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## THE WAR OF WORLDS.

BY STELLA B. CASE.

### CHAPTER III.

#### LAWS IMMUTABLE.

In the force cast off thro the unity of mind with matter, man becomes a part of laws immutable before the creation of earthly spheres.

While living as a form of life invisible we are pictured in a drop of water magnified. Every breath we draw is a death to one or more atoms of life that constitute the elements of our growth both physical and mental. Every thought we think is so much life taken from the invisible life that at one time in all probability was as great an element in physical life as we are now. Every magnetic current our brain and physical throw off is food for, perhaps the coming generations.

Unknown, unstudied, the law of creativeness is constantly at work constructing and building new thoughts, new forms and new stages. As man becomes an important factor thought becomes more universal and more a part of each element with which every human is surrounded. Electrical currents, cast off forces of man, habited with personality of the originator are constantly at variance with the surrounding currents that fill the throbbing spheres of finer life. These currents coming in contact with antagonistic currents, there is a perpetual strife, whilst in their evolution they may reach a channel wherein they find a congenial outlet, taken on once again by human force carry with them the personality of the originator to such an extent that it becomes stamped upon the sensitive brain of the receiver so strongly that he is induced to think that he has lived and thought before even recognizing places that he had visited in some former period of his existence. These currents of electricity bear with them thought and there may be times although unknown when we of America or Europe are in perfect communion with some individual in an African Jungle. Our forces having created for us a channel the current of electricity established as a cable through the ocean of water is a conductor and opens the way for a constant interchange of forces and thought.

Sympathy too may be received if we are in need and seek for it. Sympathy received thus is true, for it comes from the fountain head and

Silent sympathy seems the best  
It lulls the soul to reposeful rest,  
The weary brain is rested when  
Men feel a sympathy beyond their ken.

Sympathy is the law of attractiveness in action and is an affinized element carried back and forth on the electrical wires of congeniality uniting the conditions and centering the individual forces of the affinities. Sympathy is as subtle in its workings as the law that governs its power. There is no outward show to sympathy any more than there is to love. It feels the need of sorrowing self and is drawn surely irresistibly on the cable established to the one that needs its strength. As surely as we call so shall we receive, for nature denies us nothing. On the breath of sympathy thus brought to us we also receive of the finer essence of love, a love so etherealized that we can scarcely detect its import. We in our earth stage can not at all times comprehend love as it remains to be found in its finest condition, for

Love is an invisible language,  
It seeks neither fame nor name,  
But on wires of harmonious sympathy  
Love governs love just the same.  
Expanding, unfolding its beauty,  
Uniting the forces of life,  
Love crowns our living with laurels,  
Gives balm to the mind worn with strife.  
Love is in itself inspiration  
It molds its divinity, — truth  
Love is the soul of our forces  
It governs old age and youth.  
It ripens the youthful senses,  
Gives tenderness to age's withered lines.  
Love is God's wand and its touches  
Electrify space, life and time.

Earthly love is a unity of physical forces that begets perfect confidence and satisfaction, an outcome of constant companionship and harmonious relations, spiritual love or the love that originates life is the finest quality of the life Ego, and originates from the center power of all. It flows in currents from the center and as it reaches the extended plane of thought it floods all with its wondrous radiance whilst each

soul partaking, is lifted beyond all comprehension of mortal to a world of perfect union with God or the center force. Man is a production of God and is governed to grow that he, too, in time may become a center force.

### CHAPTER IV.

#### HIGHER AIMS REGARDING THOUGHT.

Open the window of knowledge  
Let wisdom's sun shine through,  
Its rays will disperse the darkness  
Giving its light to you.

Open the channels of kindness  
And heaven's purest dew  
Will fall in your heart's deep recess  
And give to you love that's true.

Open your eyes to nature  
Take from its shores of truth,  
It grows the stunted senses  
And restores to age its youth.

Work invigorates the physical, thought invigorates the mental and doubt invigorates the investigative faculties. We each of us entertain our doubts and theories with thread-bare excuses for our lack of faith; but we peer ahead into the darkness of oblivion and endeavor to penetrate its mysteries: we elucidate just enough to strengthen our desire to know more and we go further and probe deeper in consequence.

Great truths have been brought to light which though they have scintillated for ages in the background have been hidden from us by the barrier of ignorance.

Great difficulties arise in the arena of life, for by the law established by custom and religious creeds there have been placed barriers to human progress. We have inherited tendencies that evolved from ancient customs and beliefs have a tendency to hold our faculties in one channel. But the intelligence that exists so strongly in the atmosphere has grown more forceful and powerful. We as the human foetus are subject to that force therefore can receive to a greater extent the knowledge and wisdom derived from ancient thought in its modern growth. Continual warfare exists in the elements around us making us as individuals a center point. Therefore in our early stage where the law of man controls, we are governed to an extent by our surroundings thus controlling those elements in accordance with the conditions that we through our advantages draw to us. We throw off into our magnetic aura the forces that, revolving, take on conditions that are received again through our receptive faculties. The good derived by us from such life methods, depends entirely upon the acumen of the cast off forces. For instance, we become very angry, we carry an angry atmosphere that wherever we go our friends may discern by our presence, our state of mind. We throw off that element; it seeks its level, finds the same conditions breeding elsewhere, and we again become receptive to that element, receive it back tenfold greater, and it becomes again a part of us making us worse for our previous mental disturbance.

It is the same with every condition that we make for ourselves. If we have a strong individuality that becoming susceptible to good, can discern the effects of the different elements or forces we cast off, we can avoid in a measure anger and disappointment. Our forces expelled, go with the evolution of God's forces and come back to us on the tide of progress. They have passed in their journey along the chain of individualities, coming in touch with the forces that are of the same merit as themselves, until they have received in part the effects of the different personalities. In the development of those forces lies layer by layer the food and growth for our progress.

Our planet the Earth was not the first planet created and material clothing in the form of a physical condition was created on other planets, subject to other conditions and environments. In the creating of different personalities the world created for each was according to the standard of morality and creative energy of his forces. Each individual found a space where he revolved like a miniature pinwheel throwing out sparks of thought, throwing elements of hatred, or the grander forces of love, that breed the power of progress. That light, which for ages has been growing in brilliancy, have grown and blossomed the fragrant flower of truth, whose odor is stirring the brains of our scientists, philosophers and plenipotentiaries with their strength, awakening their sleeping senses to the knowledge of what is hidden, developing their forces that they may seek and find the fragrance of thought that penetrates their somnolence. The source of the odor is

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## The Dark Years of New England History.

The narrow streets are gloomy in the twilight shadows; the little windows in the quaint old house give forth but feeble glimmers of light; here and there a solitary person moves silently along the paths; a strange hush is over the village.

A door opens in an edifice on the principal street, and there steps forth a solemn group — the chief men of the town, grave with importance — pompous with dignity; shawl-shrouded women, with white faces and haunted eyes — and last an officer of the law, escorting the prisoners, women and men. The trial for life is over. Their plea availed not, and their path leads to the goal, instead of to the homes that will see them nevermore.

It is a lonely way to the hill whereon the gaunt skeleton of death sits ever by the side of the alter on which his victims suffer. The gallows stand outlined against the sky. It is empty tonight but another eventide a strange object may swing in the passing of the chill winds, for on this gallows the accused of the people expiate the crime of which they were judged guilty — guilty, alas, of a crime that never has nor never will exist!

Two centuries have gone since the belief in witchcraft led men and women to pronounce death upon their fellow beings for this offense. In this enlightened age we can scarcely credit the hanging of those accused by their neighbors; testified against by mere children; and convicted by learned men upon evidence that was chiefly hearsay, prejudice or absolute falsehood.

It was in and around the towns of Salem, Danvers, Gloucester and similar Massachusetts communities that witchcraft found its early adherents. The "outbreak in Salem village" being in 1692 and lasted for three years. Here and at Danvers occurred those events which have come down to us in history as among the most remarkable of any age, and have left a lasting discredit upon our American civilization. Within the period above mentioned it is estimated that 250 people were tried and executed for witchcraft. It was rarely that the accused escaped. The alleged victims presented themselves in court, and gave ocular demonstrations to the judge and jury of injuries inflicted upon them by the prisoner. It was not alone the uneducated who believed in witchcraft — the first men in the community doubted it not. "What a sad thing it is to see those firebrands of hell hanging there!" said Rev. Mr. Noyes, pastor of the Salem First Church, when the bodies of eight poor victims were shown him, swinging from the branches of an oak tree that served as a gallows.

Among those who believed firmly in witchcraft, yet who were men of knowledge and ability, was Cotton Mather, a clergyman who began his ministerial career at the age of 20 as assistant to his father, Increase Mather, pastor of North street Church, Boston. Both Mathers claimed that those who were believed to be witches were disciples of the devil. The younger put into print the beliefs which others expressed by word of mouth. In his "Wonders of the Invisible World," published in 1693, he says:

"The Devil, exhibiting himself ordinarily as a small black man, has decoyed a fearful knot of proud, forward, ignorant, envious, and malicious creatures to list themselves in his horrid service, by entering their names in a book, by him tendered unto them. These witches, whereof above a score have now confessed, and shown their deeds, and some are now tormented by the devils for confessing, have met in hellish rendezvous, wherein the confessors do say, they have had their diabolical sacraments imitating the baptism and supper of our Lord. In these hellish meetings, these monsters have associated themselves to do no less a thing than to destroy the Kingdom of the Lord Jesus Christ, in these parts of the world."

Mather was an active prosecutor of the work against witchcraft, and another who used his official position to forward the punishments of the accused was Judge John Hathorne, an ancestor of Nathaniel Hawthorne. He not only pronounced sentence upon the accused, but he aided in securing their conviction through brow-beating methods now not permitted in our better communities.

The wave of popular belief in witchcraft, which bore with it so many harmless persons to an unjust death, swept the Massachusetts colonies for three years. Hardly anyone was safe; a minister or his wife might be suspected; a little child or a woman tottering to

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## THEOSOPHY.

JOHN F. MORGAN.

In 1888, I joined The Theosophical Society an order which is now generally known. Among the tenets are included the doctrines of Karma and Reincarnation, and also that of Universal Brotherhood.

I heard Annie Besant deliver a very interesting lecture on "Transference of Thought," one on "Brain Waves," another on "Vibration." During the same winter I attended a class of Dr. J. C. Street, of New York the "Crystal Gazer."

I came in close contact during the World's Parliament of Religions with Prof. Cowes, of the Smithsonian Institute, of Washington, D. C.; F. W. H. Myers and Richard Hodgson, of The Psychical Society; Vivekananda; the Brahmacharin and all the other principal lights in Theosophical circles; listening to Dharmapala, and was also a student under Ghandi.

