

THE SUNFLOWER

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

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THE THEISM OF SPIRITUALISM.

H. D. BARRETT.

In 1874 Prof. John Tyndall, president of the greatest and most learned body of scientists in the world, said in substance, "In matter, the fulfillment of the promises and promises of life." In 1899, Sir Wm Crookes, president of the self same body, said in substance, "I am constrained to reverse Tyndall's assertion, and declare that in life I find all of the promises and promises of matter." To the writer, these statements of the positions of the two schools of Materialism and Spiritualism have never been clearer. Tyndall and his followers declared that matter was the source of life. Crookes and his students held that life is the source of so-called matter. Matter, that possesses nothing of intelligence, nor yet that, nor of volition be the cause of that other something—life, that does possess intelligence, power to think and to will, then we have one of the strangest anomalies of which man has ever heard—something being produced from nothing.

Tyndall asserted that he could find no such thing as life, and, in common with all followers of his school, declared immortality a delusory dream. The soul of man having originated in matter, into matter it returned and was known no more. Crookes argued that life was the primal essence in all things, and that matter was but life objectified, hence was alive in its every part. The soul of man was the product of life, and, as said soul possessed certain attributes, such as volition, intelligence, love, it must have received these characteristics from that which caused it to be. That which caused it to be was life, hence in life are involved volition, love, tenderness, intelligence, and all other principles possessed by man.

Tyndall and his school proclaimed annihilation for all forms of life at the change called death, while Crookes and his followers declared that death was but a step in advance in the processes of life—that man, and all other expressions of life lived on in a higher state of consciousness in the realm of the invisible. It is merely annihilation versus immortality. The declarations of the wisest minds of all ages are to the effect that there are but two schools of thought among men—Materialism and Spiritualism. The history of philosophy is but a record of the mental combats of the giant intellects found in these schools. Both have been dogmatic in some of their assertions, and both have been honestly in search of the first great cause. Science has stepped into the fray, and has settled the question by means of its demonstrated facts.

What is science? Science is knowledge experimentally demonstrated. Science has proved beyond all question that elements in the invisible can be objectified by following certain rules, with mathematical exactitude. The trite illustration of H₂O in Chemistry is ample proof of this assertion. Two invisible gasses united in proportions of 88.9 to 11.1, parts, always result in a third element known as water. From something, something has come; it is the Materialist who blasphemes science by asserting that from nothing, something can come. But there is a cause for oxygen, also for hydrogen—analysis takes us back, back, back, until we land in the realm of the invisible. Life is invisible, and in finite form it is the medium through which manifold changes are wrought by reason of its volitional and analytical powers.

If this finite something possesses reasoning and volitional powers,

whence came they? Can a lesser thing produce a greater? Can intelligence be derived from non-intelligence? Do we ever obtain reason from non-reason? The history of science and philosophy from the very beginning of things loudly protests against any such absurdity. We never get something from nothing. "Ex Nihilo, Nihil Fit," is an absolute truth. Only non-reasoning dogmatic and ignorant men ever declare otherwise. The rationalist argues from cause to effect and from effect back to cause, as does the scientist in his search for truth. All possible hypotheses exhausted, science declares that life can only be derived from life, and that—go to biology—the finite forms of life are instances from something larger and more potent than themselves—that there is a causeless cause behind every expression in cognition.

Thales of old, mathematician tho he was, argued that this cause was water. Anaximenes followed him and said, "Not water, but air." Anaximander came next and said, "Nay, it is infinite substance." Pythagoras then spoke, saying, "It is infinite number." Xenophanes said, "Nay, All-Is-One." That one, to him, was life, and from life, no thinking being can reason himself away. From Xenophanes, the last great teacher in the Eleatic school of philosophy, down to the present time, the involution in life of the potencies and possibilities of all existing things has been argued, and now, with the aid of science, it has been demonstrated beyond all question that life, infinite life, the all-in-one, is the source of everything that is. Paraphrasing Thomson J. Hudson, we read, "He who denies the phenomena of life, is entitled to be called a skeptic; he is simply ignorant."

The science of philosophy is one of the best known and understood of all of the applied sciences. Superficial reasoners have no use for it and even go so far as to sneer at those who seek to determine the root meanings of the words that make up language. In tracing some words to their primacy, many very interesting as well as instructive shades of meaning are discovered. Especially is this true of the terms that we have taken over from the Greek language. The Greeks were exceptionally gifted in their ability to create terms that made clear the most subtle and delicate shades of meaning. Take the term "Life" in our tongue. The broad general term in Greek is, "Bios," but the Greeks, had so many concepts of life that "Bios," would not answer for them all. Hutos, Zoe, Pneuma, Pseuche, were all invented and used in their musical tongue to express delicate shades of that not easily grasped by Occidentalists. Zoe, sometimes approaches the word, Pseuche, in meaning, yet it is the lesser term of the two. "Zoe, Mou, Sas, Agapo"—quoting Byron, "My dearest life, I love thee." Here, it is almost the soul to which reference is made. Note well, that it is life that is loved, not Soma, body. Pseuche means soul, the thinking man. It is a larger term than any of the others, going far beyond Pneuma. But the Greeks could not rest content with the lesser, when knowledge of the greater was obtainable. Over all of their terms, referring to life, they placed the word, Theos.

Some lexicographers give its first meaning as God. Liddell and Scott and all other authorities on the Greek language, first among whom is Prof. George L. Cary, have gone to the root of things, and have been good enough to instruct others, out of their wisdom. They have traced the root of this term in no all languages and find that in no instance, does it refer to a personal God, anthropomorphic, androgynous, or any other kind. It means the differentiated, invisible principle of life, diffused throughout the universe, or, borrowing Mrs. Richmond's term, "The Infimiverse."

