

# THE SUNFLOWER

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

Volume 18.

Published by  
The Sunflower Publishing Company.

LILY DALE, N. Y., JULY 6, 1907.

Issued Every Saturday at  
One Dollar a Year.

Number 327

## HOW MUCH DOES YOUR SOUL WEIGH?

BY PROF. W. M. LOCKWOOD.

The various opinions of writers regarding the weight of the soul, as noted in the periodicals and news papers of the day, take on the coloring of materialism or ecclesiasticism, according to the individual opinion of the writer and the plane of his thought.

Inasmuch as some of these articles are aimed at Spiritualism, and thus far no reply has been made from the ranks of the spiritual philosophy, we will review briefly the fundamental thesis of these speculators, while presenting in brief form a view of the spiritual philosophy. Since a comprehension of these divergent points of reasoning is of vital importance in tracing sequences of thought.

There has always existed between the materialist and the ecclesiastic, a strange and unaccountable bond of mental assimilation. The former accepts the data of matter and the automatic theory, and postulates his speculations and arguments upon that hypothesis, while assuming to be an agnostic as to the generation of man by an Almighty God, but denying in general the spiritual character of nature's elemental substances.

The ecclesiastic on the other hand affirms the verity of the visible and material universe, claiming its creation and existence by and thru the power of an omnipotent God who is said to operate thru "spiritual forces" and while ridiculing the materialist for his infidelity and the progress of his materialism, his own system of worship and religious propagandism takes on the same forms of materialistic sensuality in his ceremonies of consecration of the soul, forms of baptism by water, sacramental rites, ordinations, dedications, funeral ceremonies, etc., and by claiming that the soul, it a member of their sect, goes direct to heaven (which will not be made until the day after judgment, see Rev. 21st) to worship with the redeemed in a material heaven, fifteen miles high from the basement—without elevators—presided over by a material anthropomorphic god, whose praises and honors will be sung by twenty-four elders and four strange beasts, full of eyes within and without, while a vast concourse of the redeemed who have been bodily resurrected in material form, are to join in the chorus when that "new song is put into their mouth," forever and forever.

That some of these ecclesiastical souls might possibly weigh from half an ounce to an ounce and a half while it may tax the imagination and credulity of the poet and philosopher to believe it, yet, according to the idea promulgated that the soul sleeps in the grave with the body until resurrection morn, and as exemplified by the resurrection of Jesus Christ (as told by Matthew, Mark, Luke and John) it is possible that minimum amounts of specific gravity will continue to be the gauge and measure of the value of those souls which enter heaven on the merits of the atonement of Jesus Christ, in the "Sweet Bye and Bye."

In direct contrast to all of this the philosophical Spiritualist postulates a spiritual universe, composed of an innumerable number of elements, containing specific spiritual forces and energies. He separates what we call matter, into four forms—viz, solids, fluids, gases and electro-magnetic spiritual substances. He affirms that these substances are not matter in the abstract but that which lies under and promotes the formation of matter. Thus, the active life principle of oxygen and hydrogen are invisible spiritual substances, each possessing electro-magnetic polarity, which function

is operative in their combination to form water, which we call matter. So what we call matter, in reality, is spiritual substances in combination.

The terms spirit or spiritual in this analysis have no reference to Jehovah or his spirit, or to any of the 47 Gods of the Bible, but are words expressive of the primordial character of cosmic elements. An egg is not a chicken, and a pile of lumber is not a house; and for analogous reasons spirit and spiritual elements are not matter. Hence we affirm that matter in any form only represents the diversity of spiritual elements in their order and formula of combination. That all processes of accretion are psychic in their character, and that all growth, all integration and disintegration is carried on within a molecular spectrum beyond ordinary vision, no physicist will deny.

What we call health in a physiological sense, is the perfect balance between vital action representing the life principle, and chemical action representing the process by which vital action is sustained in the form where these actions and reactions occur. This principle applies to all forms and types of life which are carried on and sustained by accretion and nourishment whether plasmatic or bioplasmatic. The vital or life principle is of electro-magnetic character, and is called the soul by all authentic physiologists, since it is the energy and entity that persists amid the active chemical changes taking place. The soul is called by some, the formative force or shaping principle since we note its individuality in the various types of existence and its continuity in promoting a definite form. How do we know that it is the real thing that nature develops? First because the form we see is constantly changing and second because it is a principle in chemical physics that the central tendency of all elements of nature is to form something unlike any of the combining factors, and in all life forms we see the perpetuity of this shaping formative soul force, amid all cosmic changes. The formative soul principle of a sunflower, shapes and grows a sunflower, and the formative vital life principle of a kernel of corn, grows corn. Now comes the great question of the hour.

HAS THIS SOUL PRINCIPLE WEIGHT? Does it possess a veridical gravity measured by specific gravity of which water is the unit of measurement? It seems that the experiments made thus far by Dr. MacDougal have been confined to human forms and dogs, and while he finds phenomena in weighing the human body at the moment of transition, indicative that the soul or vital principle has weight, he observed nothing in the death of dogs to indicate that they had a soul.

Now they certainly had a life principle with its vitality. There was a formative process in their anatomy that developed a dog and not a cat; they had five special senses like a man, three of which in the average dog are more acute than in man, seeing, hearing and smelling, their deficiency being in mental co-ordination; yet, with all of this argument or similitude in the general character of nerve ganglia of the dog, with all of this superiority of sensory and motor structure, the doctor's scales failed to indicate a soul presence. We sincerely trust that the lack of shortage of the scales in these experiments on 15 dogs was not biased by hereditary opinions, for if so, none of the experiments were scientific.

Since gravities are of two forms; one, specific, of which water is the unit of measurement, and the other etheric, of which hydrogen is the unit, it will seem to all careful investigators to be doubtful if the formula of the shortage of specific gravity alone, could be made to

account for the flight of the soul at the moment of transition, or the reason that its affinities are of etheric character, rather than specific, hence a more subtle mechanism will be necessary to measure its gravity and magnetic tension, than an averted scale. This idea gains strength when we reflect that death in all types of disease begins in the blood.

The loss of vitality in the blood corpuscles, indicates a molecular change taking place. This change in the chemical character of the blood, induces physiological change in the arteries, veins and capillaries of the entire system promoting atrophy, degeneration and disintegration of the tissues. Disintegration involves those chemical changes eliminating various forms of gases and invisible compounds, breaking up polar affinities and lowering specific gravities. Molecular death sets in some time before the individual ceases to breathe. The heart ceases to beat, when the electro-magnetism of the blood is not vital enough to open and close the valves of that organ.

Vital processes are known to the physicist and physiologist as invisible modes of motion. That the soul with its function of vitality can be weighed by any deductive experiment with Fairbanks scale, seems about as plausible as measuring sunlight with a yard stick. That there are many physiological changes in the body, just before and immediately after the heart's action ceases, is well known to the surgeon, pathologist, and those who make medical examinations. If, however, the soul is a dead weight, it will not be found many, very many light weights, whose principle of light in this world was a psalm, and whose only aspiration hereafter, is to get a harp.

## A VISION.

Into my life there comes a vision  
Of the years of long ago,  
Sometimes wafted on the breeze,  
Sometimes gliding o'er the snow;  
And hoary froes of ages—  
Coming down the unseen years,  
Some with light and happy faces  
Some are filled with unshed tears.

Then the spirits in the vision  
Turn their eyes of limpid eyes,  
To a cross on Calvary's mountain  
Where love personified expires;  
Being crucified and tortured  
Smelling blood in bitter pain,  
While the Roman rabble shouting  
"Hail" derided at his name.

Then the spirits speak unto me  
Saying—"Fill the minds of youth  
With the seeds of light eternal,  
Of the living life and truth."