### THE SEVEN PRINCIPLES OF MAN.

I remember well Annie Besant's stereopticon lecture illustrating the "Seven Principles of Man," showing man's "Mental body," also his "Astral body," after death. A man's spiritual or highest body, is atomic; his astral body is molecular and his physical body cellular. The physical body is made up of several grades of matter, ranging from bone to nerve substances. The inner muscles of the brain cell is the dividing line between physical and astral matter in the nature of man.

### PHOTOGRAPHY OF THOUGHT.

A very interesting article on this subject was published in *Mercury or Lucifer*, of Francisco, also *The Theosophical Review*, London, several years ago had some colored plates illustrating thought form, viz: Devotion, blue; Anger, dark brown; Love, pink; Intellect, yellow. These plates can be seen on the walls of the Theosophical Room at No. 26 Van Buren street.

*The Light of Truth*, Columbus, O., published the result of some experiences, describing the machine that Dr. Baraduc had invented and is using in Paris, France, in his demonstration of the photography of thought.

I attended all of Annie Besant's public lectures and private classes when she was here with the Countess Wachtmeister.

I heard Bramacharin lecture on "Christ in India," "Science of the soul," "Communion of Saints," attended his classes and reception last fall.

Was a constant attendant at C. W. Leadbeater's lectures and question meetings.

### THE UNIVERSAL BROTHERHOOD

is an off-spring from the original Theosophical Society. I have not affiliated much with them lately, except to attend their convention when Mrs. Tingley and other shining lights were here, and to make use of their library.

### TEMPLE OF BROTHERHOOD.

The secret of a new force is known by this Brotherhood as "Dyna-Spheric Force," the same force as Keeley, of motor fame, possessed, the particulars of which can be obtained from a full page article in the *Syracuse (N. Y.) Herald*, of November 25th, 1900.

The work was started by the Masters more than twenty-five years ago, when Mme. Blavatsky predicted the X-ray as one of the forces of the future. "The Temple" does not approve of mere studies of abstract theories and metaphysical questions for the sake of developing and showing off proficiency in either mental or psychic gymnastics, but

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# DAVY AND GOLIAR.

William Edward Penney.

I'm tellin' this jest ez I heard it y' know,  
'Nd I reckon that most of the story is so,  
Because the old fellow who told it to me,  
Ain't much in the habit of lyin', y' see.

It 'pears thar wuz once, quite a long time ago,  
Ezzactly how long I really don't know,  
Two armies, all ready 'nd spilin', tu fight  
Each other 'bout somthin', 'nd one side wuz right.

Both sides of a valley called Elah they camped,  
'Nd 'bout every mornin' 'nd evenin' thar tramped  
Out on the divide a big feller from Gath,  
Who dared any man tu stand up in his path.

They called him Goliar, sum nickname, I s'pose;  
What his other name wuz p'rhaps nobody knows,  
But I reckon a nickname like that oughter show  
What sort of a critter he wuz — ain't it so?

Well he was a buster 'bout fourteen foot high;  
He wore a brass hat, if this feller don't lie,  
With a jacket of brass, 'nd britches to match,  
While a telegraph pole to his shear wa'n't a patch.

Well he'd strut up 'nd down 'nd dare t'other side,  
Tu send out a fellow 'nd he'd tan his hide,  
But not a blame man wuz anywhere found  
Who'd tackle the bully for even one round.

Well it 'pears that a man was livin' near thar  
Who'd sent seven sons outer eight to the war,  
But thought that the youngest at hum he would keep  
Tu help about chores 'nd look arter the sheep.

So this man, one morning, he sez tu the boy:  
"Perhaps, my son Davy, for a change you'd enjoy  
Going down tu the camp 'nd takin' some grub  
Tu yer brothers, who're havin a purty hard rub."

Well Davy (dunno what his other name wuz)  
Jest ached to get into the scrimmage 'nd buzz;  
So packed in a wagon some corn, bread 'nd cheese,  
'Nd started for camp, jest ez crank ez y' please

When he got to the trenches the fight had begun'  
'Nd all Davy's brothers war deep in the fun;  
But the oldest, Eliab, when Davy he spied,  
Got mad and he threatened to tan Davy's hide.

He reckoned that Davy had jest run away,  
'Nd left his dad's sheep, tu get inter the fray;  
But Davy remarked that he wuz all right,  
He'd come tu bring grub not expectin' tu fight.

Well purty soon out came Goliar 'nd he  
Went struttin' around, feelin' big ez could be,  
'Nd Davy's big brothers war 'traid to go out  
'Nd tackle him — twaz a big contract, no doubt.

Then Dave heard him tellin' how General Saul  
Had promised his darter, likewise a dig haul  
Of greenbacks tu any man livin' who'd lick  
Goliar of Gath, and du him up slick.

Well, Dave slipped away 'nd his step he then bent,  
Right straight tu the general's well guarded tent,  
'Nd when he got in thar the general smiled  
'Nd said he was really a bright han'sum child.

But when Davy offered to fight big Goliar,  
Then Saul 'nd his officers thought they'd expire  
With lafter, but Davy he told them right thar,  
He'd killed empty-handed a lion 'nd b'ar.

Well, he seemed so anxious, the general said,  
He could try it of course; 'nd then on Dave's head  
Put his own golden helmet, his gold overcoat  
On his shoulders, 'nd give him his sword for tu tote.

Well sir! with all them ar toggins on, he  
Looked like a brass foundry gone off on a spree,  
'Nd they wuz so heavy he couldn't no more  
Walk off than ez if he wuz spiked tu the floor.

So he kicked 'em all off ez quick ez he could,  
Said they war for his stile of fightin' no good,  
'Nd if he done any fightin' that day,  
He'd go ez he pleased and fight his own way.

Then in his shirtsleeves he walked out on the plain  
Where bully Goliar wuz prancin' again;  
He stopped for a minute and car'fully took  
Five kittle smooth stuns from outer the brook.

Well, when big Goliar saw Davy out thar,  
You jest oughter hear the old Philistine war;  
He thought they wuz playin' a joke on tu him,  
So he raised his big spear and looked mighty grim.

Well Davy talked back at Goliar, you bet,  
'Nd told him he'd have his old head cut off yet;  
The bully he raved 'nd stomped on the ground  
Till you'd thought an airthquake had bruk loose around.

You'd a bet on Goliar just then, I guess, but  
Dave came o'er the field at him lickity cut;  
He was brave 'cause he had the right side of the mess,  
'Nd he thought of Saul's darter 'nd greenbacks, I guess.

Goliar he waited, with spear in the air,  
Expectin' ter chaw Davy up then and thar;  
He looked so blamed little 'nd hadn't a thing  
In his hands tu fight him with, 'ceptin' a sling.

When Davy got purty well out 'ard Goliar,  
He stopped just ez if he wuz 'fraid tu go nigher;  
Then pullin' a smooth stun out of his pocket,  
Got ready right straight at Goliar tu sock it.

Ez they stood all alone out thar on the plain,  
Dave looked like a chippen' bird fignin' a crane,  
'Nd both them great armies stood silent ez death,  
With every man watchin' 'nd holdin' his breath.

Goliar stood lookin' at Dave with a sneer,  
Fer what he wuz up tu, tu him wasn't clear;  
But round whirled the sling 'nd away the stun flies,  
'Nd takes old Goliar between his two eyes.

'Twas, a beautiful shot, 'nd bruk the big head  
Of bully Goliar 'nd down he fell dead.  
Then Davy he run and jumped on his back,  
'Nd cut off his head with one mighty whack.

Then the sojers of Saul they began to feel brave;  
They threw up their caps 'nd gave three cheers fer Dave;  
Then charged like a thunderbolt down on the foe,  
'Nd y' jest oughter seen them ar Philistines go.

Now this story shows, if I see the thing right,  
That braggin' 'nd bluster don't count in a fight;  
That a fellow that's small, with right on his side,  
Is likely tu tan a much bigger man's hide.

The feller who told me said General Saul  
Played Davy a mighty mean trick arter all;  
Ez he's a preacher I've no cause to doubt it,  
'N mebbey I'll see him 'nd tell y' about it.

"JIM."

A New Book Written by Carrie E. S. Twing.

Editor SUNFLOWER:—Will you kindly give space for the following notice in your next issue:

The flattering of "Lisbeth" by the friends and also those unfriendly to our cause, has given me courage to publish a later work entitled "Jim," or the Touch of an Angel Mother, which will, I think, be of especial interest to the young people as well as the old.

Jim was written automatically, and still I became so intensely interested in the work and see so many of my own thoughts cropping out that I would not like to ascribe it as the work of any especial spirit.

I know the book to be an interesting story of the power of the spirits to help even the very young to live clean lives and avoid evil, because it is right to do so. My Publishers, THE SUNFLOWER Publishing Co., of Lily Dale, inform me that the book will be ready for sale early in October.

A large number of friends gave me their address during the camp season, and it will greatly oblige me if they see this notice if they, as well as other friends, who desire the book, will send me one dollar, and as soon as in my hands I will send it to them. Hoping that "My Boy Jim" will find his way into the hearts of the people as has "Lisbeth."

I am Most Sincerely,  
CARRIE E. S. TWING.  
Westfield, N. Y.

## A MARVELOUS AND CONCLUSIVE DEMONSTRATION OF THE PHENOMENA OF SPIRITUALISM.

The above title of a little book given to Pusant Pakradooni through the mediumship of S. C. Fenner, of Philadelphia, is descriptive of its contents. The messages were principally given in slate-writing and treat on a variety of topics which include much on the philosophy of Spiritualism as related to the affairs of life and also many matters pertaining to occult occurrences. There are fourteen topics discussed and the whole is neatly bound in cloth making a book of 84 pages. Price, 25 c.

## THE VALUE OF ESOTERIC THOUGHT.

The above pamphlet by Chas. W. Close is a treatise on the value of thought in a therapeutic way, also on its action in other matters. It takes up the subject of absent healing and devotes considerable space to the healing power of books and other articles. The writer takes the position that a cure may be effected by the action of thought waves given either orally or through the instrumentality of a letter, paper, book, or other means, the prime object to be attained being to induce the individual to accept the thought. Price 10 c pamphlet, 16 large pages.

## IDIOSYNCRASIES

by Esther A. McCallum, is a late pamphlet issued by the Aetna Publishing Co., Minneapolis. It takes up the subject of "Idiosyncrasies" and starts out with the statement in substance that all people have them. Its subject matter discusses the general affairs of life and the means of enjoying its benefits and escaping its vicissitudes. The book is interesting reading whether you accept its teachings or not.