It would do know harm to call this defile principle the "Great Positive Mind" of Andrew Jackson Davis. It has no connection with Yahweh, the Jehorah of the Jews, for Jehorah was but the guardian spirit, at most, the tutelary divinity of a tribe of nomads. Where the real meaning of Theos and its derivative, Theism, is made known, it is seen that it does not refer to personality in the slightest degree, does not mean the all inclusive essence, involving love, will, and volition, truth which flow forth expression through finite channels. A believer in Theism, then, is simply a rational being who accepts, as did Margaret Fuller, universality as an expression of life. The true Theist uses the belief, only as a means to an end. He knows for he has demonstrated that life is the only cause. Scientific Theism means only demonstrated knowledge of life, and infinite.

The writer is trying to convert no one to his belief. "A man convinced against his will is of the same opinion still." The man who reads into other men's minds beliefs and characteristics they do not possess, is mentally dishonest. The idea of immortality and of the existence of life without cause, is unthinkable to all intelligent beings. It takes a purblind egotist who feels that he is beyond and above life. Descartes has defined man to be "A being who knows, and knows that he knows," yet argues wisdom is superior to know they know, that they are alive, what they are simply perceiving that they are. "He who denies the phenomena of life, is entitled to be called a skeptic; he is simply ignorant." Knowledge is proud that she knows much; wisdom is humble that she knows no more. Scientific Theism is forging to the front despite assaults of Atheism, gross ignorance and parblind self-conceit. "Demonstrated knowledge of life," is a phrase of rare beauty and spirituality. Thomas Paine was not afraid of the word God. He says, "Age of Reason," page 26, "The word of God is the creation we behold," on page 29, he says, "I know I did not make myself, I have existence * * * other things exist * * * there is a power superior to all those things, and that power is God." Good, sound sense! Thomas Paine was a deist, a reverent believer in God. It takes men of little minds to assault Thomas Paine—men who believe they made themselves—who believe in life beyond the grave, yet who do not believe in life—men who only worship enlarged editions of themselves—to make arrogant assumptions and to proclaim their alleged superiority over their fellow men. Such men, to quote a Spiritualist orator of ten years ago, "Soaring in the sublime of their own littleness," and are content to wallow in the filth of ignorance.

"There is no truth so lofty that it cannot be put into practice if firmly enough believed in."

What is sometimes termed pride is but an honest shame of that which is not in accord with one's feelings or tastes.

Those who are devoid of conscience themselves fail to comprehend its possession in others.

There are too many people trying to clear up the world by scolding their neighbors.

Religion is not a method. It is a life, a higher and supernatural life, mystical in its root and practical in its fruits—a communion with God and deep enthusiasm, a love which radiates a force which acts, a happiness which overflows.

IMMORTAL PERSONALITY.

BY CHARLES DAWBARN.

(Continued from last week.)

But forms of every kind, from the giant sun to the microscope spermatozoon, some day fall to pieces. And the personality necessarily also disappears, for personality is always associated with form.

It happens that experience has demonstrated to many folks, and to a few scientists, that something exists in man, or in most men, however it got there, which remains after the material form has gone to pieces. A few striking appearances seem to almost prove that some of the higher animals have also received or evolved this "something" which death of the form cannot destroy. We presume, tho we do not KNOW, that mankind as a whole have attained or received this magnificent embodiment of intelligence and energy which is not dependent upon what we call "personality" for expression. That is what we mean when we talk about "immortality." But here we come to a startling truth.

Human immortality is today as much a proved scientific fact as human mortality. But spirit-return is so embedded in imagination, and so colored by mortal sense and experience, that the scientist who accepts immortality as a fact can only take spirit-return in homoeopathic doses of very high dilution. In other words, the personality beyond this life, which theology teaches, and which my correspondent craves, is contradicted by the fact that the personality by which we know each other here is entirely dependent upon the conditions of life in this planet of ours. And like conditions will not be found on any other planet, nor, most assuredly, in that life of the hereafter to which we are all hastening.

It is an axiom of science that any organ which is not both useful and active will presently shrink, and at last disappear. Man's form, and especially woman's, has a number of such relics of the past, some of which, like the third eyelid, are already almost out of sight. They were evolved at a certain period in the history of ancestral necessity. When no longer needed that eyelid had to cease to be a part of the human personality.

Suppose we apply this fact to personality in the next life. Here lies the form of the woman I loved. Its physical personality is dropping to pieces. So much is a fact that mortal sense accepts. But her mentality is still alive, as is proved by spirit-return. That mentality is supposed to have all ready for it a form shaped like the old one. So my darling is wearing a new form which encloses the old mentality. Such is the conception and teaching of both the theologian and the Spiritualist. But form is always a matter of necessity and adaption to environment. And that conception of the revival of the old personality is opposed to the facts as we now know them. I do not assert—that children are not born in the next life, but not even a whisper comes from the unseen but denies it. Here it is a necessity of our planet life, and both form and personality, as we know them, are the result. But if there are no children born in that life after death then sex itself becomes unnecessary, and even impossible. There can be neither egg sustainer nor egg fertiliser requiring a specialised form "over there," nor specialised organs to make up the physical and mental personality we know and love here.

When clairvoyants, and revealers of mysteries tell me that the new personality is a copy of the old one I will not deny it. But I can assert from all human experience that it could not remain so, for its shape,

its every organ, and its mentality were adapted only to the life in this world, and not to any other.

Even the tyro in spirit-return presently discovers there are difficulties in the way of mental intercourse. He cannot go to one medium and continue the conversation he had with his old friend thru another. There is an evident attempt to tell him things in terms of his everyday mortal experience, for he can understand no other, so that the result is usually a hash of truth and absurdity that renders spirit-return useless and often dangerous to the mortal, save for its proof of immortality. It must be so, for, as we have seen, the old individuality may be there, and we occasionally get proof that it is, but it is now encased in a new personality of form, and therefore a new expression of the old intelligence. His experience proves this to every careful student.