It will come down the ages  
Like a stream of living fire,  
Lighting up the darkset path way,  
Making night and day the same.

Like a star of radiant splendor,  
Gem of earth and Queen of night,  
Rarest tints are gleaming tender,  
Rayed and flashing, gleaming bright.

They shall rise, by all the sacred,  
Love celestial, truth sublime,  
And the angels whispering murmurs  
Down the corridors of time.

Truth and love shall walk together,  
Down the pathway of the years,  
Faith and hope as fellow-workers,  
Laying up the bitter tear.

Whispered in the distance near—  
Down the vista of all time  
We shall live in the forever—  
We shall live in the sublime.

We shall live in the forever,  
We shall love and we shall love,  
For the radiant promise  
Shall be the stars above.

And in the heart is the great lesson  
That we shall live in the forever,  
And we shall love and we shall love,  
For the radiant promise shall be the stars above.

## SPIRITUALIST FRAUD AND CHRISTIAN STAGNATION.

The Enemies of Human Progress.

Of these two great evils, it is indeed, difficult to say which is the greater.

The Christian errs on the side of knowledge, but the Spiritualist who, knowing the truth, sells his birthright for a mess of porridge, is certainly a most dangerous person, and can do more harm in one minute than a dozen can do good in a life time.

It is not a difficult matter these days to find both men and women with broad intellects, but to find a truly honest person one that would not sell the spirit world for dollars, appears as difficult as in the days of Diogenes.

I have heard more than one medium complain that as they were giving their services to the spirit world, the least the spirits should do is to look after their wants.

Can it be possible that any person could be so stupid as to suppose that spirits are engaged in manufacturing dollars and cents?

If it were really so, certainly many loving mothers would help their own dear children here on earth. But it is not so, and shall we decide, therefore, not to give our aid in the cause of justice and truth? Better would it be to do that same than to think for one moment that the spirit world cannot get along without us, or that truth can be advanced by admixtures of fraud and deceit. Better, a thousand times better, have no Spiritualism than to have a spurious article. If we cannot have the plain, single, unadulterated truth, then let us have nothing.

The spirit world is most anxious to help along suffering people, but there are many other things which, if they did do, would drive away many noble-minded people. But their object is pure and noble. They have nothing to gain for their untiring efforts and want nothing better than to see us happy and advancing in our own interest, but they must have tools to work with. They are not looking for perfection in us. They are not looking for knowledge, for they are in a position to know what is needed most for the betterment of us all, nor are they looking for magnetic subjects, for they possess the power to magnetize any person, due time being allowed for that process, but they are looking for and must have honest reliable material to work upon. Give them that and they can do wonders.

Where is the man or woman who could take interest in and work hard for, a person incapable of appreciating their efforts and whose mind was absorbed in some selfish gain? Yet, we expect the spirits to do all of this and much more besides.

It is hard to witness the Christian's obstinacy in holding to old worn-out doctrines which have not advanced one step in the generations of the past, but it is certainly more trying to be obliged to witness the many money-making schemes which even otherwise respectable mediums condescend to lower themselves to, and all at the expense of our pure religion.

Indeed, it is not to be wondered at that there should exist so much suspicion as to our integrity on the truth of our claims.

Our noble Cause suffers dearly from all those petty efforts to scrape in dollars.

Let us try to have a little more circumspection about these matters. Let us show the world we love our religion better than dollars for it is here where the test comes in, and few they be who stand it.

We possess an invaluable truth. How is the world to know it if they cannot trust us? They certainly can never know it by us putting it

on the market for sale at any price. I hope every pure and noble-minded Spiritualist will wake up to this great evil and unite their efforts to separate the chaff from the wheat so that the world may see there is really some truth in our claims after all and something worth respecting in our religion.

FRED DUGGAN.

## THE THEODORE J. MAYER ENDOWMENT FUND.

The following quotation from a friendly letter recently received at the office of the N. S. A., speaks for itself, and should be an inspiration to a thousand other Spiritualists to do likewise.

"I have been reading with great interest the pathetic appeals in the good spiritual papers for contributions to the endowment fund so appropriately named for Theodore J. Mayer, am in hearty sympathy with this excellent movement but have lived long enough to know that interest and sympathy do not amount to much unless they are backed by something more substantial. I want to start an hundred dollar subscription list this morning, and believe that I can get one or two more of the same kind in my home city. Let me know what you think of this plan, will send my check for one hundred dollars at any time.

Kindly yours,  
M. A. McHATTON.

Texas, June 18."

This good sister's offer should thrill the heart of every Spiritualist in America. Surely, one thousand of them can afford to give one hundred dollars each to Spiritualism; OUR PEOPLE AS A CLASS ARE NOT POOR; they have money for almost everything save for the support of their religion. A bit of consecration at this time would do the work. Let one thousand men and women with devotion equal to that of sister McHatton, step to the front with one hundred dollars each. It means an endowment fund of permanent proportions. If each Spiritualist aside from those who give one hundred dollars each, would follow with one dollar each, the Mayer fund would become an eternal source of revenue and of continued support for our beloved Cause. Raise the Mayer Fund and there will be no further need of appeals for money thru the press. Let the Spiritualists do Their Work; DO IT NOW and Spiritualism as a factor in the religious life of the American people becomes a permanent power for good.

Send in your money; your checks for this one hundred dollar list. NOW IS THE TIME TO ACT. Who will be the first to respond? Texas has spoken. What say all other States in the Union? Let us hear promptly from every Spiritualist in America. Address all letters and make all checks and money orders payable to

MARY T. LONGLEY,  
Secretary

600 Pa. Ave. S. E. Washington,  
D. C.

## THE MOTHER HEART.

This, then, is the true inwardness of the woman's movement—the unquenchable maternal instinct; the mother heart brooding over her young. Great social reforms have been accomplished by the trumpet call of men with a good deal of the mother heart in them—men like Dickens, Charles Reade; men whose imperial convictions were at all events subordinated to the aching sympathy for suffering humanity lying at their very gates.—Florence Bright in the Fortnightly Review.

The only people who insist on class barriers are those who are too small to see over them.



PUBLISHED EVERY SATURDAY BY THE SUNFLOWER PUBLISHING CO., Lily Dale, N. Y.

Entered at Lily Dale, N. Y., as second-class matter. If you do not receive your paper promptly, please notify this office immediately in order that the fault may be located and the cause removed.

Subscription Rates: Single Subscription, per year, \$1.00; 3 months, .35; 6 months, .65; 12 months, \$1.00.

Advertising Rates: 1 inch, one insertion, one, three insertions, \$1.00; 2 inches, one insertion, one, three insertions, \$1.50.

Remittances: Address all communications and make all money orders payable to The Sunflower Publishing Co., Lily Dale, N. Y.

THE SIMPLIFIED SPELLING "SILLY"

Our contemporary, Light, of London, England, is greatly perturbed on account of the use of some of the Simplified Spelling in the Sunflower, saying "it makes Spiritualism look silly."

We are a little surprised at our good brothers of Light. We had always supposed that Brothers Phillips and Walls were very progressive people, and were up-to-date.

Why spell it "thought," "though," "catalogue," "leecologue," "although," etc.? Is there anything to justify it? Why spell it "phthistic"? Is there anything to justify it? Upon what sensible roots do these words depend?

We wonder if our good brothers realize that many of the best educated people of this country are endorsing and using that system? Do they read the Literary Digest? It is one of the leading literary magazines of the age.

While we do not expect to see an immediate change to this system, it is surprising how many of the leading papers of this country are adopting it, and twenty years from now a paper that does not use it will be considered so far behind the times as not to be in the up-to-date lines at all.

Light is a good paper. We enjoy it more than any other foreign paper we receive, and we hope it will live long to spread the tidings in the interest of which it is published.

THE LIGHT OF TRUTH DISCONTINUES PUBLICATION.

