

DEVOTED TO PROGRESSIVE, RELIGIOUS

AND SCIENTIFIC THOUGHT



Volume 10.

Published by
The Sunflower Publishing Company.

LILY DALE, N. Y., JUNE 20, 1903.

Issued Every Saturday at
One Dollar a Year.

Number 116

SIXTH ANNUAL CONVENTION OF THE N. Y. S. S. A. AT SYRACUSE.

The Sixth Annual Convention of the New York State Spiritualist Association of Spiritualists was held at Empire Hall, Syracuse, N. Y., May 29, 30 and 31, 1903, and was a fitting close to a very successful year's work. The entire Board of Trustees and Officers were re-elected, as follows: Harvey W. Richardson, East Aurora, N. Y., president; Mrs. Carrie E. S. Twing, Westfield, N. Y., vice-president; Mrs. Tillie U. Reynolds, Troy, N. Y., 2nd vice-president; Herbert L. Whitney, Brooklyn, N. Y., secretary; Mrs. Harriet M. Rathbun, Mt. Vernon, N. Y., treasurer; Mrs. Laura L. Holt, Potsdam, N. Y., G. R. Kelly, Syracuse, N. Y., Miss Mary J. FitzMaurice, New York City, Mrs. Harriet Duhl, Elmira, trustees.

An amendment to the by-laws was passed as follows:—Resolved, that Article 6 of the By-Laws be amended by striking out the whole thereof and substituting therefor the following:—The President of the New York State Spiritualist Association shall represent the Charter thereof as a delegate to the annual convention of the National Spiritualists' Association.

It shall be the duty of each Auxiliary Society in good standing at the time of the last preceding convention of the New York State Association of Spiritualists to elect one delegate to a duly called meeting of such society, to the annual convention of the National Spiritualist Association to represent the State Association, such delegate to be elected and the report thereof be filed with the Secretary of this Association on or before August 1st of each year. In case of failure or neglect of any such auxiliary society to so elect and report such delegate on or before date named, it shall be the duty of the executive committee to appoint delegates for such delinquent societies.

It shall be the duty of the President of this Association to see that all the State is fully represented at the annual convention of the National Spiritualists Association and to appoint substitutes to fill vacancies should any occur.

Secretary Whitney introduced a motion passed at a meeting in Brooklyn, requesting the State Association to take steps for a permanent resting place for the bodies of Katie and Maggie Fox. After some discussion a motion to refer the whole matter to the N. S. A. and that action be taken in accordance.

A short Memorial Service was held at commencement of afternoon session on Saturday as a tribute to Decoration Day. Brief addresses were made on the subject by Carrie E. S. Twing, Dr. Butterfield, Henry S. Hanson of Buffalo, Birch Ellis, Auburn, Mrs. Mary C. VonKanzler and W. W. Kelsey.

The Secretary read communications from Miss M. J. FitzMaurice, New York City, Mrs. Ellen M. Onan, Niagara Falls and Frank Walker, Hamburg, and from the Ohio State Association.

Secretary Whitney spoke with great feeling on the sufferings and necessities of our old-time angel messenger, Mary C. Morrill, of New York City, who for over three years has laid on a bed of suffering, and moved that she be made an honorary member of the State Association, which was adopted unanimously, as was also the motion to take a collection for her benefit. It netted \$12.25.

A vote of thanks was given to

Sister M. J. FitzMaurice and her assistants for the good work accomplished in connection with the four days' meeting in Brooklyn last March.

While waiting for the nominating committee to report, Mrs. H. Duhl, of Elmira, sang "Only Waiting," and Miss Victoria C. Moore, of Dryden, read a humorous selection.

The following speakers took part in the Sunday and evening exercises which were devoted to musical and literary exercises and spirit messages.

H. W. Richardson, Mrs. Twing, Tillie U. Reynolds, Mrs. Brewer, C. S. Hulbert, Mrs. Little, Miss Kate Woodruff Colden, Mrs. M. E. Clark, Matthew Stephenson, H. L. Hanson, Mrs. Nellie Binning, David Williams, Mrs. G. Mudge, Herbert L. Whitney. The music was under the direction of Prof. Marsh, of Syracuse, and was of exceptional merit. Miss Victoria C. Moore, of Dryden, our graceful young and talented elocutionist, made a number of choice and pleasing selections in a way to win all hearts; even the Syracuse reporters who were unstinted in their praise of this beautiful and accomplished artist. Our medium, the Rev. Victor Wyldes, of Toronto, gave remarkable evidences of spirit return in his communications. He bids fair to soon be classed as one of the very best test mediums.