His loved one passed over twenty years ago, yet she appears, or impresses herself on his mentality as at the same age, and with the same form. Or it may be his old mother who left in the feebleness of old age. She returns so that he identifies her, and he magnifies the test, as proof that she is still his dear old mother. Apart from the fact that she will appear to other friends according to their memories of her personality of form there is, as we have seen, the absolute certainty that both her form and her consequent mentality must be very different from what they were in earth life, altho her individuality and its memories may remain unchanged.

Of course the old Spiritualist, whose belief has been founded on phenomena, will be startled at these assertions, and his first impulse will be to deny them. But if he will study any good work on biology, and apply its facts to his present belief in spirit-return he will discover why so many talented scientists who accept his facts draw such different inferences and conclusions, and declare that spirit-return fails of scientific demonstration.

Let him study the law of heredity. Heredity is the expression of ancestral force and mentality. Such an expression of earth life influences is, as we have seen, impossible in another life. Just as impossible as that the form should remain the same when motherhood and fatherhood have ceased to be compelling forces.

What the form and its resultant mentality may be for the advancing spirit the present writer does not know, nor pretend to guess. He knows it cannot be the same, and performance waits till experience shall teach him its lesson "over there." Environment is another factor in the problem. In earth life we are each shaped mentally by his environment. Our new mental expression will be necessarily as different as our new environment. So that, on the whole, my unfortunate correspondent, who bewails the coming loss of his present personality will be left like Charles Lamb who complained bitterly that universalist teaching had taken away his "dear devil."

In conclusion I would say to every like minded reader that however much he may bemoan the destruction of his old belief in a continued personality, the responsibility rests upon Nature, and what is called "natural law." All that the present writer has done is to accept the fact, and endeavor to learn its lesson.
San Leandro, Calif.

Nothing is sweeter than love; nothing stronger, nothing higher, nothing broader, nothing better either in heaven or earth, because love is of God, and rising above all created things can find its rest in Him alone.—Thomas A. Kempis.

In love and friendship, small, steady payments on a gold basis are better than immense promissory notes.—Henry Van Dyke.

METAPHYSICAL.

Conducted by EVIE P. BACH.

A SONG OF THE OPEN.

BY BLISS CARMAN.

Give me freedom, give me space,
Give me open air and sky,
With the clean wind in my face
Where the quiet mountains lie.

I am sick of roof and floors,
Naught will heal me but to roam;
Open me the forest doors,
Let the green world take me home.

I am sick of streets and noise,
Narrow ways and cramping
creeds;
Give me back the simpler joys;
Nothing else my spirit needs.

—Selected.

JUST SMILE.

If you can't do anything else to
help along, just smile.
How can you smile when you feel
so bad?
Screw your face the other way and
see how good it will feel. You will
soon get in the habit of it, and the
smile will strike in. Some narrow-
gauge folks may tell you that the smile
should come from inside, and not
be put off and on like a mask.
Never mind them. Keep on with
your lateral distention, keep on lift-
ing up your countenance instead of
pulling it down—in other words
keep on grinning.

Some day you will look in the
mirror and wonder how you could
ever have done anything else.
When you see what the smile
brings to you you will break the old
stagnant-compelling, death-dealing
habit of groaning and fault finding.
Then the smile will come from with-
in.

If you want to die—fuss.
If you want to live in peace and
prosperity—just smile when you are
fussing.—Eleanor Kirk.

THE WAY OF TAKING TROUBLE.

BY MRS. EDWIN HARRIS.

Isn't the fact that you're hurt
counts,
But only how did you take it?"
—Edmund Vance Cook.

It seems quite wonderful to some
people how others take their trouble
so calmly. This is indeed an inter-
esting secret and one well worthy
of being known.

We will observe, first, what most
people do when storms come in the
material world and especially what
we ourselves do. A dark, stormy,
unbearable night is at hand. The
wind howls dismally, and lightnings
flash. Now we draw our curtains,
and turn on the lights and make
our home as bright as possible, and
for all the dear ones we try to make
it so pleasant that they forget the
darkness outside. When morning
comes the sun is again shining and
with joy we open our windows to
the sweet air and sunshine.

Now, if we have the same wisdom
in higher things, when the storms of
diversity come, and the clouds of
diversity grow dark, we close the
doors of the heart against them. We
send floods of light upon the soul, and
our energies to make all cheer-
ful within. In this condition we
can have a real praise service alone,
one which uplifts and beautifies
both the soul and the temple in
which it dwells. In the morning
the storm has passed and we look
out, and all is serene as ever, and
the sun seems to be shining more
brightly than before.

That is the secret of "taking
trouble," or rather letting it pass
over without taking it.

Christ in the garden prayed: "If
it be possible, let this cup pass from
me," but it was not possible, and he
drank it for us. Let us rejoice in
him, that He has suffered for us,
and so lift up our hearts continually
in gladness and thanksgiving to
him.

THE HEART OF A FRIEND.

"Broken friendship," says a
writer in an exchange, "like china,
may be repaired, but will always

show." And it is a precious thing
—too precious a treasure to be care-
lessly broken or thrown away. "The
world handles the word 'friend'
lightly; its real, true, deeper mean-
ing is forgotten, and the acquaint-
ance of an hour or the chance
comer is designated by the term
which in itself bears a wealth of
meaning. Your friend is the one
who appreciates you—your faults as
well as your virtues—who under-
stands and sympathizes with your
defeats and victories, your aims and
ideals, your joys and temptations,
your hopes and disappointments,
as no one else does or can. It is to
your friend to whom you turn for
counsel, for comfort, for praise; he
may not be as learned as some or as
wise as others, but it suffices that he
understands you, and even his quiet
listening gives strength and renewed
courage. Blessed is the man or wo-
man into whose life has come the
beauty and power of such a
friendship. Prize it well. Do all
in your power to keep such a friend-
ship unbroken. Avoid the break,
for when it comes it can not be
really mended, and the jarring note
mars the harmony. It is the whole
glorious symphony. It is not alone
a question of forgiveness; that may
be full and complete. It is the hurt
in the heart that will not readily heal
and the confidence that will not
fully come back!—Exchange.