The current issue of the Light of Truth announces that with this issue it completes its 40th volume, and discontinues publication.

For twenty years, under one of several names, it has advocated the Spiritualist movement, according to the best ideas of its editors and publishers. It has seen dark days, when the clouds have been dark and dreary, but, unlike other Spiritualist papers, it has had a man at the helm,

JAMES B. TOWNSEND, who was willing to make sacrifices on the altar of that ism which he believed to be the true one. It has been stated, whether with or without authority, that it has taken as high as \$3,500.00 a year to meet the expenses, in addition to the receipts of the paper.

figure is correct, or approximately so, it has meant sacrifice on the part of someone and those sacrifices have not been appreciated.

There no question in the minds of the public workers in the Spiritualist field that there is a decided lack of interest in the support of our institutions. Meetings languish, or are supported by a very few people.

Salaries of speakers have gone down so low that a man cannot support his family on them and he must seek other modes of gaining a livelihood. All this time the liberal churches are ready to hire our better class of speakers at living salaries, and many have gone there as a matter of necessity.

This is the second of our best papers to under within a year, the Banner having suspended last July, and only shortly before that the Philosophical Journal went the way of the other two, while the smaller ones have gone down like ice in an August sun.

Spiritualists, this condition of affairs augurs ill for you unless you make some move to undo it. If your Spiritualism is not worth a dollar a year to you to support its institutions, it is not worth much. If it is, then get a move on yourselves, and support and sustain your institutions.

The best wishes of the Sunflower is extended to our good brothers, James B. Townsend and Willard J. Hull, and we trust they will be successful in the new fields of labor. They propose to establish a paper for the women and older children of the home.

Is True Religion a Belief or a Life?

I am led to this writing by reading an article in the Sunflower of June 8. It is intended more as a supplement to that than as a criticism, tho the writer and myself do not agree in every respect.

Good quotations are given from the Bible to show that some of the writers believed more in good works than in dogmatic belief.

These statements are even less comprehensive than that of that incomparable deist Thomas Paine, who said, "The world is my country; to do good is my religion." But still there is a belief connected with every form of religious activities. Thomas Paine believed in a God, but in one that was not addicted to vain foolishness.

Orthodox Christians believe that God has the vanity and weakness of detestable monarchs, being gratified with forms, ceremonies and supplications, and that we shall be doomed to eternal misery if we do not conform to this plan.

Orthodox Christians believe that a good life has any saving quality; that morality is but "filthy rags," a doctrine that is against honest and kind service. The orthodox belief never makes one better, and frequently makes him worse. The point I am after making is, that it is not a matter of belief and no belief, but of different kinds of belief.

Spiritualists have risen above the idea that God feels like taking revenge on any of his creatures; or that we can in any way tickle his vanity. We do not fear in any direct way, but we realize that unpleasantness results from violated law. Universalists and Unitarians are nearly with us on this point.

The Supreme cares no more for our feelings, devotions and attitude towards Him than we do how the meanest worm in the ground feels towards us.

People are generally aggressive in their religion and politics in proportion to the importance they attach to their views. The real nature of mankind in general has not changed much in the last thousand years, and we owe the greater tribulation we enjoy more to the other causes than to a higher human standard. Spiritualists do not believe others are going to hell because they do

not conform to their religious views. This makes them comparatively careless as to whether their children are Spiritualists. A multitude of sects have respect for each other, but we do not feel the danger from being contaminated by false doctrines. The people have advanced rapidly in the last two hundred years, in the thought children are not doomed by not belonging to any Christian organization, or by being out of the church altogether.

Because this is so we all around that humanity has a kinder disposition. This just extend your tolerance to the different religious sects. We have shown an intolerance towards the Mormons, which shows the old Adam is as full of spite as ever. The law had not been determined that Joseph Smith, but he was murdered by a Christian mob. Christians continued to persecute him, while it has thrived because it has shown a higher moral standard than Christianity, but the Christian against it would now deprive it of representation in congress were it a powerful political factor.

The law of attraction is at the foundation of all natural, constructive processes; therefore, to promote construction, growth, advancement and success, we must work in harmony with that law. If we wish to obtain the superior, we must become superior, because it is only like that attracts the like. But the domineering attitude is repellent; consequently it interferes with the law of attraction. When you want good things, make yourself better, and better things will come to you without fail.

Good things, however, do not submit to force; therefore to try to secure better things thru forceful methods will result in failure. The domineering mind can gain possession only of the inferior, those things that are so weak that they cannot control themselves.—Eternal Progress.

THE FIFTEENTH ANNUAL CONVENTION OF THE NATIONAL SPIRITUALIST ASSOCIATION

will be held in Masonic Temple, F and Ninth Sts. N. W., Washington, D. C. October 14, 15, 16 17, and 18, 1907.

Day sessions, at 10 a. m. and 2 p. m., will be devoted to business only. A cordial invitation is extended to the public to attend these business meetings, to which no admission fee is charged.

Evening exercises will consist of grand programmes of varied and entertaining numbers, including vocal and instrumental selections by talented artists; Lectures and spirit messages at each meeting by many of the most noted and gifted platform of the country.

Among those who have been invited and expect to be present and participate in the evening services are W. J. Colville, Mrs. H. P. Reseque, Mesdames Clara Watson, R. S. Lillis, Zaida B. Kates, Elizabeth Harlow, Elizabeth Lowe Watson, Messrs. Dr. Geo. A. Fuller, J. Clegg Wright, Oscar A. Edgerly, Albert P. Rhinn, speakers.

Mediums, Mrs. C. D. Pruden, Katie Ham, Georgia G. Cooley, E. W. Sprague, Alice Sexsmith, M. T. Longley, and others.

Come one and all to this great convention of five days. Certificate tickets will not be arranged for this year, but special excursion rates at lower value can be secured from all points by visitors and delegates purchasing tickets for Jamestown Exposition with stop over privileges of ten days at Washington. Call for these at your railroad offices and stations.

The Ebbitt House of Washington, 14th and F. streets N. W., will be the hotel for our people. The Ebbitt is well located, within walking distance of Masonic Temple, and a handsome hotel; its usual rates, American plan, are from \$4.00 a day up; our special rates there are \$2.50 per day, two persons in a room. Write to the Manager and secure your rooms.

The Annual Reception will be omitted this year, owing to five days Convention. The sessions will begin Monday, October 14, 10 a. m. All are cordially invited.

HARRISON D. BARRET, President. MARY T. LONGLEY, Secretary.

There is a good deal of difference between believing what we are told about the father in heaven and believing what he tells us. There is no profit in the friendship that knows no investment of the self.

THE SUNFLOWER OFFICE FOR SALE.

The condition of my health being such that I must have rest from mental work, I offer the Sunflower office and paper for sale.

It consists of a complete outfit for printing books, newspapers, magazines, and commercial printing, with an established trade, also a small stock of books.

There is an office building 24x30, two floors, attic and basement, with a good stone wall under it, heated by a 22 inch Robinson Tubular furnace, a detached store-house, 12x14, and a ninety-nine years lease of lots 26 and 27, (75 feet front, 50 feet deep, rent \$6 a year) on the Lily Dale Assembly grounds.