## WHAT THE NEW THOUGHT STANDS FOR.

by Charles Brodie Patterson, is a recent publication by the Alliance Publishing Co. and takes up the subject of Christian Science and what is termed the "New Thought Movement." It discusses the comparative ideas of the two isms and is intended to show the distinction between the two. It is not an attack upon either of the ideas, but a comparison. The Author is disposed to favor both, but as he is an advocate of the New Thought, naturally leads his line of thought and argument in that direction. Price 10 cents.

## THE ARENA

for October is, as usual, filled with good articles from the standpoint of the advocates of the doctrines advocated. The contents are as follows: Value of Ethical Ideas in American Politics, Hon. Wayne VacVeagh. The Trusts and the Single Tax, three essays, by Louis F. Post, Jackson H. Ralston and Bolton Hall. The White Light of Civilized Democracy, Chas. Brodie Patterson, A New England Poet of the Common Life, B. O. Flower, Topics of the Times and Book reviews ending with Notes and Announcements make a complete number. Alliance Publishing Co., 569 Fifth Ave., New York City.

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## SEE WHAT THEY SAY:

APTOS, SANTA CRUZ CO., CAL.—Dr. J. S. Loucks, I will for your own good and the good of humanity, try and give you a truthful statement of my case, chronic catarrh of the bladder and Bright's disease of the kidney and diabetes, and a general weakness and exhaustion of 12 years standing, for which I had employed six different and best magnetic doctors, and paid out two (\$200) hundred dollars for electric belts and batteries and kidney pads, and I had employed some of the best doctors in the United States, and when you commenced doctoring me, I was worse off than I had ever been. The ulcers in the neck of the bladder had eaten through into my bowels, and also through outwardly in two more places and the water would pass off through each place instead of passing through the natural passage, and every time it did it nearly killed me, and no language can tell what I suffered, and I can't express my gratitude for you and your band for curing me, for I feel that I am entirely cured, and you have done it under the most unfavorable circumstances, for I had to work when I should have been in bed, and, truly, I am your everlasting friend and well-wisher. J. F. WINTERS.

Mrs. E. M. Strosier of Willis, Texas, in her letter, August, says:

Last September I wrote to you after I had tried two eminent physicians. They both told me I would have to undergo an operation, but I wrote to you and took two months' treatment and got entirely well. Thanks to your skillful treatment and cure.

CANTON, MAINE.—Dr. J. S. Loucks, My Dear Sir: You must be surprised at the number of letters from this place and Costine. It all comes through my daughter-in-law and myself. She had undergone two operations and had given up to die. By impression I advised her to try you, after a great deal of persuasion, she consented, and today she is a picture of health. You can have no better add in Costine. Sincerely Yours, S. D. GRAY.

Postmaster at Harborside, Maine.

March 1, 1901.

After trying others with no relief, give us a trial. We cure after all others have failed, as our patients have found true. DR. J. S. LOUCKS.

## MOSES HULL

says: "That is quite a book. People ought to be interested in reading it." You can get it free. See page 6.

## Sunflower and Hydesville Cottage PINS.

The Sunflower has been adopted as the emblem of Spiritualism and is worn by Spiritualists everywhere.

The Hydesville Cottage, where the Fox Girls lived when the rappings first came is also of especial interest.

We will send either of these pins by mail for 6 cents or both of them for 10 cents. 25 for \$1.00; 50 for \$1.75; 100 for \$3.00

## THE ADEPT, PUBLISHED MONTHLY

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## "LICHTSTRAHLEN" (RAYS OF LIGHT.)

Die einzige deutsche Zeitschrift fuer Spiritualismus und Occultismus in den Ver. Staaten. Jahresabonnement \$1.00; erscheint woechenlich. Probenummern gern versandt. Zum Abonnement ladet freundlichst ein.

MAX GENTZKE, West Point, Nebraska.

## The Twentieth Century Physician

is the title of a new pamphlet by C. W. Close, containing a brief explanation of what the mental treatment is, and what it accomplishes, also a short explanation of the nature and scope of the success Treatment, together with evidence showing the practical utility of the mental healing methods. It is a book that should be read by all who seek health and prosperity.

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READ PREMIUM OFFER ON PAGE SIX.



# METAPHYSICAL.

Conducted By EVIE P. BACH.

## THE HIGHER LIFE.

By Madeline S. Brigham.

There are royal hearts, there are spirits brave,  
There are souls that are pure and true;  
Then give to the world the best you have,  
And the best will come back to you.

Give love, and love to your life will flow,  
And strength in your utmost needs;  
Have faith, and a score of hearts will show  
Their faith in your works and deeds.

Give truth, and your gifts will be paid in kind,  
And song a song will meet;  
And a smile which is sweet will surely find  
A smile that is just as sweet.

Give pity and sorrow to those that mourn,  
You will gather flowers again  
The scattered seeds from your thoughts out-  
bourne.

Though the sowing seemed in vain.

For life is the mirror of king and slave,  
'Tis just what we are and do;  
Then give to the world the best you have  
And the best will come back to you.

The New York Magazine of Mysteries.

## SILENCE IS POWER.

"Such is this hour, this silent hour with thee;  
The trouble of the restless heart is still,  
And every swaying wish breathes reverently  
The whisper of thy will.

"In our thoughts, by thee made calm and clear,  
By the illuminating power of thy spirit made free,  
What hour of all our lives can be so dear  
As this still hour with thee?"

In the silence there is a power beyond words, development; a time and place, away from books and companions, where the inner voice can speak to man; where he can learn to recognize the divine light of his own soul. Emerson says: "To go into solitude a man needs to retire as much from his chamber as from society." The Psalmist called it "The secret place of the Most High," and some call it "The Silence." The French (Quakers) say "Being led of the spirit." Christ said "Enter into thine inner chamber, and having shut the door, pray with thy Father in secret." Or make agreement with the inner self to close the door of the senses, and enter the silence of the heart and mind; there hold communion with the spirit of truth within, and new things will be revealed. If man understands himself and the spirit of truth within him, there are moments of new birth, when he is born again into other modes of life and thought. One cannot enter into the upper room of self and call all the wandering thoughts home into soul meditation unless the mind is well trained in concentration, sufficiently controlled to hold its one-pointedness for a length of time.

To the untrained mind this is easier talked about than done; to such, it is oppressive and nonsensical; as a lady expressed, who, for the first time, spent an hour in a Friend's meeting. Their silent worship is the concentration of thought on spiritual things; holding communion or soul meditation with God within; from inner communion is illumination, inner revealing and consequently outward revelation.

There is a period when the mind is busy gathering varied material for thought, then the keen attention to outward things is essential, and restless habits of the mind are formed.

The transition from the outward active condition, when growth depends upon the quickness to receive sense impressions to an opposite method of action is not an easy step. To halt these wandering thoughts and make them captive to our obedience, focused to a single point, is oppressive, discouraging, yes, even bewildering to stand between the activity of the natural mind and the will of the soul to concentration. Often the very effort to resist the sense impressions results in apparently greater disturbance.

To attain to a fruitful soul meditation one should acquire a perfect equipoise between resistance and non-resistance; maintain that perfect quietude of mind which holds for a time only the mental image of the object of concentration. When this can be done readily, drop the image and retain a steady condition of mental attention, directed toward nothing.

These are moments of inspiration, new revelations as the result of silent soul meditation. There is a bondage and a liberty—it is ours to choose which—

after learning that concentration is the royal road to that freedom.

Children are not too young to be taught to keep a willed effort of watchfulness over the thoughts that enter their minds. It is much easier to begin while young than in after years, when the habits of thinking are fixed. Surrounded as we are by the many and varied thought currents of both good and evil, we should for self-protection cultivate the more silent, positive condition of mind, which in due time will result in an automatic habit of selective mind action.—A. M. PENNOCK, in *Psychic and Occult Review of Reviews*.

## INTO HARMONY.

The sensitively strung instrument when exposed to gentle zephyrs, gives forth low, sweet melodies; the wind sighing through the branches and the rippling music of the tiny rivulet, and many other similar examples, show how nature endeavors to pour forth her harmonies wherever a fitting instrument can be found to express them.

So it is with the organism of man; whenever he can bring himself into relation with the Divine harmonies he immediately becomes a medium for their expression. An inspired poem, a painting, a sculptured bit of clay, are real melodies, to the soul, and are the result of this bringing one's self into harmony with the spiritual forces—the Soul of creation.

What higher ambition can there be than to strive to so live as to be able in some degree to attain this result?

Can the enjoyment of material surroundings—elusive at the best—ever equal the delight which comes from feeling one's self in accord with the true joy—the Everlasting Creative Forces—ready at all times to yield its sweet nectar if we will but drink of the draught of purity and high resolve? To learn how to eat and dress temperately, and humanely, are two of the essential stepping stones of this grand attainment.

—EMMA E. RADER, in *The World's Advanced Thought*.

## ALWAYS STUDY THE OTHER SIDE.

It is a good thing for the home women to see how the others work. It's a good thing for the woman who is interested in foreign missions to hear what the home missionary has to say. It's a good thing for the church worker to see what work is being done outside of churches and vice versa. It's a good thing for the women who belong to a fashionable charity to hear the plain spoken tale of the worker in the slums. The woman who work in temperance societies is all the better for rubbing shoulders with the woman who makes flannel petticoats for the heathen and takes a glass of wine at dinner.

We can't have the world made to suit our own little fads and fancies and beliefs, and it's a good thing we can't. How we'd hate it after we got it fixed! We'd be almost ready to take the short cut into the hereafter. There are so many of us in the world that it wouldn't be comfortable if every one believed the same things, thought the same thoughts, or worked toward the same ends. We must, if we carry out the sisterhood of women idea, be very careful toward those who don't fall in with our way of thinking.

They may be quite right as they see things, and as they cannot help but see them—from hereditary, from environment or from special physical or mental construction. We may be right as the thing seems to us. We haven't time or strength to whip the world into our way of thinking and working, and we'll have lived more usefully and have accomplished more if we live as nearly as possible up to our own ideas, and have a charitable feeling towards the ideals of other people.—Waco Times-Herald.

Good thoughts are blessed visitors, and should be heartily welcomed, well fed and much sought after. Like rose leaves, they give out a sweet smell if laid up in the jar of memory. SPERGON.

## The News at Lily Dale.

In order to ensure correct and prompt notice of arrivals, departures, improvements, or any items of interest, please write it and hand it in to this office. We want to give our readers all the news of the camp and you can assist us to do so in this way.

Beechnuts and chestnuts are falling, and the boys, birds and squirrels are trying to see which can get the largest proportion of them. So far the birds and squirrels are in the lead, but when the chestnuts fall a little more rapidly the boys will have their turn.

Everything is putting on its fall dress. The leaves are turning and all indications point towards an early winter. Many of our citizens have started their coal fires.