A SMILE.

Nothing on earth can smile but
man. Geins may flash reflected
light, but what is a diamond-flash
compared with an eye-flash and a
mirth-flash? Flowers cannot smile;
this is a charm that even they can-
not gain. It is a prerogative of
man; it is the color which love
wears, and cheerfulness and joy—
these three. It is a light in the win-
dows of the face, by which the heart
signifies it is at home and waiting.
A face that cannot smile is like a
bud that cannot blossom and dries
up on the stalk. Laughter is day,
sobriety is night, and a smile is the
twilight that hovers gently between
both—more bewitching than either.
—H. W. Beecher.

BEWARE OF STRIPES.

Animals That Wear Them Are Said to Be Treacherous.

"Show me a striped wild animal, and
I will show you one you want to keep
your eye on," said the circus man. "I
have had to do with wild animals now
for a good many years—I won't tell
you how many because I am getting
old enough to feel the weight of those
time posts—and I have never yet come
up with a striped beast that did not
show mean traits.

"Sometimes I wonder if this is not
the way nature has of marking up the
bad fellows so that they may be
known, just as we put striped suits on
the impossibly bad of the human kind.
Take hyenas, for instance. They come
under the head of a dog species. How
seldom you ever hear of a dog snapping
the hand that feeds it! These ugly
things are liable to do it any time.

"Zebras are pudgy little horses with
stripes that give away their tempera-
ment. Every now and then you hear
of zebras broken to harness. Well, I
have seen a few of these, but they
didn't go far before something else
was broken besides the zebra's mean
nature. They are strong and good
looking, but so infernally cursed that
there is no doing anything with them.
"Sometimes a lion's mane is marked
with uneven black circles. When this
is the case, it is wise not to get too
familiar. It is the sign of a bad streak
somewhere in Leo's makeup, and there
is no telling when this strain might
turn his strength into savage danger.

"The elephant is good natured and
obedient. The camel takes life easily
and doesn't seem to worry about any-
thing so long as he is left to munch
by himself. A bear with a fur of sev-
eral shadings is a bad one to take
risks with.

"The tapir is a harmless beast and
rather affectionate. He can even cry.
Big rolling teardrops show this when
his keeper cuts him out of a meal or
goes away for a day or two. The
Hama is an animal sort that may be
properly classed with the spotted ani-
mals. Brown and white and black and
white in huge splashes lead to the
good looks of its curling coat. It has
big lumblike eyes and would run from
a baby."—Boston Globe.

OFFICIAL PROGRAM

Of the Lily Dale Assembly, opens July 12, Closes September 1, 1907.

John T. Lillie, Chairman.
Mrs. Esther C. Humphrey, President.
W. W. Richardson, Vice-President.
Laura G. Ryan, Secretary.
George H. Warren, Treasurer.

JULY.

- 12—Geo B Warner
- 13—Mrs A J Pettengill
- 14—Mrs Carrie E S Twigg, J Clegg
- 15—Conference
- 16—Mrs Carrie E S Twigg
- 17—SPIRITUALS ASSOCIATION DAY—Dr Warren, Carrie E S Twigg
- 18—Mrs Elise Stampf
- 19—Mrs Wright
- 20—Mrs J Pettengill
- 21—Mrs G Finchaw, Mrs S Lillie
- 22—Conference
- 23—Mrs Finchaw
- 24—STATES DAY—Tillie U. Richards, W W Richardson
- 25—Mrs R S Lillie
- 26—Mrs G Finchaw
- 27—Mrs U Reynolds
- 28—Miss Elizabeth Harlow, Hon. Wendell C Warner
- 29—Conference
- 30—Miss Elizabeth Harlow
- 31—Hon. Wendell C Warner

AUGUST.

- 1—Miss Elizabeth Harlow
- 2—Mrs G Wright
- 3—Georgia Gladys Cooly
- 4—George H Brooks, Ora L V Richmond
- 5—Conference
- 6—Ora L V Richmond
- 7—Mrs Helen L P Ressegue
- 8—Georgia Gladys Cooly
- 9—Ora L V Richmond
- 10—George H Brooks
- 11—Mrs Ressegue, W J Colville
- 12—Conference
- 13—W J Colville
- 14—WOMAN'S DAY—Symposium, Mrs Mary Seymour Howell
- 15—Dr E Batdorf
- 16—W J Colville
- 17—FRANCE DAY—Mary M Lockwood
- 18—Mrs Laura G Ryan
- 19—Mrs E Hull, Dr M Lockwood
- 20—Conference
- 21—Mrs A Edgerly
- 22—Mrs E Hull
- 23—George H Brooks, Oscar A Lyman
- 24—Conference
- 25—Oscar A Edgerly
- 26—PIONEER DAY—Oscar A Lyman

27—Mrs R S Lillie
28—Dr W M Lockwood
29—Mrs R S Lillie

SEPTEMBER.

- 1—PEACE AND ARBITRATION—Laura G Ryan, Oscar A Lyman
- 2—Moving classes will be conducted 10:30 to 11:30 by J Clegg Wright
- 3—Aug 3
- 4—Ora L V Richmond, August 6 to 10—Auto Psychology, Planetary Order and Influence. An evening of the Planets and Influence of Mars upon the Earth.
- 5—W J Colville, August 13 to 17
- 6—Dr W M Lockwood, August 20 to 24
- 7—Lycium drill every Friday morning
- 8—Mrs Abelia Peterson, Director.
- 9—PLATFORM MESSAGE MEETINGS.
- 10—Margaret Gaulle Reiding, Georgia Gladys Cossey, Annette Pettengill and J. A. Murtha, also Mr. Geo. W. Way.