The machinery consists of a Hoe drum cylinder press, bed 33 1/2 x 49 inches, which will print a sheet of paper 32x48 inches, air springs, tapeless delivery, rack and screw distribution, two form rollers, with jogger and chases; 10x15 Chandler & Price Gordon, (practically new) with five chases, long fountain and steam and foot power fixtures; 7-column quarto Brown folder, delivering on third or fourth fold; Surquy stereotyping outfit, 12x20; 18-inch Utility paper cutter; 7 stones; 10-point body type sufficient to set a 6-column journal; 6, 8, 9, and 10-point self-spacing type for book work; agate advertising and Cheltenham circular type; a goodly assortment of job type, cases, stands, racks, cabinets; 4, 5, 8, 10, 12, and 18-line Hamilton wood type, with wall rack for same; sticks, set and breakable, up to 34 inches long, brass, wood, zinc, and brass-lined galleys both for job and news work; mailing galleys with type; 10x30 Hoe proof press with cabinet stand; Horton Mailing machine; German saddle-back wire stitchee, foot power; Yarger stapler; gasoline engine with outside copper gasoline tank and auto-sparker firing apparatus, firing without using a battery; good well of water with combined hand and power pump; all necessary shafting, belts, hangers, overhead fixtures, office fixtures, fire-proof safe, and other things too numerous to mention.

Will make very reasonable terms for cash, or will sell on time basis to responsible party.

W. H. BACH, Lily Dale, N. Y.

Sensitives are more easily chilled and suffer more from cold than those of impulsive temperament, while the latter are more readily flushed and suffer from heat. Warm climates for thinkers and dreamers; cold climates for workers and artisans—one seeking light, the other power.

The people who expect great things of us are the ones who should help us to great things.

The Last of Hon. A. B. Richmond's Books The Nemesis of Chautauqua Lake



A BEAUTIFUL STORY BY A GIFTED AUTHOR. Cloth Bound, 25 Cents, Postpaid. SUNFLOWER PUBLISHING CO., Lily Dale, N. Y.







**BIOGRAPHY OF A SOUL.**

BY ARTHUR F. MILTON.

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

The doubtful, whether anyone would misuse his soul powers, because one who reaches this lucid state also has a tender conscience as a compliment, yet it is not impossible. A friend of mine relates an incident which nearly drove him mad, due to misuse of his intuitive powers and the consequences there-

Thinking of his employer one day, he says, he suddenly saw him in his mind's eye sitting at his desk, signing a check. Not only did he see the man, but saw the signature so plain, that it impressed itself on his memory in such a manner that he could trace it on the paper before him. The next day he was to try it for practical purposes. Securing a blank check he wrote out a small sum and signed his employer's name as it now illuminated itself on the very paper, after having made the first experiment. The result was that he got the money with an air of trouble, but the trouble in his soul began immediately after. He could not return the sum drawn, as he had decided after the first night's bout with a guilty conscience for he had no access to the ledger book, though he had no fear of its being discovered or noticed, because the sum was too insignificant to excite any alarm. But it was the fact which bothered him. Why he could not return the money, it seemed he had suggested the best way, so strongly to himself that it was carried out before reason could interfere. Of course, all forgers do not operate from the interior. They are simply expert penmen. But those who do, must expect to suffer from an extremely subtle conscience, a conscience so subtle, that he who has had such experience, doesn't fear to say so. No wonder the Master in the Art said: "Heaven and earth are with every one's own conscience."

Milton's soul had followed him all day and made a clean breast of it to the book-keeper who had the handling of the check-book and desk. Fortunately this application of the law of the case in the case of a man who had no access to the ledger book, and he who has had such experience, doesn't fear to say so. No wonder the Master in the Art said: "Heaven and earth are with every one's own conscience."

**CHAPTER 7.**

EMOTIONS AS INTUITIVE KNOWLEDGE.

So far we have been dealing in emotions rather than sensations. To be accurate in our dissecting of human character, it were better to separate them and define the difference.

Anger, envy, hatred, contempt, and all the feelings generally are emotions—interior impulses. These of the body or the exterior consciousness may be classed as sensations, but those that create the feeling are of the interior or intuitive consciousness. A feeling is not a feeling, but a feeling is a feeling, and a feeling is a feeling, thus without conscious attention, and distinct from the feeling created by science. Or shall we assume that all creative forces are intelligent—conscious—and retaining personality thru that perfect entity called man? The effect should prove the nature of the cause. An automaton may possess all the perfect ability that force can generate, even to sensitizing its body by electrical action, but it still remains minus an independent consciousness—a will of its own, also a presumable effect of that original cause. Now, if the cause of life is conscious and has a positive will, it cannot be mere

blind force or law, as science may choose to term it.

We cannot object to the existence of laws in nature. They may be self-existent or self-created, but if they constitute the origin of human life—let it be evolutionary—they must contain the cause of man's intelligence—an effect science has not yet been able to even counterfeit.

Since the soul senses things beyond the reach of material science, may not this instinctive or intuitive belief in a superior intelligent power in nature, be one of them—soul recognizing soul, its origin? It may be the only proof we ever will obtain, but it should be equally as acceptable as other unseen things are thus obtained. And what grander conception of a Deity can we have than that nature is that superior intelligence—omnipresent, omniscient and omnipotent?

But material science may not wish to admit this. It is of no consequence; for its field is to study effects. Soul science studies causes. Both have good missions. Antagonizing each other is therefore out of place. Effects can only be cognized by the exterior consciousness; causes by the interior—yet the former is dependent on the latter for its ability to do so. Should they not then have equal rights as factors in our search after truth?

Man is a dual being, and may already be recognized as such thru this dual consciousness, even though his entire existence were annihilated with death of the body. But why the fear of doing wrong—the guilty conscience when done? Is the soul cognizant of a higher law than man's? Why need it fear the consequences of doing wrong, if it is to be annihilated at death of the body? It certainly would not fear an unconscious or a mere blind force. Again it must know something not accessible to the exterior man, unless we attribute it to a false education. But whence the same fear of the untutored savage? What is this, but an effect of intuitive knowledge, if we may so term it?

Education is not intuitive knowledge, but a memorizing of effects—mixed with theory occasionally, that the soul rejects. But the outer consciousness may be over-educated—may have so many theories instilled that it controls the entire being, and forces the soul to accept things not consistent with absolute truth. In that way the interior consciousness may be over-shadowed, and intuition become a dead letter. Belief then becomes a matter of education, in which may be taught that man has or has not a soul. If the former, it is also taught that faith must accompany the acceptance. It is thus a theory, not knowledge. But a theoretical belief in some things is better than a factious denial—especially in a truth so easily proved. Not by others, but by ourselves and to ourselves. Whether we have a soul is the question, and that can only be determined by ourselves, introspection, and observation of that which teaches us a lesson aside from our knowledge of material facts, is all that is needed to become a student in soul-science; and once interested, there will be no lack of subjects for analysis.

The beginning can be made by studying our emotions—our causal sensations—those impulses that give life, motion, volition to the exterior, the effects, just as force or law in the universe gives motion to the heavenly bodies, vitality and growth to vegetation—also effects. The soul is to man what the law of gravity is to the earth and if we could sense this law as we do our own soul we might be able to define it. Perhaps we may yet unfold to that degree of sensitiveness, and reach beyond the mere feeling of influences or impulses emanating from our fellow beings. It is already claimed that such can be done—substantiated by proofs—but we shall confine ourselves to the human emotions for the present—intuitive knowledge.

**CHAPTER 8.**

THE SOUL'S MEMORY—DISCERNMENT—MOTIVE-POWER.

It may be argued that emotions are effects arising from the soul, and that even the soul is an effect, evolved from a prior cause. But it is our cause, at all events, a part of the original cause, and its effects are the cause of our sensations. Thus we may treat the emotions

as causes in a relative way and be logical without being dogmatic about it. And as we cannot understand these emotions as effects touching us from outside, without a prior knowledge of the same in or thru ourselves, we call it intuitive knowledge—information gathered thru self-study or the causes within us.

Our emotions, therefore, constitute the stepping-stones to the study of soul-science. Knowledge as the basis of understanding human nature—external effect of these principles.

Thru my emotions I began to understand self-knowledge led to the understanding of others. Experience added to both.