What might have been a serious accident was narrowly averted Saturday evening, September 28. Madame Mayer, who is stopping at Mrs. Huff's cottage on South street started down stairs with a lighted lamp in her hand. She caught her heel and fell headlong down the stairs, the lamp breaking and setting fire to the oil. She fell right into the fire and received a bad cut on the neck, missing the jugular by only a mere trifle, and sustained other severe bruises. Mr. Moore who rooms in the same cottage, was just returning from his supper and saw the flames, rushed in and assisted her out of the fire and beat out the flames with his umbrella and a rug that was handed him by several ladies who had reached the scene. Madame Mayer is now resting easily and it is expected will be out in about a week.

The Advance Thought class is meeting at different houses during the absence of Mrs. Hyde.

A. Bowers suffered a stroke of paralysis several days ago, and at the present time lies in a critical condition at his home. He has not fully regained consciousness since the stroke, but is brighter today, and there is a slight hope that he will recover.

Mr. Van Duzee was taken to the Soldiers Home Hospital at Bath several days ago. He reached there in a low condition, but with the care that can be given him in a regular hospital, it is hoped that he will recover the use of his limbs. Mrs. Van Duzee and Mr. Swett accompanied him.

Mrs. C. F. Griswold of Warren, Pa., was at the Dale recently on business.

Mrs. Keck, of Cincinnati, has bought the Ramsdell cottage on Marion Street.

Mrs. Liddicoat has bought Mrs. Bickler's cottage on Fourth Avenue.

H. D. Reed and daughter, of Bay City, Mich. have been the guests of Mr. and Mrs. H. T. Smith. Mr. Reed is Mrs. Smith's brother.

Mrs. James Rice, of Titusville, is visiting at H. T. Smith's.

Lafayette Todd has gone to Buffalo to continue his studies in dentistry. The college opened September 15th.

Dr. and Mrs. Hyde have gone on a six weeks trip to California.

Prof. and Mrs. Lockwood have gone to Buffalo and from there will go to Toronto where Professor has a lecture engagement.

P. L. O. A. Keeler and family have gone to Washington. Dr Temple has gone to Buffalo, Mrs. Lathrop to Brooklyn, Mr. and Mrs. Latta to their home at Friendship, N. Y., Mrs. Havens and Munn to Rochester.

Mrs. Miller, of Rockford, Ills., is the guest of Mrs. Carrie Shaw. She is painting a number of scenes in this vicinity.

The D. A. V. & P. railroad, on which Lily Dale is situated will pass into the hands of the Lake Shore & Michigan Southern today. The station is also opened as a freight receiving and shipping point.

The prospects of a trolley line are again being agitated as a prominent capitalist has announced that a line will run from Buffalo to Jamestown within a year. It is hoped that Lily Dale will be on its line.

School opened yesterday morning with Mr. Tarbox as teacher.

Mrs. Eliza Page received seven prizes at the Chautauqua County Fair for fine embroidery work.

C. W. Prettyman has bought a home at 2011 Greenmount Ave. Baltimore, Md.

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## THE DARK YEARS OF NEW ENGLAND HISTORY.

(Continued From Page One.)

the grave, were equally liable to be dragged before the accusers. Those whose evidence was favorable to the accused were regarded with suspicion by court and citizens. It is all a nightmare of superstition, fanaticism and cruelty—and yet it was religiously believed in by the people at that time.

Mather's words: "Associated themselves . . . to destroy the Kingdom of our Lord Jesus Christ . . ." are the keynote to the persecutions of those days. Creditable witnesses—men of presumable veracity and undoubted sense—gave statements (often in writing) as witnesses of absolutely impossible occurrences. The case of Margaret Rule is an example. Five men signed a paper stating that they had seen this girl "lifted up from her bed, wholly by an invisible force, a great way toward the top of the room, where she lay; in being so lifted, she had no assistance from any use of her own hands or arms, or any other part of her body, not so much as her heels touched the bed, or resting on any support whatsoever. . . . Not only a strong person hath thrown his whole weight across her to pull her down, but several other persons have endeavored, with all their might, to hinder her from being so raised up.

Unlike much of the early history of this country, there is nothing to invest the story of the days of witchcraft with romantic interest—heroism has no part in the action of the time, and there is no glimpse of humor to tinge the sombre tale of credulity, conspiracy and chicanery. Children of tender years accused their mothers of "doing them hurt." Martha Carrier was one so charged; her children stating that "not only were they witches, but their mother had made them so." Weird tales are told of the doings of those supposed to be witches; they met by means of secret appointments, in out-of-the-way places upon dark nights; they were seen on their way to the rendezvous, traveling above the earth in the gloom of the evening, astride a stick, a black cat for a body-guard. The scenes at the meetings were described as of the most dreadful character. Horrible imitations of the Lord's Supper were a reputed feature of the ceremonies. Deliverance Hobbs, who was a witness in the case of Rev. George Burroughs, confessed under pressure, that she was a witch; that she had attended a meeting of witches, to whom Burroughs had preached, and that he had afterward administered to them a sacrament of red bread and red wine, like blood. Her evidence helped to seal the fate of this alleged offender, and Burroughs was subsequently hung. He rode to the place of execution in a cart, and made a speech protesting his innocence, in such admirable language that it was said "the black man stood by and dictated to him." Cotton Mather, who sat upon his horse near by, fearful of the effect upon those who had their doubts of Burroughs' guilt, appeased them by an artful speech in which he said that "the devil has often been transformed into an angel of light."

Hathorne's feelings toward those accused of practicing witchcraft appear to have been of the most vindictive character. His name is signed to many of the commitments. Numerous cases were conducted personally by him. Counsel was allowed for the accusers, but the spirit of the English law, at that time prevailing in the colonies, was that the judge of the court was counsel for the prisoner. Hathorne appears to have departed from the usage, and in nearly every instance used his influence against, rather than for those under examination. In the case of Rebecca Nurse, or "Goody Nurse" as she was familiarly known, his feelings are clearly indicated. This unfortunate woman was, up to the time of the witchcraft demonstrations, regarded as an exemplary citizen. A church member, and well liked by the most of her neighbors, it seems strange that she could have been singled out as a suspicious character. A record of her examination was written down by the Rev. Samuel Parris. We reprint enough to show the spirit in which the examinations were conducted.

The Magistrate (Hathorne).—What do you say (speaking to one of the afflicted) have you seen this woman hurt you?

The witness.—Yes, she beat me this morning.

Mag.—Abigail (to another witness) have you been hurt by this woman?

The witness answered in the affirmative, and Ann Putnam, in a grievous fit cried out that she hurt her.

Mag.—Goody Nurse, here are two—Ann Putnam, the child, and Abigail Williams—complain of your hurting them. What do you say to it?

The accused.—I can say before my eternal father I am innocent, and God will clear my innocence.

Mag.—Are you an innocent person relating to this witchcraft? (Here Thomas Putnam's wife cried out, "Did you not bring the black man with you? Did you not bid me tempt God and die? How oft have you eat and drunk your own damnation?" What do you say to them.

The accused.—O, Lord help me. (She spread out her hands, and the afflicted were grievously vexed.)

Mag.—It is very awful for all to see these agonies, and you an old professor, thus charged with contracting with the devil, by the effects of it, and yet to see you stand with dry eyes when there are so many wet.

The accused.—You do not know my heart.

Among those who suffered the indignity of death on the gallows, was one woman who invoked a curse upon Hathorne, and declared that he should have blood to drink. It is a singular fact that not only did the stern judge meet his death in a choking fit, wherein the red stains were apparent upon his neck-cloth, etc.; but several of his descendants died in the same manner. Nathaniel Hathorne in his "House of the Seven Gables," refers to this story of his ances-

tors, whom in this tale is known as "Colonel Pyncheon," in the following words:

"A little boy, the Colonel's grandchild, and the only human being who ever dared to be familiar with him, now made his way among the guests and ran toward the seated figure; then passing half way he began to shriek with terror. The company, tremulous as the leaves of a tree when all are shaking together, drew nearer and perceived that there was an unnatural distortion in the fixedness of Colonel Pyncheon's stare; and that there was blood on his ruff, and that his hoary beard was saturated with it. It was too late to give assistance. The iron-hearted Puritan was dead! Dead in his new house! There is a tradition, only worth alluding to, as leading a tinge of superstitious awe to a scene perhaps gloomy enough without it, that a voice spoke loudly among the guests, the tones of which were like those of old Matthew Maule, the executed wizard—'God hath given him blood to drink.'"

Hawthorne's treatment of the days of witchcraft was in sombre vein, perhaps not more than the nature of the subject warranted. Whittier took the history of the three years of superstitious cruelty as a theme for a poem called, "The Witch's Daughter." The poem begins with a description of a husking bee:

"On Esek Harden's oaken floor,  
With many an autumn threshing worn,  
Lay the heaped ears of unhusked corn.

"And thither came young men and maids  
Beneath a moon, that large and low  
Lit that sweet eve of long ago."

There was one—Mabel Martin—whose mother had been, a twelve-month previous, hanged upon the gallows, for a witch. The daughter was at the husking bee but:

"She sat apart, as one forbid,  
Who knew that none would condescend  
To own the Witch-wife's child a friend."

Whittier's poem describes not only the neglected daughter, but speaks of her position among her neighbors.

"And still, o'er many a neighboring door  
She saw the horse-shoe's curved charm  
To guard against her mother's harm.

"That mother, poor, and sick and lame,  
Who, daily, by the old arm chair  
Folded her hands in prayer.

"Who turned, in Salem's dreary jail  
Her worn old Bible, o'er and o'er  
When her dim eyes could read no more."

The story ends the story happily, for Esek Harden, taking pity on Mabel, whom he has loved since he dandled her as a child upon his knee, announced to the assembled guests that she is to be his wife. But the sharp tongues of the women do not let the matter rest at that, for one sly maidsaid:

" . . . The little witch is evil-eyed.

"Her mother only killed a cow,  
Or witched a churn or dairy-pan;  
But she, forsooth, must charm a man."

Other writers have woven tales, fanciful or otherwise, around the traditions of witchcraft times. But there is much that is known to us as history. The cruel treatment of witnesses then was regarded as a matter of course. Giles Corey's was a notable case of persecution, and vindictive punishment. Corey was a man of not over-brilliant faculties and stubborn disposition. He was accused, tried, and upon examination refused to answer. On the day of his trial he was excommunicated—a punishment inflicted by the Salem church, and regarded as equivalent to separating the offender from the brotherhood of God and man. The refusal of Corey to plead resulted in his being "pressed" to death. He was the only case of this punishment known to have occurred in the annals of this country. The law provided that the prisoner be laid upon the floor of the jail without clothing, and a heavy weight of iron should be placed across his body; that his sole sustenance should consist of three morsels of stale bread, and three sips of stale water, given on alternative days, and that he should be kept in this torture, until he answered, or, as was more probable, till the breath of life left him. The later extreme was reached in Corey's case. His wife was executed upon the gallows, with nine others three days later.