Great credit is due to the two local societies of Syracuse for the hearty cooperation in making our convention a grand success. The hall and music were furnished by Brother Reilly and his society.

The Convention adopted the following resolution offered by committee: Resolved that the New York State Association of Spiritualists, assembled in convention, tender to Prof. H. D. Barrett and his estimable wife the loyal tender sympathy which has filled their hearts ever since the sad news of their great bereavement was sent into numberless homes where they are beloved. May resignation, born of hope in reunion, bring the consolation which can only come through the knowledge of Spiritualism. That our prayer has arisen for the bereaved; that we have wept with the stricken parents in their loss of their beautiful child; the bright, sweet, winsome Xilia; that we will, by our loyal support, help our brother and sister to bravely bear this great trial, it is the privilege of this assembly to affirm.

RESOLVED—that our benediction shall rest upon them and we hope they may soon be able to see the silver lining to the great cloud of a loss around and about them.

The total receipts from all sources during the year ending May 29, 1903, were \$1,277.66; total disbursements, for same period are \$780.56. Six new societies have joined the Association during the year and the individual membership has been largely increased.

HERBERT L. WHITNEY, Secy.

PRESIDENT'S REPORT.

In accepting the Presidency of the New York State Association of Spiritualists, to which I was chosen at the last annual convention, I did so with much reluctance, knowing that with the multitudinous duties devolving upon me in other directions, which I could neither shake off or lay aside, I should be handicapped for time to do the things which seemed to me so essential to be done by

one in the position. But I promised to do the best I could with the little time at my disposal, and the results are such as they are.

I am glad to be able to say that the year has been one of progress and that we have grown as an organized body. That we have increased the number of local auxiliary societies as well as the individual memberships. That we have no outstanding debts, and have sufficient funds in the treasury for immediate needs; and, furthermore, I believe our cause is a little firmer hold upon the minds of the people of the Empire State, that the prejudices against Spiritualism and Spiritualists are not quite so pronounced as they were one year ago.

While this is gratifying, I realize that the progress in each of the directions should have been much greater, and would have been had all Spiritualists in the State the organized effort that cooperation and liberal support which the importance of the movement should command for it.

I sincerely hope and trust that the incoming Board of Trustees will receive such liberal support and cooperation as will enable them to increase the scope and efficiency of organized State work.

MID-YEAR BOARD MEETING.

At the time of the last convention a motion was made for holding a mid-year Board meeting in the autumn of 1902, but as that time approached, a careful canvass through correspondence revealed a general feeling among the Trustees that a meeting was not necessary, and no call was issued.

However, since a sufficient number of the Trustees for a quorum of the Board were in attendance at the National Spiritualists Convention in Boston, in October, also in Brooklyn, at the time of the Brooklyn Mass Meeting, last March, we met on each of those occasions and acted on certain matters which are since confirmed at a regularly called Board meeting. Another year matters may be different, but as things were this year, we believe our action, which was in the interest of economy, was the wisest course. I would recommend that this matter of meetings be left to the officers, who have ample powers under the By-Laws and the State Statutes.

MEDICAL LEGISLATION.

In so far as it has come to my knowledge, no serious attempt has been made by the Legislature of the State of New York, during the past year, to pass laws aimed especially at mediumship in any of its phases, and we have reason to conclude that the vigorous defense of the rights of Spiritualism and Spiritualists, made by the officers of the State Association before the law-makers at the State during the session of 1902, was productive of healthy results, the influence of which still continues. In that battle for religious and medical freedom the power of organization as a weapon of defense was so clearly apparent that it would seem that all Spiritualists over the State would rally to the support and become a part of the organized movement, for this reason alone if no other.

The recent attempt to pass a more drastic vaccination law and more firmly entrench the medical monopoly of the State, was an outrage upon every citizen of this commonwealth. While it was not aimed at our special religion, Spiritualists all over the State were deeply interested in the defeat of the bill and were quick to sign the petitions and protest that poured in upon Senators and Assemblymen, until that they opposed the measure.