Thus, whenever I felt irritable, unaccountably disturbed or low-spirited, I knew the cause—some discordant vibration soul from without, and I sought nearer home to see whether I had inherited the disturbance. I could find it at other times not until the effects brought it to my view. But it always proved something that needed adjusting or correcting, being either the effect of an error, or a "sin of omission," which we often commit unconsciously, but which we are not conscious to the one omitted.

**BOSTON NOTES.**

MRS. B. W. BEECHER.

DWIGHT HALL  
HARMONY HALL.

Mrs. Gray conducts spiritual meetings at Harmony hall, 724 Washington street, Monday circle 11 a. m., messages 2:00 and 7:30. Tuesday and Thursday 2:45. Best of talent present at all sessions.

COMMERCIAL HALL.

694 Washington street. Sundays at 11, 2.30 and 7.30. Tuesdays and Thursdays at 2.30 p. m. Readings and tests by good mediums. N. P. Smith, conductor.

ODD LADIES HALL.

446 Tremont street. Mrs. Nellie Carleton Grover conducts spiritual circles for healing and many of the healers of Boston are there each week giving free treatments to all who wish it. She also has many message mediums Tuesday and Friday at 2.30 p. m. of each week.

FIRST SPIRITUAL SCIENCE CHURCH. 578 Massachusetts avenue, Cambridge. Mrs. M. A. Wilkinson, pastor. Services at 3 and 7.30 p. m. Sunday, conducted by Mrs. Lewis and others. The public is cordially invited.

FIRST PSYCHIC CHURCH OF CHRIST. Room 430, Hunting Chamber. Services every Sunday at 2.30 and 7.30 p. m. H. G. Howard, president.

MRS. B. W. BEECHER.

has given up her rooms at 43 Linden street, West Everett, for the summer. Parties wishing private sittings, circles or performance work, can correspond with her at 293 Pleasant street, Marlboro, Mass., as all correspondence will be forwarded to her thru the summer months.

The United States Capitol. The United States Capitol at Washington is one of the most majestic buildings in the world. It was first begun in 1793, when the north wing was founded. This was finished in 1800, and the south wing was begun in 1811. The building was burned in 1814, and rebuilding did not begin until 1817. In 1857 extensions began. The representatives first occupied its present hall in 1857. The same was constructed between 1856 and 1865. The cost of the building exceeded \$30,000,000. The dome is 300 feet high and 135 in diameter, containing 4,000 tons of iron, arranged to move during atmospheric changes like the unfolding of a lily.

The rotunda beneath is 96 feet in diameter and 180 feet high. The extreme length of the building is 751 feet; extreme breadth, 324 feet. It covers 153,112 square feet of ground. The architecture is of the Corinthian order; the material of the central structures is yellowish sandstone and the wings white marble tinged with blue.

**THE LEOLYN.**



A fine summer home on the bank of one of the Cassadaga Lakes. The lake on the west side, the primitive forests on the east, and beautiful parks on the north and south. Good boating, fishing and magnificent drives. Delicious home cooking. Table supplied with the best of everything. Fresh fruit, vegetables and berries furnished by the farmers every morning. Imperial mineral water free to guests. Write for illustrated booklet. Rates \$1.75 to \$2.50 per day. Special rates by the week.

EMMA FORBES-SCOTT, Manager, Lily Dale, N. Y.

**SEASON 1907.**

We are still here and ready to greet our friends.

**"To the Contrary Notwithstanding."**

**Jackson Cottage,**

11 Third St., Lily Dale, N. Y.



**The Maplewood.**



The Association Hotel has been leased by M. E. Rouse of Titusville, Pa., who, having been a member of the Board of Directors of Lily Dale for many years, and having also conducted the hotel on a previous occasion, is prepared by experience to cater to the comfort of the guests.

To enable many who wish to have a quiet outing before the regular season opens, the hotel will be opened about June 10th, and will accommodate guests until the opening of the Assembly, for \$3.00 a week for room and board. Special attention will be accorded to ladies and children. For particulars address until June 1, M. E. Rouse, Titusville, Pa. After June 1, LILY DALE, N. Y.



**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.

LIGHT FROM EVERYWHERE WHO WAS RONALDS ROMYEN?

An Interesting Series of Experiences

AGNES V. KELLEY.



The experiment is conducted to enable Spiritualists to work in their own homes... Light from everywhere...

It was several years after being called home from Georgetown convent before I again experienced one of these psycho-aria flights.

While here my older sister made the acquaintance of a certain gentleman. They were, as we supposed, engaged to be married...

Some two years more went by when one Sunday morning as I was starting with my baby sister to go to church...

The little face was puzzled, but she answered: "What man? I did not see anyone, Agnes."

The next Sunday morning found me ill in bed. I had risen early and as I had often done before, gone to a hillside overlooking the river.

I guess I told you in my last that after returning from Georgetown, thru the intercessions of another uncle (father's brother—the one I saw in California was mother's brother) I had been sitting in spirit circles for development.

At first I was stricken with terror for this was not my own colored nurse, but Elizier, the "woman of black magic," a queen among the Negroes. The "voodoo priestess," Elizier took no notice of my alarm but sat down diagonally opposite at the base of another gum tree.

that the altar cloth was horribly soiled and mildewed and there were other stains horribly suggestive of a sacrifice. I wondered what it meant.

I heard the priest murmur: "O emblematic of a perfect life." His gaze into my eyes was significant. He said he, as if reading the question in my mind, "There stood before me, two beautiful maids. One pure, with that purity where no stain has ever touched. Reared with tender watchful care, guarded from every suggestion of evil. She knew not the meaning of the word 'sin.' Oh me, if evil should come to this maid I fear she would not know how to resist it. The purity of the pure, who know not impurity, is to be defended. The other avoid. My child, see for yourself, and judge if the maid who has never known impurity is more fair than the one purified?"

And then I beheld another vision—a vision within a vision. The stranger was still by my side and I knew that henceforth I should be called his wife. With him I went north—farther and farther north. The land was white with snow and I shuddered when the cold wind blew furiously upon me.

I looked down and in my arms was a little child. I was a mother, and for the child I must make a home. Home was the desire of my heart. But no, the stranger whispers "come further north."

Then what could it mean? These men, the priest, grown very gray, and two I knew to be physicians came and placed a cloth over the stranger's head. It was the altar cloth. It was moth-eaten, and its mildewed folds filled the room. It was horrible, horrible. I wanted the priest to smooth out the folds and banish the stains, as before, but he only smiled sadly and told me that he no longer had the power to whiten my altar cloth and that henceforth my office was to purify and to bless.

(To Be Continued.)

Japanese Art Symbols.

If a Japanese artist wishes to describe in color and design the anticipation of happiness he draws a picture which is a combination of an April evening, a moon, a nightingale and a plum tree or two. Victory is symbolized by the iris, grace and quietness by the willow tree and the willow for symbols. Patriotism is sometimes indicated by a spray of cherry blossoms. The almond flower the flower of spring and symbolizes beauty. The dragon twines and writes an artistic course through all Japanese art, root and branch. His name is Tatsu, and when you see him pictured as fighting with a tiger it is the symbol of religion fighting against power. A dragon floating about in the clouds means success in life. Tort, the cock, perched upon a drum, signifies good government. Both the Greeks and the Japs use the butterfly to symbolize immortality.

The hypocrite's great business is to find some appearance of virtue to cover every vice. To attempt a great work is to become a great worker.

The Home Beyond; or Views of Heaven.

By Bishop Samuel Fallows.

This work is compiled from the works of over 400 thinkers and writers on the future state of man, contains over 80 full page engravings; 512 pages. A most unique and attractive book. Price Postpaid, \$1.50. At This Office.

Adam and Eve in the Garden of Eden.

A humorous descriptive book on the above topic, by Marion Hughes, author of "The Dam Family." Paper, 128 pages, over 40 illustrations. 25c Postpaid. At This Office.