NOTICE TO MEMBERS OF THE TEMPLE FUND SOCIETY.

The annual convention of the Temple Fund Society of the United States will be held in the small hall connected with Masonic Hall, in the city of Washington, D. C., where the N. S. A. will hold its convention, the evening of Tuesday, October 15, 1907.

This session will be from 7 to 8 P. M., so do not interfere with attendance of the night session of the N. S. A. and will be continued from 8 to 10 P. M., during the N. S. A. sessions, until its business is completed. The official business of making of reports of officers, and transacting of any business necessary to the society. All members who shall pay their dues for the preceding year, will be entitled to vote part. If you can attend or not, please have your membership card for the fiscal year—15, 1907—sent to me by October 15, 1907.

MEMBERSHIP FEE ONE DOLLAR.

To insure the best possible report of membership fees received, and funds on hand, at the time of our annual report, the T. F. S. asks that you remit for 1908 membership, previous to October 1st, next, if you can do so. All new members you can obtain for next year, will be of great help to the fund, and to our society.

SOLICIT SOME DONATIONS IF YOU CAN.

Remit to Mrs. Carrie H. Mong, Secretary, 415 S Franklin street, Muncie, Indiana, or to GEORGE W. KATES, President.

Gheyney, Pa.

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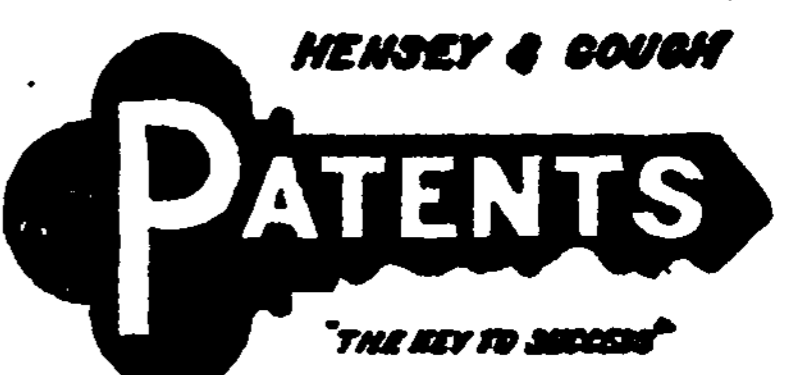
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Mrs. Dr. Dobson-Barker, 290 N. 6 St., San Jose, Cal.

Hartford, Conn., April 6, 1906.
Dear Sisters:—I received your kind letter and contents, and may God bless you both for your kind words. I have been taking the medicine since March 25. 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. ANNIE WARREN,
94 Chestnut street.

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RELIGIOUS BIGOTRY.

E. W. HULBURD. In the winter of 1873-4 I was sojourning in the city of Topeka, Kansas. The state at that time was being devastated by an invasion of grasshoppers which caused great destitution thruout the whole country. The churches took measures to ascertain the needs of the poor, and the citizens without reference to church or creed gave a grand charity ball for the benefit of the destitute, which was a grand success, considerable money and large quantities of clothing being contributed. The question of destitution being discussed it was determined that as the churches already had committees for such purposes it would be best to place the supplies in their hands, which was done. One of the committees, consisting of three women, called on a poor widow with five small children. I will here say, the Spiritualists had a flourishing society, meeting every Sunday in Constitution hall, which was attached a Lyceum. The committee questioned this poor woman as to her religious views and she told she was a Spiritualist. They wanted to know what Sunday School her children attended she told that for want of shoes they were not attending any but when they were in suitable condition to go they went to the Lyceum at Constitution hall. She was promptly told that unless she would promise to send them to some Christian Sunday School they could do nothing for her relief. She refused and they left without rendering her any assistance. When this became known, others came to her relief. In the year 1880 Justin Hulburd was speaking for the Grand Avenue Spiritual Society of Kansas City, Mo. The principal control had, when in the body, been a Presbyterian minister of Rochester, N. Y. He stated that he, as a spirit, was endeavoring to rectify the mistakes made when in the physical, by now telling the public of the falsity of his ministerial teachings. He was very radical—too much so to please some Spiritualists. A certain Presbyterian divine felt it his duty to try and counteract the influence Justin—or rather the spirit thru his organism—was having upon the thinking public, and on Sunday preached a scathing sermon taking Spiritualism for his subject. In the course of the sermon he spoke of Justin as a dangerous man to have in the community and he should be taken to the Court Square and burned at the stake. It was my pleasant privilege to see the above the following sermon. Justin was a highly cultured, worthy lady aged 72 years, an ardent Spiritualist and warm friend of Justin's, they frequently exchanged calls of friendship. One day Justin was at her home, where his son—a prominent business man of Kansas City—was calling. When in social converse she espied the Presbyterian divine passing and invited her son to go and invite him, she being intimately acquainted with him. He had barely entered the room when Justin was controlled by the spirit Allan Poe, who gave the lady a complete delineation in the course of his life from boyhood to old age. He acknowledged that Allan Poe were intimate from childhood, until the transition of the spirit. He admitted the delineation was correct in every particular. It was unnecessary to elaborate. Present day he began to investigate calling upon Justin frequently to spiritual knowledge and the delineation of spirit friends, finally becoming a true Spiritualist. Some day in the same year Justin was walking up Grand Avenue when passing a group of men, one of them called out, "There goes the Bible destroyer," and they at once commenced throwing stones at him, fortunately doing no serious injury. It was that for bigotry in the latter part of the nineteenth century.