The stronger we make our organized movement, the more

secure will we be in the enjoyment of those God-given rights. Let us remember that "Eternal vigilance is the price of Liberty," and that if we are to leave to coming generations that degree of medical and religious freedom which we desire for ourselves, we must meet the monopolistic tendencies of the medical societies with a strong organization.

We must not suppose that these matters are permanently settled. They are likely to come up at any time, and much more likely to succeed if we fail to maintain a strong, healthy organization.

REGISTRATION OF SPIRITUALISTS.

I have made something of an attempt to secure a registry of the avowed Spiritualists of the State, but was only partially successful in the attempt, owing partly to lack of time to follow up the work, and partly for lack of cooperation by many to whom I wrote requesting assistance. Those who did respond have my sincere thanks.

I hope the incoming officers will take this matter up and try to secure the name and full address of all pronounced Spiritualists all over the State.

Such a registry will be useful in many ways in connection with a thorough system of State work, and would be useful should it become necessary to again cross swords in defense of medical liberty. I trust this Convention will take some action concerning this matter.

DELEGATES TO NATIONAL CONVENTION.

At the last Annual Convention of the National Spiritualists Association, its Constitution was amended by adding to Article 6, Section 1, the following: "State Associations having exclusive jurisdiction shall be entitled to representation in the N. S. A. Convention, of one delegate for its charter and one delegate for each charter granted to its subordinate societies, in good standing at its last convention; provided that such societies as belong both to the N. S. A. and to the State Association shall be entitled to representation on one basis only, that society to elect upon which basis it shall send delegates."

This provision for an increase of representation in the N. S. A. conventions by subordinate State Associations was essential as a matter of fairness, and your delegates to that convention joined hands with others and worked zealously to secure its enactment.

This increased representation gives us an increased influence in moulding the organized movement over the nation, and brings us in closer touch with the other States and the work they are doing. If each society be empowered to name its delegates, as I assume provision will be made by this convention, then each individual society will have practically the same advantages of direct representation in both the State and National Conventions as they had heretofore by keeping up their membership in both.

The National Constitution was further amended in Article 7, Section 1, relating to "Means of raising revenue," by adding the following: "By collections at least once a year from all subordinate societies chartered by the State Associations." By collecting annual dues of \$2.00 for each society in good standing when such State Associations are chartered by the National Spiritualists Association.

From this it will be seen that each society belonging to this State Association will be expected to take one collection annually for the N. S. A., besides, I assume that provisions will be made at this Convention that each society pay its \$2.00 dues required by the N. S. A.

I recommend that our By-Laws be amended by provision for the nam-

ing of delegates, and the paying of dues, to the N. S. A. by each subordinate society, or in such other manner as may be just and equitable to the societies.

MASS MEETINGS.

At the last convention a resolution was passed directing the Trustees to arrange for holding mass meetings in several of the cities of the State, and in accord therewith three such meetings have been held; one in Buffalo, one in Rochester, and one in the city of Brooklyn.

Owing to adverse conditions the Rochester meeting was not as successful as we had hoped. We encountered there the small pox scare, which was then at its zenith, and which of itself was a wet blanket to our meeting. Besides this we were confronted with the worst blizzard of the winter; so severe that it tied up the street car service for practically one whole day and seriously interfered with it during the remainder of the time. The results were—small attendance and a financial deficit. The thanks of the State Association are however, due to the kindly assistance and cooperation of Mrs. Joselyn and Mr. Sisson in making arrangements and in carrying out much of the detail work relating to this meeting.

The Buffalo mass meeting was held under the joint auspices of the First Spiritualist Church of Buffalo and the State Association, and was a success both in attendance and financially, resulting in a neat balance for the credit of the State treasury. Thanks to the First Spiritualist Society and its efficient workers for their loyal cooperation.

The Brooklyn meeting was most successful of all. The attendance was good, and after defraying all expenses, upwards of \$100.00 was netted for the State treasury. Best of all, charters were issued to two new societies in Brooklyn during the week.

We as an Association are largely indebted to the local pastors of New York and Brooklyn societies, who so generously contributed their services, and worked faithfully in every way to make the meeting the success it was.

Our State officers are also entitled to much credit for the sacrifice that has been made and the efforts they have put forth in connection with the mass meeting work.