The Sixth and Seventh Book of Moses

Or Moses' Magical Spirit Art. Known as the Wonderful Art of the old wise Hebrews. Taken from the Mosaic Books of the Cabala and the Talmud, for the good of mankind. Translated from the original word for word, according to old writings; 128 illustrations. Regular price, paper, \$1.00. Our price, while they last, 50 cents, postpaid. For Sale at This Office.

National Spiritualists Home

for broken down, feeble, sick or helpless spiritual mediums or speakers, or anyone else of either sex, at

Belding Sanitarium and Retreat,

owned by Dr. A. B. Spinney, a Spiritualist of forty years who has been in medical practice for forty-nine years, and is conversant with every form of disease human flesh is heir to; who employs every method and appliance in the way of baths, massages and electricity, as well as all the medical treatment of all schools of medicine, and everything known in the way of mental, magnetic and physical treatment. The prices are the lowest of any home in the U. S., \$15.00 a month, including board and small room, everything but private washing. To those who require nursing and medicine, a small room, \$20.00 a month. For those who require medicine, nursing, and unable to come to their meals, or are helpless and bed-ridden, and require large rooms and extra heat, \$30.00. Any person who wishes treatment for any form of disease, I will diagnose the case free if they will enclose stamp, as many can be treated and cured at home. Address all mail, Belding Sanitarium and Retreat, Belding, Mich. 315-1f

The SUNFLOWER \$1.00 a year.

AGE OF REASON

by Thomas Paine. An investigation of true and fabulous theology, 187 pages. Complete edition. Paper 25 cents, 5 for \$1.00 postpaid. For Sale at This Office.

Spiritualist Badge

The Sunflower Jewelry.

READING OF THE EMBLEM.

The center of the design represents a human face, the highest type of intelligence; the face is encircled by the band of darkness symbolizing the ignorance and superstition of humanity; this is broken by the rays of light from the center of intelligence which pierce the darkness and join the light of the golden leaves beyond. Each leaf symbolizes one of the principles of nature on which progression is based. This design is set in the center of a pure white field, symbolizing purity, while its position in the center of the square is a symbol of justice. The whole is encircled by the solid band representing the unity of humanity, while the ornamentation of the band symbolizes the kindnesses extended to others. As the Sunflower turns its face towards the sun, so Spiritualism turns the faces of humanity from darkness and superstition towards the Sunlight of Truth and Progression.

Advertisement for Sunflower Jewelry featuring images of a badge pin, Maltese pendant, Sunflower brooch, and Maltese watch charm, with prices and descriptions.

FOR SALE BY The Sunflower Publishing Co., Lily Dale, N. Y.

N. H. EDDY

ASTROLOGER,

And Character Reader,

56 Whitney Place, Buffalo, N. Y.

Life Readings by mail, \$1.00 and upwards. Trial readings, 25 cents and 2-cent stamps. Send sex, time, place, and if possible hour of birth. These readings are of great benefit to business men, and to parents in dealing with their children. Many mistakes are avoided by having a horoscope of a child, showing its natural tendencies.

Circulars, with full explanation of different price, or Detail Readings Sent Free Upon Application.

The Wonder Wheel. An Astrological Game. Anyone can give an instructive and amusing device for an evening party or to mystify your friends. You ask them the date of birth, and in a few minutes you tell them all about themselves. Price, with book for instructions, \$1.00. Postage, 10 cents.

Tabula Magus. A pocket chart that tells you the best hours of the day to begin any venture. You should try to collect money when the money planet rules. Look for pleasure when Venus rules. Avoid anything likely to be unpleasant when Mars rules. Complete work, \$1.00; abridged work, 50 cents.

Astrology in a Nut Shell. A book of 150 pages, filled to overflowing with plain, logical, instructive Astrology. Tells how to read your own horoscope, and how to tell the favorable times in each year. 27 pages questions and answers. Price, postpaid, \$1.50.

Bliss will spend the summer at the cottage at Onset.

White has been busily engaged at Lawrence and other points in the West. Mrs. Mary Shaw of Southfield, Mo., a trumpet medium, is doing very satisfactory work at Lawrence.

Mrs. Mary C. Ward writes that she is engaged at Kingsville, Mo., at the time, but recently made a trip to Erie, Pa., where there is a spiritualist center for a settled speaker at the nucleus of a prosperous community. She has not yet decided whether to locate at Erie or not.

Mr. J. C. Ward writes from Syracuse, N. Y.: The Lone Star Spiritual Society, located at 1002 Montross St., is holding services Sunday and Wednesday evenings of each week. The officers and members are all workers. Each seems to work with the other as to who can do the most. A seance was held at the home of Mrs. E. H. Phelps, 210 South Ave., for the benefit of the sick. Mrs. Adeline Cooper gave the readings, which were readily received, proving to be beneficial both financially and socially. Your Sunflower does much to comfort the members. May you continue to be blessed as you help others.

Mrs. M. Kerr writes from New York, N. Y.: Not being acquainted with Spiritualism and having a desire to satisfy my curiosity, I went to the West Side Spiritual Church on Monday, upon invitation to attend a reading there. Mrs. Harris gave a reading in which she outlined certain things which proved true as she said would. Now I can state this: I am only slightly acquainted with Mrs. Harris, and am not a Spiritualist, but can readily testify as to the proof of her spiritual ability and accuracy in her work. This lady is surely gifted with powerful skill as her work always shows.

Mrs. Elsie Stumpf writes: I am holding German parlor meetings in Paterson, N. J. every Sunday, and I am very successful with them. I had a large interest and every Sunday there are new comers and many of them who have never attended any meeting before and they bring their friends the next time, and so we always have good attendance. I hope we can start a society there. I will keep up the meetings all this year. I also held two meetings at the psychic society in Paterson, N. J., and had good success with them. So the good work goes on. The truth of Spiritualism is becoming more and more and becomes a household word, notwithstanding that it is ridiculed and despised. The true spiritualist will always find plenty of work to do. Many of the people attending my parlor meetings in Paterson, came with heavy hearts on account of some trouble or sorrow. Some loved one, and after the reading they shook hands with me, thanked me, saying they felt much better and they always come again. This proves there is a room for a good honest medium. I will arrive in Lily Dale the first week in July.

Many a man thinks he must be a saint because he succeeds in making so many other people miserable. Your credit in heaven depends on earth's debts to you.

G. A. R. MEMORIAL ADDRESS.

BY GEORGE W. KATES.