TRUE MEDIUMSHIP.

Does anybody suppose that the spirits are not cognizant of the material at their disposal for work here on earth? Do we think ourselves fit subjects to represent the highest thoughts of the angels? Are we pure in mind and body? Is our object in seeking mediumship solely for the good we can do others or do we see something in it we can turn to pecuniary account? These are a few of the questions we ought to ask ourselves before deciding why we should be called for the sacred duty of mediumship. If we understand some musical instrument, let us try to render a soul-stirring piece upon a bad instrument and we will see why it should be exceedingly difficult for the spirits to give expression to their higher thoughts thru defective instruments. The spirit of love can never find expression thru the organism of hatred; self-sacrificing devotion thru selfishness; enlightenment thru ignorance, and so on. We may be very magnetic, and this accounts for much in certain phenomena, but who imagines they can command the co-operation of good spirits when their own motives are of a selfish, money-grasping character? Let us try to be pure in mind and then these spiritual gifts shall be added to us.—Message of Life, New Zealand.

POINTED PARAGRAPHS.

There are a good many rabbits playing lion parts. If you let others do your bragging for you, it isn't so apt to be overdone. When authority spoils a man, it is also apt to be hard on those over whom it extends. Careful comparison makes any other heritage look insignificant compared with common sense. You often hear impolite children criticised. Ever realize that there are a good many impolite grown people? Some houses are so prim and orderly they remind one of the systematic arrangement of the tombstones in a well kept graveyard. If you want to know how people speak of you behind your backs, listen to the reckless manner in which they pitch into others. We admire a patience that doesn't parade it. The hen, for instance, when sitting doesn't look as if it felt that no rooster could ever be such a martyr.—Aitchison Globe.

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I, too, weak, humble, and unknown, feeble of purpose and irresolute of good, have something to accomplish on earth—like the falling of a leaf, like the passing wind, like the drop of rain. * * * I feel that I am free, tho an infinite and invisible power overrules me.—Longfellow in Outre-Mer.

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Not to Be Fooled.

A resident of a New England town who was noted for his great wisdom to animals viewed the first horse with dismay. "It's sheer cruelty that what it is," he insisted, and the plea of convenience or necessity had no influence upon him. "I'd walk to Boston and back before I'd add a pound's weight to what those poor creatures have to drag," he declared, and no persuasion could induce him to ride in a street car dragged by overworked, tired horses. When electricity was applied and the cars went smoothly along without the horses, his son said: "Now, father, you can ride on the street cars without worrying about horses. You can go into Boston at your ease now." "James," said the old man, "you always rush at conclusions. You don't study into things as I do. Don't read the papers about every car having to be so much horsepower and don't know well enough what that means?" And the old gentleman sighed. "It simply means, my son, that the poor horses are being worked just as hard and just as many hours, only we don't see 'em."

"These power houses could take tales, I reckon. No, I've no more use for street cars now than I ever had, and for the same reason."—Youth's Companion.

Barber's Hair Cut.

"Wished I had time to go out and get my hair cut," remarked a barber as he removed part of the latter from the customer's lips with his second finger. "Time to go out and get it cut?" repeated the man in the chair, with the emphasis on "out." "Are you like the man that won't eat in his own restaurant? Aren't you willing to trust one of your own men to cut your hair?" "Oh, I'd trust them, all right," said the barber. "It isn't that, but you hardly ever see a barber getting his hair cut in his own place. The other barbers all like to go home promptly at quitting time, and if one of us gets work done during the day there is sure to be a rash about that time, and it makes a customer 'sore' if he has to wait with two barbers right by and not waiting on him. He doesn't like to wait around while one barber cuts another barber's hair."—Cleveland Plain Dealer.

His Impression.

Mr. White—"Tell me, Uncle Rufus, how do you feel when that cat comes in based on your heels and walks through the road in the dark and begins to claw and redden Rufus Bank—Uh, well, uh, tell yo' what's a fact, thankie—I as ub-gittly home sees a little bit and fums de bidge o' de Cullud King and Shrivvears, and muh nach! 'picion was dat de lady had got 'red o' waitin' and come to meet me. If I'd organized dat 'twuz a catmaw had me by de back, I reggin' 'd ub-be'n skeered plumb to death, thinkin' to mossef dat 'twuz but muh wife, I duss breshed muh min' aside, accordin' to muh custom, and come ub-beg'in' along home in muh ignoance.—Puck.

The Gloved Gambler.

An American who visited Monte Carlo was telling of an incident that occurred in one of the gold rooms, "he said, "a gentleman in lavender gloves was playing in wonderful luck, winning nearly every stake. As a great stack of plaques—you know those big gold pieces called plaques—was pushed to him in the croquer he heard a young lady whisper in his ear: "It is very odd, monsieur, to wear gloves at play. What do you do with them?" "The fortunate player smiled grimly. "Not at all," he replied. "I put my wife on her deathbed never to touch a card."

Traveling Sand Hills.

On the coast of Pomerania there are large tracts of sand heaped up by the wind, hundreds of yards in length and from 60 to 120 feet high. These hills, propelled by the moving steadily in an easterly direction. The speed at which these great travels is from thirty-nine to forty-six feet a year. Pine woods, which sometimes come in their line of march, are not kept from and are completely destroyed. The branches are rotted off by the wind, and nothing is left but the bare stems, which a few years wither and die.

A Good Point.

The "Purchaser" of the book of the automobile, but he should not get some one and some one else are so called, you'll be barred at all.

You're right, the golden rule will be of itself if you can't get the golden rule here.