I believe the holding of State association Mass Meetings in the larger towns and cities is a legitimate feature of State work. They tend to re-awaken the interest of the Spiritualists and bring them to the attention of would-be investigators of our movement and its work. They leave behind an influence which carries a greater respect for the cause and increased interest in our work.

Invariably the State officers are met by representatives of the secular press and extended notices of our work reach the general public, and arouses a spirit of inquiry and investigation among many whom we do not reach in any other way.

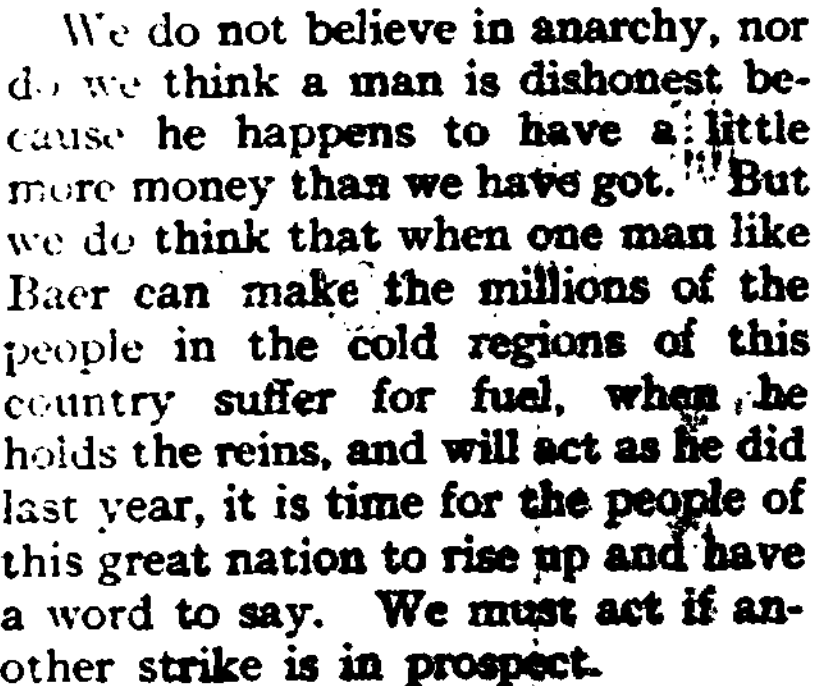
I would recommend to the incoming Board that in future this branch of State work be extended and more mass meetings be held.

MISSIONARY WORK.

This work is, in my opinion, of vital importance to the successful promotion of our cause, and too much stress cannot be laid on it as a branch of organized effort. Our State missionaries, Mrs. Reynolds, has done most excellent work during the past year and I have received some very flattering commendations thereof from localities where she held meetings.

Early this year the executive committee of the State Board decided

(Continued on Page 5.)



This is also the case with the "new woman" movement. I know that this statement will bring forth condemnation. It can not do otherwise in a constituency such as Tan

Reverend Wilborn delivered a series of sermons on the subject which were well delivered. The first sermon he began with the attention to the great evils of the social evil and the present conditions of one of the subject on any in it he was in- dicated conditions

MYTHOLOGY WORK WANTED.
 Wanted—A copy of Abbé Ben-
 nard's work on Mythology. Give con-
 dition and price. Address, Mythol-
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 Dale, N. Y. 100ft

Were You Born Under a Lucky Star?

N. H. EDDY,
142 Prospect Ave., Buffalo, N. Y

LILY DALE NEWS.

City of Light Assembly at Lily Dale, N. Y. opens July 8th, Closes September 2nd, 1933.

The Best Speakers will be Engaged on the Platform.

The Best Mediums for all Phases of Phenomena will be in attendance. Hotel accommodationsample. Cottages, Rooms, Boarding Houses and Restaurants at Reasonable Rates.

Four Trains and Four Mails Daily with Specials during the Camp Session. Programs ready about June 1st.

ISABEL B. BATES, COR. SEC.

Our long drouth was broken by a series of rains and the danger to vegetables is a thing of the past. Now the people are wondering if it is ever going to stop raining. We are not suffering from the water and it is better to have it now than later.

The rains have seriously interfered in the improvements in some ways, but the flower beds are looking nicely and the grass and trees are finer than ever. Planting is at a stand-still and building is seriously interfered with.