George W. Kates gave an address to the Grand Army veterans at Thornton, Pa., in the Methodist Church, on the occasion of the annual memorial services. He spoke in part as follows:
Commander, Comrades and Friends:
I am glad to be with you to-day on the occasion of your memorial service for the comrades who have passed on to their reward in the spheres of the soul. As a comrade of the younger generation who enlisted in the civil war that befell our country, I am not here to glorify war and extol its benefits, for I feel that instead of benefits accruing therefrom, that, at least, for some time, more terrible afflictions were created than any other evil could accomplish. As said by Sherman, "War is Hell." I feel that my duty in life is to herald peace as the benefactor that will lead the races of men to great results for civilization in the development of arts, science, mechanism, knowledge and for general progress.
My mind reverts today to the nativity at Bethlehem, when the angels heralded to the Shepherds the "Good tidings of great joy \* \* \* on earth peace, good will toward men." And I recall that this Christ child when as a man fulfilling his destined spiritual ministry, said: "This is my commandment, that ye love one another." These are cardinal principles of the Christian religion. If selfish greed amongst the people of earth and in national life, were destroyed and the love of each other developed, we would find that wars would soon cease. It is national greed that usually ushers in warfare.
Each nation increases its armament all possible, until they can defiantly say to other nations, like school-boys to each other: "I dare you!" The great standing armies are a menace to civilization; for warfare is a destroyer and devastator.
The great expense entailed by large armaments is sufficient to develop great utilities for all mankind. The expense of a battleship equals that of all the buildings of Harvard college. Apply these millions necessary for support of army and navy, to industrial conditions and internal improvements, and our nation would soon be great in artisans, scientists, literati, merchants and mechanics, with a development of good roads everywhere within its borders, art halls, libraries, colleges, parks and manifold blessings for each generation to follow in future. As soldiers, we know the horrors and privations of warfare. We earnestly hope that no more men shall ever engage in its demoralizing and disease-creating pursuit.
We teach patriotism; but only such love of country that shall entail peace on earth. We think that militarism need not be taught as a part of the system of education of the youth. We were not soldiers by training; but only by necessity at an epoch in our national career when the very soul of our national life was threatened. We went forth at our nation's call to preserve its institutions which were for the rights of every human being as proclaimed by the Declaration of Independence, viz.: "All men were endowed by the creator with certain inalienable rights, amongst which are life, liberty and the pursuit of happiness."
Selfish greed has enslaved millions of human beings, and the question of "states rights" had almost threatened the national autonomy, and became of a character threatening to the free institutions of a Republic. Altho our brethren rebelled, they did so for sectional privileges that were detrimental to the other section. We happened to live in the section where defense was necessary. We became an army of defenders and not aggressors. Soon as the victory was won we returned to our homes and beat our swords into pruning hooks, and took up the industrial pursuits of husbandry, mechanics, merchandising, etc., and North and South gave the glorious promise of restoration that today is realized in the magnificence of our great productive country, and united people. Such an army was never seen before, and never will be again unless

some nation trespasses and makes it once more a necessity. As patriots we will defend our homes and firesides, altho it may once more set our civilization back, and bring sore affliction to our mothers and wives. I would that I had time today to talk about the sad effect of war upon mothers, wives and children. I would like to talk about the effect of war upon the young men, the influence of which is always felt by resultant immoralities and retarded purposes of life. Let us trust that at the Hague this month great progress will be made for arbitration of all national differences, until finally during the life of some early generation there shall be the complete disarmament of the world and the angel song resound thruout every corridor of the earth, and peace and good will be realized.
Comrades, I rejoice that you are honored for your many sacrifices for your country's welfare, and that you honor your fallen comrades by placing flowers upon their graves, for in the eternal life they know that your love for them unites you each and all in a divine consanguinity. Go forth unto your duties of life as good citizens and noble exemplars to the coming generations, as men who love their fellow men; and march on until victory shall crown humanity with the pursuits of peace that shall create the armies of industrialism instead of militarism.
But, I can truly sing as follows, with Charles G. Halpine:
Comrades known in marches many,
Comrades tried in dangers many,
Comrades bound by memories many,
Brothers ever let us be.
Wounds or sickness may betide us,
Marching orders may divide us,
But whatever fate betide us,
Brothers of the heart are we.
Comrades known by faith the clearest,
Tried when death was near and nearest,
Bound we are by ties the dearest,
Brothers ever more to be.
And, if spared, and growing older,
Shoulder still in line with shoulder,
And with hearts no thrill the colder,
Brothers ever we shall be.
By communion of the banner—
Crimson, white, and starry banner—
By the baptism of the banner,
Children of one church are we.
Creed nor faction can divide us,
Race nor language can divide us,
Still, whatever fate betide us,
Children of the flag are we.
MENTAL DYSPEPSIA.
ARTHUR P. MILTON.
However gorgeous the scenery or pleasingly artistic the sight that meets one in the morning, it becomes commonplace in the end—even monotonous after a long interval without change.
The mental nature needs a change of diet as well as the expression of ideas as well as to eye reflections—science and politics not excepted.
A man may be aiming to acquire a complete knowledge of a science or a philosophy, but in the midst of his studies he will always feel temporary need or desire for a change.
The cause may be physical—to give that lobe of the brain a rest which is being wearied by over-exercise—but it is as often the mental nature which demands this as it is a physical necessity. But either is right, and should be heeded.
Insanity, softening of the brain and paralysis are not infrequently the cause of harping on one life-chord exclusively—i. e., crippling one or more lobes of the brain by overstrain or exertion. Perfect rest from mental labors, sleep or change of intellectual diet, according to circumstances, should have due consideration by all whose life's work depends on the energies of the mind. A little self-knowledge in such instances is more beneficial than medical knowledge applied. Drugs will not cure a "mind diseased," nor do much for a tired or worn-out brain. Change of scenery for the one, and rest for the other, are the best curatives.
"Grind" may make man an automaton, but his writings finally lose flavor, taste, inspiration, force, and weary the reader comparative to the worn-out or fossilized state of the writer's brain. The writings of the "hiring editor" or of one who is forced to express dictated ideas may be readily detected by their flatness, or our own unwilling-

ness to plod thru the maze—for he maze it is, when one's mind becomes
To express the opinions of a mind not our own, and which are perhaps in more or less conflict with our feeling, is like trying to vomit up one's liver. But, like a bad habit, it may be enforced; and by repeated effort, under pressure of circumstances or need, can become automatic—the subject to the same craving for change that the aforementioned are.
Now, as well as the brain can become automatic for an intellectual effect, it may become so for a sensual or an emotional effect.
A long indulged passion or sensual pleasure, of which the lower brain is the conscious agent, may temper a portion of the latter so strongly as to make it the ruling principle of the possessor—placing itself in evidence, if but as a reminder, whenever the upper brain is passive.
In like manner old feelings of prejudice may arise by past reflections. The cause of either may be physical, if we have good reasons to believe that we have outgrown their control spiritually. But it also intimates of after effects that must be guarded against, as they assert themselves too strongly for our peace of conscience.
Temporary change of occupation and environment, or travel are antidotes to the temptations of old evils, if the moral force of the intellectual brain is not strong enough to allay or overcome them. But when such an old passion insists, even when intellectually active, it may intimate a "mind diseased," or mental dyspepsia, which requires time to heal—the curative being persistent effort to think it away—the intellectual brain acting on its animal part for a positive effect until the virulence of the latter is stilled.
Andrew Jackson Davis' Books
ARE OUT OF PRINT, but we have a few of them on hand which we offer to the first come 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 Great Harmony; or Physiological Vices and Virtues. \$1.50
Penetralia; being Harmonial Answers to Important Questions. 516 pages . . . 1.50
Freethoughts on Religion, . . . .75
The Temple; Diseases of the Brain and Nerves—Treatment and Cure. . . . .1.25
Events in the Life of a Seer; being Memoranda of Actual Facts in Magnetism, Clairvoyance and Spiritualism. . . .1.50
The Harmonial Marriage. . . . .50
The History and Philosophy of Evil, 234 pages . . . .75
Tale of a Physician; or the Seeds and Fruits of Crime, 1.00
The Philosophy of Special Providences. . . . .50
The Fountain; with Jets of New Meaning. . . . .1.25
Arabula; or The Divine Guest 1.50
Harbinger of Health; Containing Prescription for the Body and Mind. . . .1.25
These are all new cloth-bound Books, complete in each volume, and we have but one of each. If you want one of them, order quick as this will probably be your last chance to get them.
We also have a set of
BENTON'S SOUL OF THINGS
the most complete work on PSYCHOMETRY ever published. It consists of three volumes 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.
A review of life reveals that the things we most regretted at the time are the ones to which we owe most now.
VOICES OF THE MORNING.
POEMS BY BELLE BOSE.
One critic says: "This is a book of true poetry—sublimely simple, yet profound in its meaning. They show sympathetic feeling for the poor and humanity, with a technical skill and freedom of expression beyond the common. The poetry is beautiful and complete."
Published by the Sunflower Publishing Co., 322 E. Second St., St. Louis, Mo.