Many of the houses wherein lived the actors in the tragedies of 1692-95, are still standing. Salem and Danvers are especially rich in these venerable relics, over which the storms and sunshines of more than two hundred years have passed. Some are still well preserved—but most of them show the heavy hand of time. The shingled sides, the high chimneys, the little windows, the low ceilings, are all evidences of the architecture of the olden days. Even in the sunshine they have an eerie look; when dusk enwraps them in its misty cloak, it needs but little imagination to people them with the embodied spirits of their builders—and we can almost see the homespun garments and steeple-crowned hats which clothed the forms of many who were the central figures in the spectacles whose end was upon the Gallows Hill. Eight generations have looked upon these houses—the homes which one day echoed to the sounds of prattling childhood, and the next heard the sobs of those left without friends in a world dark with the clouds of superstition passing before it. But the evil spirits are exorcised; the thirst for human lives is satisfied; the tragedy is done—

Beyond the centuries' boundless wall  
There stand amid the shadows dim  
The spectres of the witch's trial;  
Accusers, jury, judges grim.

We see across Time's deep abyss  
The dread events of those dark years;  
Whose mornings had no joyous cheer,  
Whose nights were one long round of fear.

But all is past, No muttering crowds  
Will look again on scenes so chill,  
The countless ages' dust obscures  
The dreadful oak on Gallows Hill.

RODERIC C. PENFIELD.

From the May Patterson Magazine.

## THE WAR OF WORLDS.

(Continued From Page 1.)

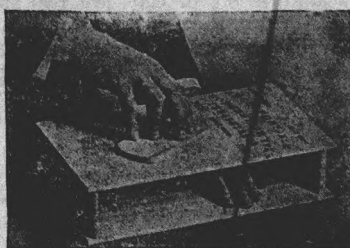
found to exist in the chemical proprieties of atmosphere and soil. The fineness of the perceptive faculties of the investigators gives forth new ideas and theories that develop the flower of truth. We virtually exist upon the forces of those whom the law of nature has placed in other spheres that they may progress unhindered by physical ties and yet aid in the further growth of the human race. We absorb into our being the doubt theories and faith. Their life is our life, modernized perhaps, but of the same material and endowed with stronger perceptions. This opens our inner consciousness to the broadened area of justice and knowledge. We aschew historical prodigies, dug from the dungholes of ancient creedism, as truths unacceptable through their hideousness, formerly true because of the narrowed minds unable to digest greater thoughts that originate in nature.

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## California State Association.

The sixth annual convention of the Association opened at Macabbee Temple, Oakland, at 10 a. m. on Sept. 6, 1901, all the officers and about 50 delegates being present. The minutes of the previous meeting, as published in the official organ, were approved and the Standing Committee appointed as required by the Constitution.

A telegram from Mme. Montague from London, sending fraternal greetings, was read amidst hearty applause. Visitors were introduced and made brief speeches.

The reports of President, Secretary and Treasurer were read and referred to committees, who reported their approval and were then endorsed by the Convention.

Reports from societies throughout the State showed growth and general prosperity.

Mrs. R. S. Lillie made an earnest appeal to societies to sustain the Board of directors in their unselfish endeavors to place the Cause on a strong foundation and to maintain the headquarters recently established in San Francisco by the retiring Board of Directors.

Mrs. Seal in a stirring speech, pleaded with individual members to take greater interest in the Cause, and said that societies should exert all their energies to promote the Cause generally.

Mrs. S. Cowell was present, after her recent severe illness, and said she was glad to greet her many friends.

The Committee on Proportional Preferential Ballot reported and a "trial ballot" was taken on Saturday at 10 a. m. On motion to adopt it by the Convention it was not approved.

It was voted to hold the Convention next year in San Francisco.

On motion, the Convention expressed its detestation of the attempt on the life of President McKinley and offered its sympathy to Mrs. McKinley in this trying ordeal.

A telegram of greeting was read from the President of the N. S. A., which was received with applause.

The following Board of Directors were elected for the ensuing year: M. S. Norton, C. H. Wadsworth, W. T. Jones, B. F. Small, Mrs. Ella York, Dr. H. M. Baker, J. R. Preston, F. H. Parker and H. H. Nichols. Delegates to the N. S. A. were W. T. Jones and M. S. Norton.

The new Board of Directors then retired and elected the following officers: President M. S. Norton; Vice-President, C. H. Wadsworth; Secretary, W. T. Jones; Treasurer, B. F. Small, which were reported to the Convention with applause.

On motion, the thanks of the convention were offered to the societies of Oakland for their kind attention and generous hospitality to the delegates and visitors in attendance, which were carried with a rising vote.

On Friday evening a reception was given to the delegates by the united societies of Oakland, consisting of vocal and instrumental music, recitations, etc., at the conclusion of which a fine banquet was provided, and all concluded with a social dance.

Saturday evening was devoted to vocal and instrumental music and spirit messages through the mediums who were present.

Miss Fannie Raymond, Miss Marian Tracie, Miss Maud E. Campbell, Mme. Janette Crawford and Mrs. Sadie E. Cooke rendered valuable service in vocal and instrumental music during the Convention to the enjoyment of those present.

SUNDAY SEPT. 8.

The morning session opened with a conference meeting. The first speaker was Mr. Walter Hyde, of Alameda, who referred to his early experiences in healing through the power of hypnotism and psychology.

Mrs. Olivia F. Sheppard spoke eloquently of woman's influence in the affairs of life. Mrs. C. T. Gunn's subject was "Our children and the Lyceum." Mrs. Thorndyke spoke on missionary work. Mrs. Dornin gave a short talk on spirit communion and the influence of the spirit-world as a factor in all things. Prof. Geo. F. Perkins by request sang "Rolling On." Mrs. Armstrong's subject was, "Ye are the Light of the World," and closed with a poem.

Dr. H. C. Johnson spoke of the great sorrow the nation had been plunged into through the attempt on the life of President McKinley.

The afternoon session opened with congregational singing, after which Mrs. Addie L. Ballou gave a very interesting address, in which she related some of her experiences whilst in Paris as a delegate

to the International Congress of Psychics.

An original poem was composed and recited by Mr. George H. Hawes of San Francisco, entitled, "Oakland."

Other speakers were Mrs. P. A. Logan, giving "Words of Greeting," Thos. G. Newman on "Spiritualist Prospects of the Twentieth Century," Prof. Perkins sang a patriotic song; Mrs. Cora Rente recited an original poem; Mrs. H. B. Bigelow spoke on "The Progressive Lyceum;" Mr. Alfred Cridge's subject was "One World at a Time," and Dr. A. L. Astor spoke on "Love the Strongest Factor in the Unfoldment of the Race."

During the afternoon session the following resolution was voted upon and carried unanimously:

"Resolved, That we the Spiritualists of California in convention assembled, second the request of the Missouri State Association of Spiritualists, that the National Association at its next annual convention, to be held in Washington, D. C., in October, 1901, be asked to issue a call to the different nations of the World for an International Congress of Spiritualists to be held in the city of St. Louis in 1903, incident to the time of holding the World's Fair."

In the evening there was a piano recital and address on "The Music of the Spheres" by Mme. Jeanette Crawford, vocal selections and recitations by Miss Marian Tracie and songs by Miss Maud Campbell.

Mrs. R. S. Lillie then gave an inspirational address for over an hour on the philosophy of Spiritualism, which was exceedingly interesting and filled the vast audience with delight, causing many outbursts of applause.

This closed one of the best annual conventions ever held in California, and its influence will be felt in the renewed vigor and work of those in attendance, after returning to their homes.

W. T. JONES, Sec.

### ITEMS OF INTEREST TO SPIRITUALISTS

The first Spiritualist paper was the "Univercoleum;" it began publication December 4, 1847 and continued three years.

"The Spiritual Messenger" began publication in the summer of 1850. It was edited by Apollus Munn and R. P. Ambler.

"The Spiritual Beacon," one of the earlier papers, commenced its issue with 1000 subscribers.

"The Illuminati," A. D. Valentine, Editor, began April 16, 1853.

"The Spiritual Telegraph" was one of the earliest, if not the earliest, paper to start and avowedly advocate theism after the "knockings." It mentions the "Light From the Spirit world," published in St. Louis, Mo., in 1852. P. E. Bland, Editor.

The first public investigation of Spiritualism was held in Corinthian Hall, Rochester, N. Y., November 14, 1849.

Warren Chase claimed to have been the first Spiritualist lecturer. He held a discussion upon "The Spiritual Origin of Nature's Divine Revelations," late in 1847 or early 1848.

Mrs. Coan was probably the first test medium. She began her work in June 1857.

In 1852 Horace Greeley wrote an article on Spiritualism which was published in "Putnam's Monthly Magazine." Many books and papers were published and many remarkable cases of spiritual healing were reported the same year.

Wm. Fishbough gave a course of lectures at Friendship Hall, New York City and many prominent people from Philadelphia, Baltimore, Washington and other cities attended them coming purposely to hear them.

In speaking of March 31, 1848, the papers of 1853 stated as follows: "It is now five years since the phenomena occurred at Hydesville, and now the entire world has made a greater or less investigation of the subject. The two younger members of the family still visit the principal cities and have carried conviction to many wherever they have been. The home of the oldest sister in New York is visited by hundreds of people for the purpose of investigating the phenomena."

#### Entire Alphabet Traced in Eye.

A man in Atlanta Georgia has the entire alphabet traced in the iris of his eyes. He is Jessie B. Lee, a carpenter. The Grandmother of Mr. Lee was a devout reader of the Bible, always pouring over it in earnest study, and to this fact some attribute the phenomenon in her descendant.

Lee's father was similarly affected, but it is more decided in the grandson's case. His eyes are light blue and around the iris of both are traced the letters of the alphabet.

## LAKE HELEN CAMPMEETING.

The prospect is excellent for a large attendance at this winter home the coming season. The management has secured the services of J. Clegg Wright, W. F. Peck and Carrie E. S. Twing as speakers and Nellie C. Mosier as platform test medium. Mrs. J. de Bartholomew, trumpet and test medium, as well as other mediums will be in attendance.

The camp ground is located about three-fourths of a mile South of the Lake Helen station, which is 125 miles South of Jacksonville, on the Florida East Coast R. R. The camp is on high pine land, overlooking a pretty lake. The place is very healthy and especially curative of lung and throat diseases, the pines radiating a healing balm to pulmonary sufferers.

Near the camp is the home of George P. Colby, one of the best trance speakers in the country. It is hoped that Mr. Colby will return from his Pacific Coast engagements in time to be present at the session.

George W. Webster has built a fine hotel near the grounds, furnishing it with all the modern improvements, hot water heating, bath room, etc., where Northern people can find every comfort.