The pavilion at Shadyside is being sided and the rafters are partially ready for raising. It will be quite an improvement and will aid the younger generation to find something to do the evenings when there is no dancing on the grounds. Madame Vignier wishes it understood that she will have personal charge of the arrangements and will not engage a superintendent as has been understood, but intends to see to it herself and to maintain the best of order and keep the place free from undesirable characters.

It is expected that a children's party, with dancing in the evening will be held in the Pavilion June 19th if it is far enough along so that the floor is in condition.

A Campbell is spending his spring vacation on the grounds. He has been suffering from rheumatism and stopped in Buffalo on his way here to take baths from Dr. C. Hagen. He reports great benefit from them.

A W. Belden, formerly of West Framington, O., is stopping at the Jackson cottage; Hiram Monroe, of Columbus, Pa., spent a few days here; N. H. Wood, of Titusville, is here making some repairs on his cottage on Second street; Mrs. H. Keene, of Titusville, is occupying the Beeler cottage on First street; Mrs. S. A. Mather is stopping at the Flower cottage on Second street; Mrs. A. E. Carter and daughter Georgia are here; Mrs. Edgar Taylor has arrived for the season; Mrs. C. W. Bigden has arrived and is stopping with Mr. and Mrs. Jacob Wright. She has improved in health and will remain during the season. Mr. John Davis of Pittsburg, has rented the Lutes cottage on Second street and has moved his family in. He spent a couple of days here getting them settled and returned to Pittsburg, but we understand he expects to spend a part of the season here himself. Mrs. D. W. Henderson and Nan Wilson have arrived for the season and are located in Mrs. Henderson's cottage on Cottage Row. Mrs. A. L. Nelson has so far recovered her health that she has returned to Lily Dale and is occupying her cottage here for a time. Mrs. M. J. Crilly, of Pittsburg, is here for the season and is stopping at R. M. Johnson's for a short time.

H. W. Richardson came down on a business trip to attend to matters connected with the Association. He looked over the Todd place with a view of presenting the idea of securing it for a New York State Medium's home if such a plan can be made feasible this summer.

C. M. Carroll has returned from a business trip into the mining regions. We understand he has secured control of a zinc mine.

G. W. Fuller, one of our regular attendants, is reported dangerously sick with typhoid fever at his home, Reynoldsville, Penn.

Captain Borthwick and wife are located at the Leolyn for the summer. As an evidence of the popularity of Lily Dale and the Leolyn, he informs us that he traveled 4,000 miles to spend the summer here.

The cassadaga Lake Free Association is now a thing of the past and the City of Light Assembly takes its place. The letters C. L. F. A. which have graced the entrance for so long a time have been removed and the words "The City of Light" take their place. When painted in aluminum and gilt, as we are advised they will be, they will be quite imposing.

Mrs. Muzzie and Mrs. Perry have rented Hattie Stone's cottage on Library street and will run a laundry

there this summer. Dr. C. Hagen will occupy the Campbell cottage this season. He will have arrangements for giving his baths that are so beneficial in all rheumatic troubles, as well as other diseases. We are informed that severe cases of rheumatism are frequently cured in two or three treatments.

Wm. Steck is spending a few days on the grounds. Herbert Lutgen and Miss Katie Gates, have been visiting at N. C. Lutgen's. Miss E. Keenan has arrived for the season.

There will be a dance in the Auditorium Saturday evening June 26. Scott's Orchestra will furnish the music. Dancing begins promptly at 8 p. m.

Mr. and Mrs. Leo Manger spent a day here looking over arrangements for the Maplewood. We understand that Mrs. Helen Sage has been engaged as housekeeper and C. V. Wadrick as steward. Mr. Manger intends to open the House July 1st and will arrange to care for all guests in proper manner between that date and September 15. Parties desiring to secure accommodations can address him here. He intends to make the house more popular than it has ever been and if a knowledge of the business and a desire to please will do, he will succeed.

BUFFALO NEWS.

N. H. EDDY, Special Correspondent.

Sunday morning, June 7th, Thomas Grimshaw, of St. Louis, Mo., commenced his month's engagement with the first Spiritual Society, at the Temple, corner of Prospect Avenue and Jersey Street. The trend of Grimshaw's thoughts were along the lines of life's truest and highest development; advocating the need of true spiritual philosophy and phenomena as evidenced in life to gain the best results or the achievement of life's issues both as regards the mortal and spiritual realms of existence. Earnestness and sincerity were manifest in all his expressions.