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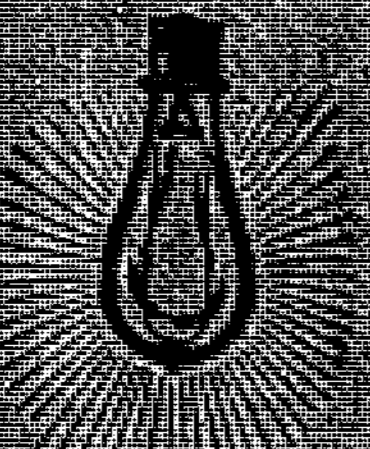
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The future is very bright and dark to me. The past was a terrible waste of time. Where the scattered leaves of the tree...

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THE PRISONS IN CHINA

Fearful State of the Criminals Confined In Them.

ALL PRISONERS FETTERED.

Some From Cruelty Become in Appearance as Wild as Beasts of the Forest. Punishment, For Purposes of Extortion, That Kills Many.

The first thing which impresses the European visitor to the Chinese prison is the absolutely filthy character of the structure itself. If one gets permission to visit the prison in Canton, and shoals of globe trotters do wend their way thither after they have seen the execution ground, it will be found to be a ramshackle building of no pretense whatsoever.

The question will be asked, "By what means are the prisoners held in safety if the structures in which they are incarcerated are so filthy and insanitary?" The answer, says the East of Asia Magazine, is brief. Without exception the prisoners are fettered. Many have chains on the legs only. These are the less dangerous and have been guilty of the less important crimes. Others, in addition, have fetters on the arms, which make it impossible for them to escape.

Lastly, a few prisoners were not only shackled on the ankles, but wore a chain around their necks, at the dangling end of which was attached a block of granite. The prisoner would walk from place to place within the courtyard, but ere he could move beyond the length of his chain he must stop and lift the stone and, carrying it in his shackled arms, drop it again where he wished to stop.

In addition to the chains worn by day, all the male prisoners are further shackled at night. By means of two heavy leashes, in which holes have been made for the ankles of the prisoners, a rule but effective method is discovered for detaining the prisoners in absolute security.

The prisoners, who during the day have been leaning in the courtyard, are in the evening driven into the yards and made to lie side by side on a raised platform. The upper of the two beams is then raised, and each man is compelled to place his ankle in the hole made to receive it, whereupon the upper beam is replaced, and the prisoners are held by the feet in these rude stocks. There is no possibility of escape. They are allowed bricks for pillows, and in this uncomfortable position they pass the hours.

In addition to this, however, special cruelties are perpetrated on certain prisoners who, for some reason or other, are exempted from capital punishment. Prisoners there are whose appearance becomes as wild as the beasts of the forest; who, with heavy canes on their shoulders, are incarcerated in a filthy dungeon for the term of their natural lives. I have seen them moving to and fro like caged hyenas in their dens at a menagerie. Their appearance is revolting.

Night and day, as far as I remember, both asleep and awake, this heavy burden rested on their shoulders, though how it was possible to sleep therein I was unable to understand. On the other hand, in a prison I visited a few weeks ago I was informed that the prisoners might sleep. A crowd in the prison quadrangle, with their unshaven heads, their unwashed faces, their clanking fetters, their hopeless looks, their diseased bodies and their bebruted souls, can never be forgotten.

But, although under the recognized system of punishment Chinese prisoners must live a life which to us of the west would be unbearable, it would not be so to them if they were fairly treated and were saved from the excruciations and barbarities to which they are exposed at the hands of their rapacious keepers.

When a prisoner first goes into the wards the warders claim his clothes and his money, and he is left with the barest rags to cover his nakedness. He is robbed of all his cash, as a matter of course. Those who are condemned are compelled, under a threat of the whip, to write begging letters to their relatives requesting them to forward money.

If the unfortunate man hesitates to accede to this demand, the warders, assisted by some of the oldest prisoners—for it appears that inmates of more than twenty years' residence have accorded them certain privileges—take the man in hand during the night. The hands of the prisoners are fastened by a rope, and the other end of the rope is then passed through a ring which hangs from the roof of the ward.

The warders then hoist the unhappy wretch, who is left hanging in midair by the hands. Should he attempt to cry out his mouth and throat are filled with ashes. When the breath has almost left his body and he is choking he is lowered, and under the terror of renewal of this torture he is eager to promise almost anything.

Many die under this ordeal. But as

It is assumed among the mandarins that mortality must be high and as no official probing is ever dreamed of a general statement as to natural death is sufficient.

ABYSES OF OCEAN.

Extent of the Deep Waters and Their Tremendous Pressure.

More than half the surface of the globe is hidden under water two miles deep. Seven million square miles lie at a depth of 18,000 feet or more. Many places have been found five miles and more in depth. The greatest depth yet sounded is 31,200 feet, near the island of Guam.

If Mount Everest, the world's highest mountain, were plucked from its seat and dropped into this spot the waves would still roll 2,000 feet above its crest.

Into this terrific abyss the waters press down with a force more than 10,000 pounds to the square inch. The stanchest ship ever built would be crumpled under this awful pressure like an eggshell under a steam roller.

A pine beam fifteen feet long which held open the mouth of a trawl used in making a cast at a depth of more than 18,000 feet was crushed flat as if it had been passed between rollers.

The body of the man who should attempt to venture to such depths would be compressed until the flesh would be forced into the interstices of the bone and his trunk was no larger than a rolling pin. Still the body would reach the bottom, for anything that will sink in a tub of water will sink to the uttermost depths of the ocean.—Exchange.

SECRETS OF SAVAGES.

Some Things That Baffle the Ingenuity of Civilized Man.

The head was no bigger than an orange, the black, bearded head, perfectly preserved, of a man of forty or so.

"The Dyaks alone," said the ethnologist, "have the secret of taking an adult human head and reducing it, like this, to less than half its size. Their houses are ornamented profusely with these reduced heads of enemies slain in battle. No one knows how the reduction is accomplished. It is a marvelous secret that the Dyaks refuse to give up.