Mrs. Emma J. Huff will open her cosy hotel on the camp ground early in the season. The catering department will be in charge of Mr. and Mrs. Lee Morse, of Lily Dale, N. Y. The Apartment House and Brigham Hall will be ready for occupancy as soon as the people arrive.

The first excursion by water will leave New York City by the Mallory Steamship Colorado, on Friday, October 18, at 3 p. m. People desiring to go to Lake Helen or any other place in Florida or Georgia can join this excursion. Other excursions will sail in November, December and January.

For particulars address with four cents stamps, H. A. BUDINGTON, 91 Sherman Street, Springfield, Mass.

## FISH WITH WINGS.

### These Scaly Flyers Are Plentiful in Tropic Deep Waters.

The flying fish loves deep water and is found throughout the length and breadth of tropical seas. He is fond of feeding near the gulf weeds of the Sargasso and deposits his stinging, glutinous spawn on its yellow branches. Vessels bound from New York to the Caribbean islands, upon reaching the "horse latitudes," sometimes encounter vast quantities of drifting weed, strung out into long ribbonlike patches about an eighth of a mile apart. Among the golden weed, with its delicate leaves and globular seeds, exists a curious family of cuttlefish, crabs, mollusks and small fishes. Upon these the flying fish preys, and they in turn devour its spawn.

Every plunge of the steamer as she plows through the blue tropical waters frightens dozens of flying fish into the air, where they scatter in all directions, with the sunlight glistening on their gauzy wings.

The flying fish of the Atlantic attains a length of nearly one foot and a breadth between wing tips of 11 inches. He has a round, compact body, about one inch in diameter near the pectoral fins or wings. There is also an auxiliary pair of ventral fins or wings, not nearly so large as the pectoral pair. The wings are formed by a thin, transparent membrane stretched over a delicate body framework and are either black, white or mottled with both. The upper half of the entire fish is a metallic blue in color, while the lower portion is a macerous white. Black, prominent eyes; a small, prehensile mouth; forked tail, dorsal and anal fins, complete the picture of one of the most interesting little fishes in all nature's vast aquarium.

In flight he darts from the water to a height of 20 feet and goes scudding away before the wind, beating the air rapidly with both wings and tail. He sails straight away for 1,000 feet or even more, occasionally touching the crest of a wave, and seeming to gain a new impetus by the contact. — *Forest and Stream.*

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## Suggestions Regarding Table Etiquette.

Always be prompt in attendance at meals, especially when you are the guest of another.

Never seat yourself at the table until your host or hostess gives the signal, and never, gentlemen, until all the ladies present are seated.

Always sit quietly in your chair neither too near the edge of the table or too far from it.

Always let the napkin lie on one knee, never spread it across the breast; it is more customary in the best circles not to unfold it more than its length.

Always, gentleman, serve any lady at your side whether you have been presented to her or not.

Never touch anything upon the table unless necessary, either the food or table furnishings.

Never lean upon the table.

Never take more than one dish of soup and do not crumb bread into your soup nor into your cup.

Never make a noise in sipping your soup.

Never cool your soup by blowing upon the spoon.

Always take soup from the nearest edge of the plate by moving spoon from you.

Never take soup from point of spoon. Always take food in mouthfuls so small that you can speak with ease at any time.

Never change the fork directly from one hand to the other, but lay it first upon the plate. It is much better to learn to use the fork with the left hand, and all side dishes to be eaten with the fork should be served upon that side, and any that must be eaten with spoon, upon the right side.

Never eat vegetable or other dishes with a spoon when they can be eaten with a fork, except berries, fruit and sauce, etc.

Never eat with your knife.

Always when two knives are at your plate use the small one for fish.

Never use a tooth pick in view of others.

Never be disturbed by any accident that may occur if possible let it pass without the slightest notice.

Never, should you be so unfortunate as to meet with an accident, make known your regret at the time, other than by your expression; but take the earliest opportunity of apologizing to your host or hostess in private.

Always remain at private table until all are through, unless some urgent reason prevents, when an apology should be made.

Always thank your entertainer for his or her hospitality or express your enjoyment of the occasion.

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Or A Comparison of the Christ Work or Mediumship of Biblical Messiahs, and the conditions they Required, with Similar Manifestations in Modern Spiritualism. A review and enlargement of "Jesus and the Mediums." A careful comparison of the Christ of the Bible with that of today. By Moses Hull. An invincible argument proving that Jesus was only a medium, subject to all the conditions of modern mediumship. It also shows that all the manifestations throughout the Old and New Testament were under the same conditions that mediums require today; and that the coming of Christ is the return of mediumship to the world. Price 25 cents. A few bound in cloth 85 cents. Will be ready January 1, 1901.

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MARY T. LONGLEY, Sec'y, N. S. A., 600 Penna. Ave., S. E., Washington, D. C.

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LILY DALE, N. Y., OCTOBER 1, 1901.

62

is the number of this issue of THE SUNFLOWER. If the same number is on the colored address slip, it indicates that your subscription expires with this issue and you should send in a renewal if you wish to receive the paper without missing an issue.

## THE NATIONAL SPIRITUALIST

### LYCEUM ASSOCIATION.

At the N. S. A. convention there will be half a day devoted to the Children's Lyceum movement and it should have the most careful consideration. There has been an effort to secure a concerted movement, but so far it has failed. Something must be done for the children if Spiritualists expect to have their ism progress.

## THE QUESTION OF THE PRESIDENCY OF THE N. S. A.

In this issue we dispense the editorials for the purpose of giving space to the articles upon the above topics. THE SUNFLOWER takes no sides in this controversy. It honors Mr. Barrett for the part he has played in making the N. S. A. a success. If we honor the memory of President McKinley for the season of prosperity that has come to this country after the disasters of the preceding administration, then we should honor the executive officer under whose administration the N. S. A. has gone from nothing up to an association worth \$25,000. We honor Mr. Mayer for the manner in which he has acted towards the N. S. A. and his very munificent gifts to it, both in cash and its headquarters. We also honor him for the very able manner in which he has filled his office in the Association.

There are two sides to each question. If we could know exactly what interpretation people would give to our words, many times we would modify editorial expressions, while many times our readers make mountains out of molehills in their interpretations of our editorial and other writings.

Politics certainly has nothing to do with the officering of the N. S. A. or it should have nothing to do. Many editors, not only of spiritual, but of all classes of papers criticised President Roosevelt for going hunting at such a time. He should have shown more respect to the condition of his chief. On the contrary, he has shown by his actions that he is determined to give us a first class administration, and those editors who criticised, including the editor of the *Banner*, are now ready to give him due credit for it.

As publisher of a Spiritualist paper we would say that the fact that the president of the N. S. A. and editor of the *Banner* were one and the same person, has made no difference to us. The *Banner* has not profited by it, while the fact that the President of the N. S. A. controlled the columns of the *Banner* gave it a great deal more space in both the *Banner* and other papers.

On the other hand, we know that the editors of some papers did object to the condition, although we believe that within the past two years such objection was withdrawn.

With this plain statement of both sides, we leave the matter with our readers, who are intelligent enough to decide the question for themselves.

## LETTER FROM THEO. J. MAYER.

Kindly afford me a place in your valuable paper for the expression of some opinions concerning the good of the cause, and the work of the N. S. A., for I feel that it is time to make a change in the chief officer of the National Association.

Mr. Barrett has held his position for eight successive years, and now, let us give some one else a chance. Let us give the N. S. A. an opportunity to see what can be accomplished under a new president. Brother Barrett has done well in the past. Take it all in all, he has done better than any one else could have done in the position up to date; so far, he was the best timber we could find or he would not have been reelected year after year, but I am now most strongly impressed that we need a change. We have in our ranks, men who can now do the N. S. A. more good as its president, men who are stronger and more forceful than our present President; men who are absolutely independent, not being editors of spiritual papers.

We can see that an editor of a paper should not be the president of the N. S. A. — the fact that Mr. Barrett has been and is the editor of a spiritual paper, has caused a great deal of adverse comment and friction — and often with just cause.

As president of the N. S. A., it gave him many advantages — which the other editors of our papers did not have, and which may have been used to their disadvantage, since with his work in the N. S. A., he, as editor, could reach many people, which they could not. In many ways, my experience has taught me it is bad policy to have the editor of a spiritual paper at the head of the N. S. A.

As a politician, Mr. Barrett has been bitterly opposed to the Republican administration of this nation, and has spared no time and pains to ventilate his views in his paper; now, while I have no objection to any man holding his own opinion upon political matters, I do object to his giving vent to the same in a spiritual paper, which is taken and read by intelligent persons of all parties with views of their own. In reading a paper that I take for the spiritual matter that it contains, I do not want obnoxious opinions of its editor thrust upon me, for when I am in search of political matter and opinions I go to the newspapers that give me what I need; and I contend that a spiritual paper has no right to show the animus of partisanship in political utterances to the disgust of a large majority of its patrons.

I subscribe for the *Banner of Light* because it is the oldest spiritual paper in the world; because it contains good spiritual matter, and I wish to encourage it, but I submit that it has no right to thrust upon me, what to me, is a lot of political trash, and expresses the opinions of one class of readers. Many of his friends have, from time to time, warned him against this, and many — myself included, would have stopped the paper, had we not wished to strengthen the good, old *Banner of Light*.

To prove the assertion that the Editor is rabid in his views, I need to go back no further than the *Banner* of September 14, where, in the editorial column, under the heading of "Toleration" page 4, in the last six lines, he says, "In our judgment, no man is less fitted for the post than he," meaning Theo. Roosevelt for the post of President of the United States, "nor is there any man who can fit him for it."

Just think of it; at this time when the whole nation is plunged into grief by the murder of one of the best men that ever occupied the Presidential Chair — in fact, that ever lived, one beloved by all — and the President of the N. S. A. immoderately using such language concerning the successor of that great man.

President Roosevelt in assuming the executive office of the nation should have the sympathy and kindly feelings of every loyal citizen; he comes to the office under the most trying conditions; great responsibilities rest upon him; he has shown himself a soldier, a brave man, and a gentleman; and yet the N. S. A. President says of him, that no man is less fitted to fill the office than he — which sweeping statement includes that all the vilest criminals, the lunatics and the demagogues are no less fitted to fill the office of executive of this country — than its present incumbent.

In such a statement, he who utters it falsifies himself, for he knows it is not true, it is worthy only the vilest of anarchists, and it is enough to foster the sentiments of anarchy in an inflammable

breast. Today men of brains should do all they can to uphold and encourage a political administration that is making for the prosperity of the country, or say and do nothing against it, and it is most imprudent for the editor of a spiritual paper to do otherwise.