The subject of the discourse Sunday evening, by the guides of the Grimshaw, was "The Message of Spiritualism." It was very well expressed and listened to by an interested audience. Mr. Grimshaw and his guides expressed much of interest and instruction in the advancement of Spiritualism and its message to the people.

Prof. W. M. Lockwood, after having filled engagements in Philadelphia, Pittsburg and Wheeling and other places, has again returned to Buffalo for a short stay in this beautiful city, previous to going to Lily Dale for the summer. Prof. Lockwood is quite a thinker and investigator along the lines of scientific and progressive thought, pertaining to the continuity of life or the welfare of humanity and is ever able and willing to express his ideas regarding same.

Saturday, June 6th was a gala day for the children of the Buffalo Progressive Lyceum. They met every Sunday at the close of the morning service. Miss Bessie Starr is the Conductor; Mrs. Barr, Mrs. Phelps, Mrs. S. C. Starr, Mr. Hanson and Dr. Hagen are the teachers, and a short time ago they formed themselves into a committee of arrangements to see what they could do toward making the children happy and enjoy a day's outing to some favorable place where the children could have the freedom to run and play, as they desired, be it to engage in playing ball, swinging, romping around or in some sport and amusement that suited them best, so a decision was reached and a trip to Fort Erie Beach was the program of the day, for a picnic, and a jolly good time was expected. The children and teachers looked ahead with eager anticipation that Saturday, June 6, might be a pleasant day which it proved to be, and about 9:30 to 10 a. m. found the children and teachers at the foot of Ferry Street, where they took the boat and across the river they went, thence aboard of a train and away they hustled by the steam cars to the picnic woods and the Beach close by. The day was beautiful in its every expression, and the happy band of children stepped and ran about in the highest of glee while the teachers and other members of the Lyceum watched them, and done all they could to enhance the enjoyment of the day and occasion. There was nothing to mar the pleasure and amusement provided for the children's day, and the day which was indulged in, much interest by young and old. The appetite was well whetted

and ample provision was made to meet the demands of same. A long table spread with a plentiful supply of sandwiches, a plenty of meat (two kinds) also pickles, onions, radishes, nice potato salad, pie, coffee and milk as well as a large supply of oranges and bananas to which all were treated. Between 40 and 50 were seated at the table and ample justice was done by all to the beautiful refreshments provided. As the little ones were gathered around the table their faces and eyes spoke volumes of joy and pleasure as they partook of the dinner. Much praise is due the children for their good behavior and decorum while at the table also throughout the day. The committee of arrangements did well their part and your correspondent heard the remarks made by different ones present: "Well, this is the best picnic attended." Others spoke of the enjoyable time they had.

Program of the Assembly.

JULY.
8—Marie C. Twing.
9—Robert Hubbard.
10—Clara Wright.
11—Marianne Day—Carrie S.
12—Marie C. Twing; J. Clegg.

13—Clara Wright.
14—Clara Wright.
15—Marianne Day—Willard J. Hill.
16—J. Clegg.
17—Clara Wright.
18—Marianne Day—Symposium—J. Clegg, Chairman.
19—Clara Wright; W. J. C. Hill.
20—Clara Wright.
21—Marianne Day—J. W.
22—Clara Wright, Chairman.
23—Clara Wright.
24—Clara Wright.
25—Clara Wright.
26—Clara Wright; F. A.
27—Clara Wright.
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31—Marianne Day—W. Clegg.

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had been published in some local paper, they not even having inquired into her physical conditions.

Though gone from our sight, her good work will follow her, and messages of love unsurpassed in their accuracy, will never be forgotten.

The services were conducted by Mr. Bunsall of Salem, and the singing, by request, by Mrs. Eise of Galion.

FATHER TOM AND THE POPE; or A Night at the Vatican. Written probably by Sir Samuel Ferguson. This is an interesting story and on account of the information contained in it is well worth the perusal of those who "have no time for novels." Cloth, 50 cents; paper, 25 cents.

DESIGN ARGUMENT FALLACIES. This book by the Editor of the Truthseeker, attempts to show that that Nature does not exhibit the marks of having been designed by an intelligent being. It is a brief, but plain statement for the benefit of truth seekers of all classes. It solves many perplexing questions. Paper, 15 cents.

