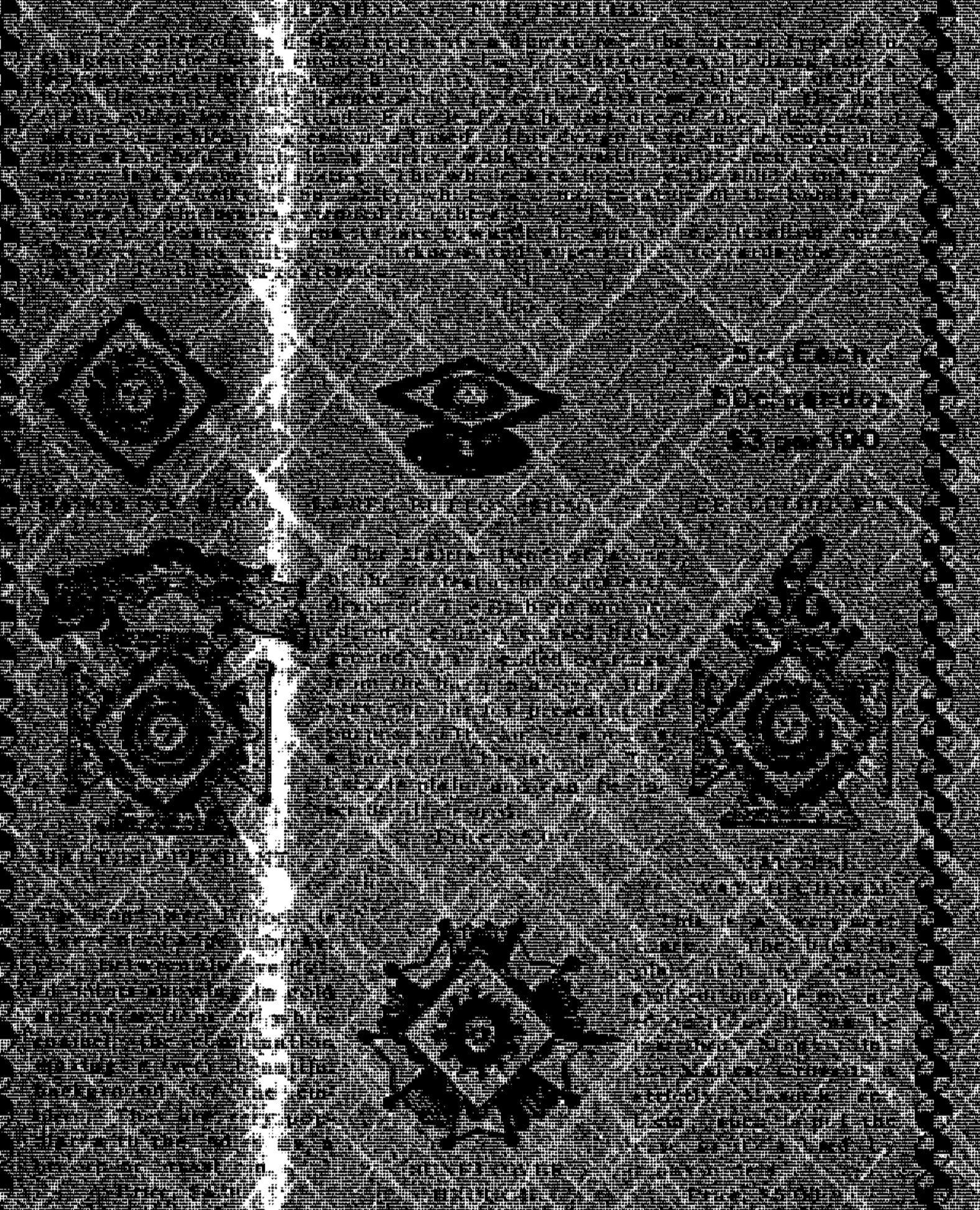
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