Yes, we need a change in the presidency of the N. S. A. Mr. Dimmick and Mr. Woodbury each had their day as secretary, to be followed by that noble little woman, Mrs. M. T. Longley. She is a fearless and untiring little worker and we might hunt the whole world over and not find a better one.

Mr. Barrett has done well in the past, but we have men in our ranks who can do better for us in the future — and who, as missionaries at large have done a far better work this last year than our President has been able to do. I refer in particular to Mr. E. W. Sprague who at the close of the convention at Cleveland last year, was elected, like Mr. Barrett, as special missionary, and who is decidedly my choice for President of the N. S. A. for the coming year.

Mr. and Mrs. Sprague as our special missionaries have worked early and late for the good of the cause, and for the N. S. A.; they have traveled day and night, held meetings at all times and places, given the philosophy and phenomena together, and upheld mediumship with the teachings of the philosophy; they have organized twenty-six societies, and given the cause a new start wherever they have been, and because of the record he has made, I nominate E. W. Sprague as candidate for N. S. A. President. Of course he has an advantage, he is not an editor of a spiritual paper nor a stockholder in it; he gave us his entire time and attention, working early and late, Sundays and week days, living most economically, and ever had the thought of the work in mind, and I feel that he would do no less in being honored with the position mentioned.

Mr. Editor: I have no axe to grind; I do not ask for a position; I am at present treasurer of the N. S. A. and will be glad if some one else will take it; it does not pay me a penny, but instead it takes a great deal of my valuable time. Therefore speak independent of any man. I have only the good of the N. S. A. at heart — the institution, which, under the mismanagement of the then existing Board of Directors, when the convention met three years ago was bankrupt, and worth \$1,600 less than nothing.

Through the gift to the N. S. A. of its home, and by the liberality of thousands of Spiritualists, with the able management of the Directors, we walked out of

the last convention worth — in real estate and cash, about \$25,000.

Therefore I can prove I have no axe to grind, but that I am working for the spiritual cause, and for the N. S. A. I ask for the next delegation to make Mr. Sprague our next President. He is a clean man and a grand worker with an iron constitution that can stand the attacks of the mortal as well as from the orthodox, or any evilly inclined from the other side — and I feel that he will help to build up the N. S. A., financially and in other ways.

I have always been Mr. Barrett's friend, I am still his friend, but I will tell the truth as I see it.

I shall send copies of this letter to the spiritual papers — i. e. *The Progressive Thinker*, *Banner of Light*, *Light of Truth*, *Religio-Philosophical Journal*, *SUNFLOWER* and *Lichtstrahlen*, and if any of the readers of any of these fail to see my views, it will not be my fault.

## LETTERS FROM THE PEOPLE.

Dear Mr. Editor:—

Under the caption of Letters from the People in *Banner of Light*, Dated September 28, I read an article from our worthy brother, worker and treasurer of the N. S. A., in which he sets forth his reasons for a change in the presidency of that honorable body. As our brother has expressed his opinions, I would like also to express mine. In the first place, had the Editor acted under the suggestion of Brother Mayer and not permitted any politics to enter his paper, his article would have certainly been consigned to the waste basket, as it teems with politics from beginning to end, and I find, after a very careful perusal, that he makes politics a chief reason for a change in the presidency, in this that he assumes that Brother Barrett is not a Republican, and therefore does not believe in some of the tenets of that party.

So far as being editor of the *Banner of Light* is concerned, I fail to see when it has detracted from his worth as president of the N. S. A. He has spared no pains to ever wield his pen in favor of organization and the N. S. A. It would have cost the N. S. A. considerable money for the advertising that it has received free through the *Banner of Light*. Every Spiritualist paper should be broad and liberal enough to admit to its columns all that is for the betterment and uplifting of humanity. The philosophy and phenomena of Spiritualism are all there are and embrace everything.

President Roosevelt in my mind, committed a great error when, as Vice-Pres-

ident of the United States, he left the bedside of a mortally wounded President and went off hunting in the Adirondack wilderness. The grave nature of the case demanded his being present in Buffalo, as at any moment he might be called upon to accept the office of chief magistrate of this nation. Every man is liable to err under the impulse of the moment, but a careful reading of Brother Barrett's article of September 14, will show to any man or woman that he was referring to Vice-President in a spiritual way. The greatest intellectual men in the world may be beggars spiritually, and I agree with Brother Barrett that it is now time, in this spiritually enlightened age, of the world, to have at the head of our nation, spiritual as well as intellectual men. Brother Mayer states that Mr. Barrett has spared no time or pains to ventilate his views in his paper. This is an extreme view of the case and is not at all warranted by the facts.

I have from time to time noted the good work done by Brother Sprague, and was proud that we have had such an efficiently able man in the field as missionary of our cause and I believe in keeping him where he has manifested such an ability for the work. It speaks well for Brother Barrett, that commencing with nothing he was able, through his very efficient presidency, as well as the great liberality of our treasurer to leave the last convention with about \$25,000 to its credit. I have been present at a great many mass meetings and certainly Brother Barrett has done himself great credit in begging for the funds with which to offset the donation of the house by Brother Mayer. Through the kindness of Mr. Barrett, Brother Mayer is permitted to electioneer for Brother Sprague for the presidency about a month before the convention. I would prefer that no one be put in nomination until the time provided in the by-laws of the N. S. A., which is on the floor of the convention assembled, but, as Brother Mayer has set the gait, I would, as delegate from the F. M. S. C. A., nominate the present incumbent, Brother H. D. Barrett, as candidate for re-election to the office of President of the N. S. A. In so doing, I have not only the hearty co-operation of members of that Association but also of the vast majority of the Spiritualists of the Pine Tree State. Brother Barrett has sought to rid Spiritualism of its barnacles. He is a clean, pure man morally and spiritually, and a grander, nobler worker for our cause never graced a Spiritualist

(Continued on Page 7.)

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Our readers will please remember that the SUNFLOWER goes to press on the first day of the month. In order to have insertion communications short, reach us two days in advance and if of any length, earlier than that.

Mrs. Alice Caughey of Erie, Pa., has been quite sick.

Dr. A. M. G. Wheeler is located at 1402 Vine Place, Minneapolis, Minn.

Mrs. Estelle F. Baillet has gone to Herkimer, N. Y. on legal business. She will return to Lily Dale soon.

Miss E. Marie Prettyman, the scientific astrologer, has located at 2011 Greenmount Avenue, Baltimore, Md., where all friends are requested to address her.

Mrs. Tillinghast reports that since the publication of our last report she has received but 50 cents for Mrs. Pardee. Friends will please send their donations to Emily W. Tillinghast, McDonald, Pa.

Miss Gertrude Knott, of Cassadaga, N. Y. and Mr. Frank Knapp, of Rochester, were united in marriage at the residence of the bride's parents; Mrs. M. E. Thatcher, of Jamestown, officiating. They will be at home at Rochester after October 1.

Mr. and Mrs. Wm. Richmond, (Cora L. V. Richmond) will celebrate the twenty-fifth anniversary of their wedding, October 12 from 2 to 10 p. m. at their home, 3805 Ridge Ave., Roger's Park, Ills. The SUNFLOWER extends its congratulations.

N. H. Eddy reports that Mr. and Mrs. G. W. Kates served the First Spiritualist society in the Temple, at Buffalo, September 29th. Mrs. Kates lectured in the morning and Mr. Kates in the evening. Mrs. Kates and F. Corden White gave tests and Prof. Lockwood also took part making a very interesting meeting.

O. J. Johnson, formerly of Minneapolis, Minn., but now of 514 Twenty-Second Street, Oakland, Cal., has become interested in what he believes to be a good paying gold mine and wishes to interest Spiritualists in the project with a view of developing the mine and turning a portion of the proceeds to the benefit of Spiritualism. Interested parties should write him at the above address.

"Lay for this one," is the title of a little circular which has reached this office. The description is of a man giving the name of Prof. Albert Snow, spare built, 5 feet 8 inches high, weight about 120 pounds and probably about 23 to 25 years old, smooth face pointed chin, boyish looking at a distance, older when nearer, light brown hair, parted in the middle, brown eyes. A good talker and of English descent. Almost always shakes both hands. When you spot this man, who claims to be a clairvoyant, communicate with R. J. Hudson, Sheriff, Sioux Falls, S. D. They acknowledge he is a medium but allege that he is guilty of criminal practices outside of his mediumship.

## The National Children's Lyceum.

The National Spiritualist Lyceum Association will meet in convention, Wednesday p. m., Oct. 16, in Washington, D. C. Arrangements have been made whereby the Young People's Spiritual Union will unite with the N. S. L. A. on that occasion. I am informed by the President of the Y. P. S. U., that the members of that organization are desirous of forming an alliance with the N. S. L. A. We are to consider the practicability of such union, and it is hoped there will be a large gathering of Spiritualists on that occasion. The writer has long been of the opinion that a more effective work could be done by uniting the forces of the N. S. L. A. and the Y. P. S. U. The Lyceum is not, as some suppose, a Kindergarten school, especially for the little ones, but the Lyceum Organization stand for an educational department in connection with the movement of Spiritualism.

Spiritualists I hold that there is no question more important before N. S. A. at the present time, than the one pertaining to methods as to how we shall meet the demands of the youth and children in our ranks from a religious

standpoint. It is hoped that some plan may be devised by the members of the two organizations herein named together with the suggestions from Spiritualists who hold our cause near and dear, whereby the Lyceum may come to the front and take its rightful and honored place in Spiritualism. Reader, if you attend the meeting in Washington, do not neglect the Lyceum and Young People's session.

MATTIE E. HULL,  
Secretary N. S. L. A.

## OBITUARY.

MRS. MARY LA RUE TOMPKINS, better known to the pioneer Spiritualists as "Grandma Tompkins," passed to the higher life September 24 at the home of her daughter, Mrs. Sarah Witherall, at Erie, Penn., where she had made her home for the past two years. She had been a fine clairvoyant healer and traveled from place to place healing the sick and was widely known. The funeral services were conducted by Lyman C. Howe, and the remains were taken to Ripley, N. Y., her former home, for burial. She was over 95 years of age.

ESTELLE F. BAILLET.

## F. S. MILLS

passed to the higher life September 9 at his home, Parkersburg, W. Va. He was a progressive Spiritualist and his investigations led him above the average and they were his rock of comfort in all his trials of life, and he was decided and outspoken in his spiritual view. He was a regular attendant at Lily Dale.

His friend A. C. White made some appropriate remarks and on September 10, a beautiful afternoon, his body was laid at rest at Jefferson, O.

JOHN WALLACE.