C. Walter Lynn, THE EMINENT Healer AND GIFTED PSYCHIC. ADDRESS, CARE GENERAL DELIVERY, CHICAGO, ILL.

BANGS SISTERS PHENOMENAL PSYCHICS. PORTRAITS OF DEPARTED FRIEND A SPECIALTY. Independent Slate and Paper Writing Send 10c in stamps or silver for new booklet containing illustrations of our work and directions on home development of Mediumship. 652 W. Adams St., Chicago. Telephone West 15.65.

CHICAGO CAVE DWELLERS Not for Preachers 320 Pages, Cloth, \$1.00 POST PAID A Story of the Underworld and the Overworld By Parker H. Sercombe, Editor To-Morrow Magazine, Chicago. Only a limited edition of this remarkable book will be printed. Each copy will be signed by Sercombe himself and automatically numbered from 1 up. First orders in rotation except No. 1, which goes to Mrs. Sercombe. Address TO-MORROW MAGAZINE, 2226 Calumet Ave., Chicago, Ill. 10 CENTS THE COPY, \$1 A YEAR.

The Leading Works of E. D. Babbitt, M. D. THE PRINCIPLES OF LIGHT AND COLOR Superbly illustrated, royal 8vo, with over two hundred engravings and colored plates. Price \$3.00. PART I. The Philosophy of Cure, including Methods and Instruments. PART II. Marriage, Sexual Development and Social Unhappiness. PART III and IV in one volume: \$1.00. Part III treats of Mental and Psychological forces; Part IV of the Nervous System and Insanity. "This work discloses for the first time the chemical mystery of mental phenomena, throws the first clear light upon the nature and processes of hypnosis and all kindred psychical phenomena which have never before been explained or understood. The subject of Phrenology alone is of priceless value as enabling us to understand our fellow beings around us."—Prof. W. C. Bowman. PART V. The Bodily Organs, their Diseases and the Great Natural Methods for their Cure. \$1.00. "I have just completed the reading of Dr. Babbitt's Human Culture and Cure, Part Fifth, and unreservedly say that it is the most wonderful book on natural methods of cure that I have ever had the pleasure of reading."—Don. G. Husted, D. M., graduate of the Buffalo University and Principle of the Huxley Institute of Chiropractic, Rochester, N. Y. "Health and Power." Brief natural treatment for 112 diseases. Price 25c. "SOCIAL UPBUILDING, including the Co-operative System and Establishment of Humanity. Paper 15c. HUMAN SCIENCE OF MIND AND OF MENTAL CURE and its Relations to the Material World, an interesting little treatise. Price 15c. Any of the above books can be had at this office.

Health and Strength Restored —BY— Nature's Methods FOR THE CURE OF MENTAL AND PHYSICAL AILMENTS. OBSESSION CURED For Free Diagnosis of Disease send five two-cent stamps, age, name, sex and own handwriting. Readings and Business Advice By Mail, \$1.00 and two Stamps. "I have never known a more competent, reliable and truthful medium for the Spirit World, than Chas. Walter Lynn." J. W. ROSS BUCHANAN.

My System the Best For Psychic Development. My system will unfold either your mediumship or adeptship, although I prefer to have you develop your conscious psychic powers or adeptship. My system is the first and pioneer effort as a system to develop you consciously, without going into a trance or becoming obsessed. Certain books purport to do this and in a veiled way, try to make Theosophists of spiritualists by trying to undermine their own beautiful philosophy by asking them to follow the jargon of some Guru or Mahatma who does not exist. Ask for his address, if you wish to expose such pretenses. You want practical results at once? My system can show you how to attain the power to obtain the results. Read what a few students write. "My clairvoyant experience has exceeded anything I ever thought within the range of the human."—John McLowell, Philadelphia. "The system is surely what humanity as a whole is looking for."—Mrs. E. F. Buck, Boston. "The one useful thing."—Mrs. W. Jensen, Chicago. "Language inadequate to explain the value of the system."—Mr. and Mrs. Sears, Ft. Collins, Colo. "Teaches how to unfold the mysterious powers within one—an exalted philosophy."—Mrs. H. Parker, Boston. Among the public or professional psychics and teachers who unfold by my system are: Mrs. K. Harvey, St. Louis, Mo.; Mrs. A. Bennett, Everett, Mass.; Mr. W. J. Hart, Malden, Mass.; Prof. W. W. Drutt, Galesburg, Ill.; Mrs. Mary Manning, Norwalk, N. Y.; Mrs. H. F. Parker, Boston, Mr. M. H. Springer, Milwaukee, Wis.; Mrs. J. Sears, Ft. Collins, Colo.; Mrs. W. White, New Methuen, Mass.; Mrs. A. Smith, Lowell, Mass.; Mrs. L. Wilson, Marlborough, O. Do not listen to either the jealous competitor or lecturer or would-be psychic or even the fellow who knows it all who is usually an ignorant and knows nothing about the subject who condemns my system as an offshoot of the occult and sends stamped addressed envelope for circulars and terms to J. C. F. GRUMBINE, 24 Stratmore Road, Brookline, Mass.

Books That Are Books. CLAIRVOYANCE—Cloth-bound, price \$1.50 (reduced from \$2.00). It teaches you how to penetrate the veil of sense and matter, converse with spirits, read the crystal, see the future, and obtain illumination. "A remarkable book, originality and depth of thought, combined with perspicuity, makes this every page. It is evident in every sentence that this volume is the offspring of inspiration."—Progressive Thinker. E. S. LESTER'S in Occult Science. A wonderful, helpful book for beginners and even advanced students. New. Just out. Price 50c. COLORS AND COLORS—With exhaustive dictionary of color meanings. A unique book for unique people. Price 50c. PSYCHOMETRY—The best and only book which teaches the science so that you can practice it. Price 50c. REALIZATION—The simplest, best book on adepthip, and how to practice it, by Loraine Follett. Price 50c. Make moneys payable to J. C. F. GRUMBINE, 24 STRATMORE ROAD, BROOKLINE, MASS.

How to Cure Drunkenness. Food, Drinks and Treatment for the Drunkard and Smoker. A Sure Cure effected without the knowledge of the patient. Dr. Rocine's Diet Guide contains tables of food for thin people, Mechanics, Brain Workers, Nervous People, Children, Old People, Sexual Weakness, etc. These Booklets are written to be given as premiums with HUMAN CULTURE, and cannot be purchased for any money. Worth Five Thousand Dollars to any wife or mother wishing to eat for health, strength and beauty, or who wishes to cure her husband or son of smoking or drinking habits. Send \$1.00 and you get either one of the above booklets free, and Human Culture for one year. Address HUMAN SCIENCE SCHOOL, 130 Dearborn St., Chicago, Ill.

SPIRIT PHOTOGRAPHS. ONE DOLLAR FOR TWO WELL FINISHED PICTURES taken from lock of hair or your own photograph. With every order send us your kindest thoughts and best wishes to span the chasm, and your departed friends will make every effort to crown your heart's desire, and faces familiar and most dear may greet your sight from the fair etherial world. We feel grateful to our many patrons who have made it possible for us to continue these sittings at ONE DOLLAR FOR TWO PICTURES. Trace, test, and business readings \$1.00 by mail, besides questions answered through the independent WILLIE. Send four cents in stamps for your three circulars of instruction upon our work, and receive in addition ONE picture of the Fox sisters taken from the original spirit painting. Permanent address, Mr. and Mrs. A. Norman, Box 192 Lily Dale, N. Y. (Our Magnetized slates for the home circle will quicken your development. One dollar a pair.) Mrs. A. A. Cawcroft, MAGNETIC HEALER. Diseases of the brain, heart and kidneys a specialty. 322 E. Second St., Jamestown, N. Y.