"Savages, degraded as they are beside us, possess a number of marvelous and unfathomable secrets. One is the making of fire by the rubbing of dry twigs. Only a savage can do that.

"Another is the construction of fishskin suits. The natives of the Siberian coast make suits of fishskin that are softer, finer and far more waterproof than any fabric known to us. What could be so waterproof as fishskin?"

"A third is the secret of arrested life. There are aborigines in India who can die temporarily, can be buried a week or more and on being dug up come to life again.

"The best blankets, the best baskets, the best canoes and the best dyes are all made by savages."—New Orleans Times-Democrat.

Swans Defeat a Fox.

A correspondent of the Colwyn Bay Herald describes a fierce fight between a fox and a number of swans.

The fox, after hiding for awhile among some reeds, boldly swam toward a number of swans. The latter were on the alert, however, and when within a yard the biggest bird attacked him with wing and beak, entirely submerging him for two or three seconds.

Nothing daunted, the fox made a final attack, but ignominious defeat awaited him, as all the swans arrayed themselves in single file and made a desperate attack on their assailant, which eventually landed at the south side of the lake, his blood covering the felt of heather at the far end. The swans appeared to have sustained no injury whatever.

Where They Were Not Bad.

A visitor who was going through the penitentiary one day turned to the warden and said:

"I suppose you have a good many bad people here?"

"Bad? Bad people here?" ejaculated the gray haired warden, with an air of comic surprise. "What put that into your head? There are no bad people here. Why, if they wanted to be bad, we wouldn't let 'em."

The warden smiled grimly, and the visitor awakened to the fact that the "pen" was not the place where people could afford to be bad, even if they wished.—Brooklyn Eagle.

Cosmopolitan Dinners.

"You can pay your money in New York and get any sort of dinner you like and of every possible nationality," declared the man about town.

"You can get an Italian dinner with spaghetti, a French dinner with frogs' legs, an Irish dinner with some sort of stew, a Hungarian dinner with goulash, a Russian dinner with caviare, a Spanish dinner with frijoles and a southern dinner with corn pone."—New York Press.

The only people who think they have a right to do nothing are those who are fit for nothing.

LAKE HELEN.

Mrs. Bartholomew went for a visit to Orlando and has been very sick there for three weeks. She is expected home by the middle of next week. Mr. Bartholomew has also been a very sick man, here at home.

J. Clegg Wright was at the camp and DeLand, the latter of June, proving up his land claim of 160 acres. We expect to see some of it laid out in parks next season.

Mrs. Loeber is still at the camp. A number of visitors have been here from several places in the southern part of the state, looking for building locations, and are very favorably impressed with the camp.

The Joseph Slater cottage is nearing completion also. The McIntyre cottage, bought by Mr. A. J. Underhill is having a large addition put on the south side. Mr. Frank Johnson having charge of both jobs.

The weather is all anyone could ask for. The grounds are in good condition for photographers or kodak fiends.

Mrs. M. McGarvey, who is a trustee and staying on the grounds, is a faithful worker, ever looking after the comforts of the people and the beauties of the camp. The rose garden keeps her and ever faithful Herbert busy clipping buds so they will be in full bloom in the winter.

JACK.

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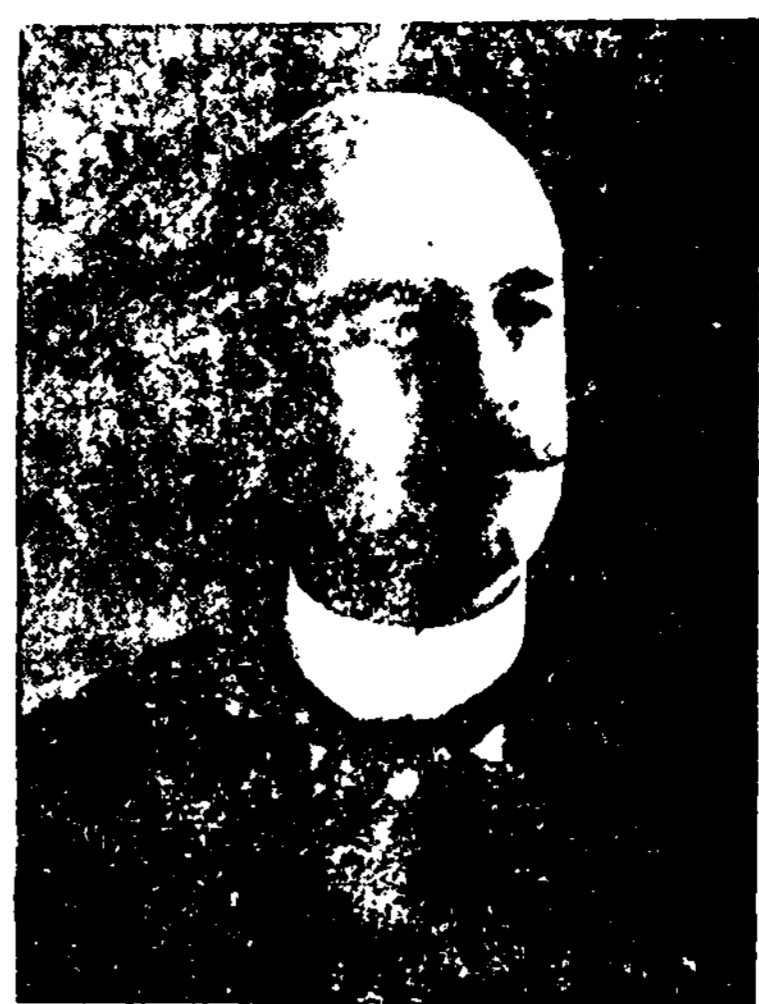
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