William Grover Gaston passed to the higher life from his home in Cochran, Pa., Tuesday, September 10th at 3:30 a. m. He was born in Castle, N. Y. June 18th 1835. He removed to Crawford County, Pa. in 1854, and for the past twelve years he has lived in Cochran where he conducted an extensive lumber business. The passing out was sudden, as he had been ill but two days, and not so seriously as to cause alarm. The funeral was held at his home in Cochran, Friday, 13th. Mrs. Clara Watson of Jamestown, N. Y. spoke on the occasion.

## WILLIAM MCKINLEY.

By Carrie E. S. Twing.

Thou art not dead  
Most honored chieftain of a  
Nation's love, thou couldst not die.  
A traitorous hand has pierced the  
Garment thou hast worn  
These many years; and it has  
Fallen from thee, but thou hast  
Not tasted death for it was  
"Swallowed up in victory."  
Bre now thy hands have  
Clasped thy mother's hands  
And seen glad welcome in her  
Loving eyes, and friends so fondly  
Loved hath bidden thee welcome  
To the "Land of Light."  
Thou hast loved this "Land"  
So much, that all the anthems  
On the plains of Peace will  
Fail to keep thy head from  
Bending low, to listen to the  
Minor key of pain and woe  
That finds an echo on Earth's  
Farthest shore.

God's Heaven is so near, that thou  
Wilt touch with tender touch  
The sweet white blossom of thy  
Earthly love, and though no  
Word is spoken, it will turn  
The dim gray twilight of  
Her widowhood, to rosy hue.  
God's heaven is so near that thou  
Canst help to still the throbbing  
Heart of a great nation's pain,  
And plan side by side in life the  
Iron hand of Justice and  
Mercy's changing fingers.  
There is a power mightier  
Than pride or war, and  
Thou hast felt its touch,  
Its name is love and as one  
Martyr in the olden time  
Plead forgiveness for His  
Direst foes, so didst thou plead  
No harm should come to him  
Who robbed a nation of its kindest man,  
And ere the daylight quivered  
Into dawn and all was hushed,  
Save whispering leaves and stifled  
Sobs of waiting ones, thy dear lips  
Whispered, "Nearer God," and  
Night was day.

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## LETTERS FROM THE PEOPLE.

(Continued From Page 6.)

platform. I respectfully ask my fellow delegates on the floor of the convention, to vote for Brother Barrett as our next President. May he and Brother Mayer long live and work for our beloved cause until it shall occupy its rightful place in the hearts of the people.

This article has been sent to the *Progressive Thinker*, *Religio-Philosophical Journal*, *SUNFLOWER*, and *Lichtstrahlen* for publication.

A. A. KIMBALL,  
Bangor, Maine.

## ANOTHER LETTER.

I have read with amazement Treasurer Mayer's attack upon President Barrett in the *Progressive Thinker*. Such an unblushing, brazen attempt to interject politics into the N. S. A. should fire the righteous indignation of every broad-minded, tolerant Spiritualist.

It is true that Mr. Mayer's very liberal contribution to the N. S. A. entitles him to a hearing, but I for one deny that it entitles him to plead any man's political views as a bar to office in the N. S. A. or to offer the fact of his liberal contribution as a reason for his dictating the policy of the N. S. A. or its official roster.

Had Mr. Mayer contented himself with advancing Mr. Barrett's editorship as his reason for his opposing Mr. Barrett's reelection, the argument would be entitled to thoughtful consideration; but even then Mr. Mayer would be inconsistent since Mr. Barrett was editor of the *Banner* when he received Mr. Mayer's support for the office. It would therefore be incumbent upon Mr. Mayer to show that Mr. Barrett had used his official position as President of the N. S. A. to further his private interests as editor. This he has not shown nor do I believe it can be shown.

My acquaintance and association with Mr. Barrett have demonstrated to me his entire freedom from selfishness of this kind. He has invariably given the other Spiritualist papers the same privileges as regards N. S. A. news as his own and has gone out of his way to do this, given other papers preference at times so as to avoid any charge of partiality. I confidently assert my opinion that no editor of a Spiritualist paper will make a charge of this kind against Mr. Barrett.

As an individual Spiritualist I rise in protest against Mr. Mayer's real reason for opposing Mr. Barrett's reelection—his politics. This is so narrow and bigoted a reason that every Spiritualist who loves freedom of thought and liberty of expression should resent this effort to introduce politics into the N. S. A. and to use the general sorrow at President McKinley's death to influence or control the election of N. S. A. officers.

As for myself I have frequently stated that the great obligation of the N. S. A. to one man would rise to plague the Association sooner or later. Mr. Mayer assures us that he has no axe to grind, but in the same paragraph he points to his liberality and plainly intimates that for that reason his wishes should prevail.

Out upon the generosity which claims thus to have purchased the right to dictate the policy and action of many thousands of liberal minded Spiritualists! Who cares for the gift which carries such an obligation and which is to be flaunted in our eyes to blind them to our principles of individual liberty of opinion and action?

The Spiritualists of America cannot afford to rest under this obligation and I now propose the starting of a sinking fund to repay Mr. Mayer's contribution based upon an appraisal of his gift by competent, unbiased judges. I will give \$50.00 to this fund as soon as details can be arranged and suitable parties placed in charge of the movement.

Let us be free.

ERVIN A. RICE.

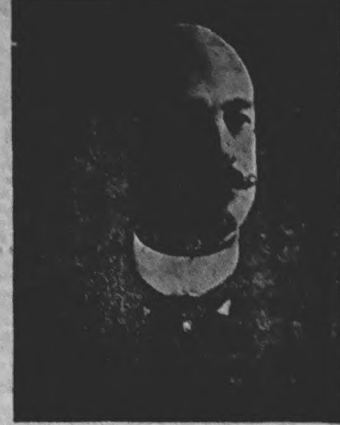
Chicago, September 26, 1901.

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**THEOSOPHY.**  
(Continued From Page 1.)

strives to make its members see that the idea should be objectivized, be made the real. One of the great purposes of The Temple is to make religion scientific and science religion.

The members meet in Syracuse, N. Y., next fall.

The order is represented in Chicago by a membership of about 50, making no effort to increase its membership. I joined last spring. It meets regularly, in the form of "a square." I attended several of its outings last summer, in the form of picnics. I likewise attended a reception given to the High Priestess from Syracuse during the winter.

Their magazine is known as the *Artizan*.

**FEATS OF THE AISSAOVAS EXPLAINED.**

Although the feats of the Aissaovas at the World's Fair were repulsive (they are members of a Moorish-Arab tribe, found in Upper Egypt), their immunity to the stings of venomous serpents and invulnerability to sword cuts, wounds and tortures, that under ordinary circumstances would result in death, is due to the conditions induced in their psychic or astral bodies, as well as in the sphere of energy or aura that surrounds every human being.

The astral body is the inner sheath or model body of the physical and corresponds to it part for part. The Aissaovas, assisted by certain musical sound vibrations, throws himself by his dance and the will power into a sort of a frenzy, which is self-hypnotism. The "Whirling Dervish" produces a like result by knowing how to take a certain breath and fill himself with air so that he can spin like a top.

**RE-INCARNATION.**

Successive embodiment. The Ego comes into existence for the purpose of gaining experience, to grow self-conscious, to extend this consciousness upon all planes, from the physical to the mental, psychic and spiritual.

**KARMA—NECESSITY.**

Seeing injustice is but our own Karma and the result (or harvesting) of producing causes (planted) in this, or other lives, (Whatsoever we plant we shall reap sooner or later.) And that exact and impartial justice comes to all! We must have all the different experiences—(life is but a schooling, and as we learn each lesson we graduate and pass on to the next higher grade)—of development to unfold and develop the human soul; but we, ourselves alone, by our thought, can determine how pleasant it will be. We can only gain wisdom by experience, as the child does by being burnt by the fire. As long as we live we can perfect ourselves and serve one another.

**LOWER ASTRAL LIGHT.**

This is the great foe of man; it tends to reproduce the old modes of thought and conduct which, in the process of evolution, have been outgrown. All these tendencies have to be transmuted.

Man is the evolver; if he performs his task well, he enjoys the result. We are told that the earth has now reached a crucial point in its evolution and only a few are holding the balances, the earth can only be transformed through deeds of love.

When man desires to lead the higher life, he can and will, since the desire creates both the ability and the action.

**ALCHEMISTRY.**

The Physiologist, Pro. Haeckel, says that man will, some day, learn to produce a living substance by artificial process. This was a secret well known to alchemists of old. The problem is to create a bit of protoplasm endowed with life and some volition of its own, and with power to reproduce itself.

The white of an egg is nearly pure protoplasm and, chemically is made up of oxygen, hydrogen, nitrogen and carbon, in certain proportions. A plant is able to take carbonic acid, water, and nitrogenous salts and convert them into protoplasm; man cannot do this, but can eat the plant and convert its protoplasm into animal protoplasm; this shows that all the forces of nature are potentially represented in man.

There is but one universal substance, with varying rates of vibration, which brings into manifestation all the different elements known. This is the *Chaistos*—physical, mental, spiritual.

**ATMA.**

It is that which is in eternity. Occultists call it the seventh principle and give for its vehicle Buddhi; they differ in rates of vibration merely. As we might say, the spider spins its web out of itself that in may go about for experience.

**VIBRATION.**

Much has been written on this interesting subject. The books I have received most benefit from are: Mrs. Moore's "Keeley and his Discoveries;" Dr. Babbitt's "Light and Color;" W. H. Williams' "Vibrations, the Law of Life." All is vibration. Every thought itself is a vibration, forming a different sound color, etc. And if one's senses of perception are sufficiently developed, he can see the same in the "Astral Life." A book by C. W. Leadbeater explains this subject fully.

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The X-ray may reveal a fractured bone, or locate a bullet or other foreign body, but it utterly fails to take into consideration mental conditions which often cause and always modify disease.

Prof. Burroughs's position is unique and stamps him as the foremost of the World's medical psychics, and his diagnoses are a revelation to scientists and physicians. We submit the following as absolute proof of his wonderful powers.

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MRS. L. FARRIS, Saratoga, N. Y.

Dear Sir:—Your favor is received, and in reply will say that my brother is a practicing physician in this city, and he, as well as myself, was well pleased with your diagnosis of my case. Respectfully yours,  
A. E. GRISWOLD, Crestline, Kan.

Dear Sir:—I wrote you for a diagnosis of my case, and received a prompt reply, which my home physician said was correct. Truly your friend,  
MRS. NELL PAGE, Ferry, Mich.

My Dear Sir:—If you had turned the X-rays upon each organ of my body, the condition revealed to you by its action would not have been more accurate than that contained in your Psychic Diagnosis of my case. Very respectfully,  
MISS ROSE HOWARD, Campbell, Tex.

Dear Sir:—I wrote you for a Diagnosis more out of curiosity than from any other motive. I must say I was happily disappointed as you have given me correct diagnosis. Sincerely yours,  
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