The Sunflower, \$1 a year.

Mediums Who Will Attend the Assembly.

Mediums who will attend the Assembly this season and desire their names to appear in this list, must send name and Place of Mediumship to this office.

TESTS.
F. Corden White.
Mrs. M. A. Enches.
Mrs. Maria Carpenter.
Mrs. Mina S. Seymour.
Harriet H. Danforth.
Chas. S. Hulbert.
Mrs. L. G. Read.
Mrs. Mary J. Ramsdell.
Mrs. Nellie Warren.
Mrs. E. H. Thompson.
Mrs. Maggie Turner.
Mrs. Estelle F. Baillet.
Wm. A. Arent.
Mrs. Mary A. McFarland.
Mrs. C. D. Grenameyer.
Mrs. H. B. Rymer.
Mrs. M. J. Crilly.
Mrs. M. E. Lane.
Mrs. Addie R. Duff.
Mrs. A. M. Zoller-Lees.
Mrs. J. E. Allen.
Mrs. G. W. Grant.
Mrs. Ida Hilton.
Stuart Scott.

HEALERS.
S. J. Richardson.
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SLATEWRITING.

A. Normann.
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PALMISTS.

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METAPHYSICAL.

Conducted by EVIE P. BACH.

TRAINING FOR LONGEVITY.—The privilege, —nay, the duty of every one to live as long as possible. The first requisite for long life is to know that the body is not the master, but its servant.

The first step is to find an authority of high standing. Sir Benjamin Richardson, M. D., of London, taking into account the scientific of the spirit which comes with the aged life, as being the period of longevity. He thinks that the normal period of the human life is about one hundred and ten years, and that seven out of ten average men could live that long if they followed the right way. He says that we should cultivate a spirit of selflessness under all circumstances, and should learn to like to exercise in a scientific way. He thinks, need be particularly in regard to any art, and for the secret of long life is to be there. A happy disposition, a good sleep, a temperate diet, and all natural appetites, and a kind of physical exercise, will insure longevity in the majority of cases.

Most people invite old age and its attendant mental attitude. They dread its helplessness and loss of powers; they are in a state as inevitable, and they are the mental picture of old age. Their vision they hasten to escape. We sometimes hear of a man at forty, and often fifty, who calls himself "old," and that they can not do so much as they used to do, and that less is expected of them. If they had the right mental attitude, they would be able to do more than ever, and if the world had been taught to rightly regard old age, it would expect more of a man at forty-five or fifty than it does of a twenty-five.

Another way that many invite a second childhood is by giving up business and other responsibilities gradually laying aside all mental and physical activity in which they were engaged while they considered themselves in their "prime"; and what else but decadence of physical and mental powers could be expected to follow their disuse? The men and women who are advancing in years and are with beauty are the ones who continue their callings.

The body is made up of purely organic material; and if it be renewed every day by proper nourishment, it can know of advancing age. The mental strain and stress of fret and worry of mental troubles are the largest factors in bringing lines into our faces and feelings into our limbs, and inducing general and specific conditions of disease. The effects are wrapped up in the senses, and we can not take the one without the other. They also separate the mind and separate us from the world rather than the consciousness of the world. We live and move and have our being. We are, in truth, children of Infinite Love, and if we could, we might abide in perfect peace, regardless of outward circumstances. There are those who are happy, and their sweetly serene countenances seem to possess a charm which keeps old age in abeyance. We should know that this is not the privilege of a few choice souls, but that we are all equal in heirship.

An instance that proves that the outward manifestations of age are governed by mentality was published some years ago in the *London Lancet*. A young lady, disappointed in love in her early years, became insane and lost all account of time. She repeatedly believed that she was still living in the same hour in which she last parted from her lover, and she stood daily before the window watching for his return. In this mental state she remained youthful, having no consciousness of lapsing years. It is said that some American travelers, who saw her when she was seventy-four, supposed her to be a young woman. She was neither gray nor wrinkled, and on seeing her, those unacquainted with her history would often guess that she was under twenty years of age.

The efficacy of mental states in preserving a youthful appearance is often noticeable with mothers who are mindful of the injunction of Gabriel, "Come, let us live with our

children!" The happy sympathy of thought and feeling which keeps them perpetually in touch with childhood and youth serves as a fountain of perennial youth and this is still more marked when these same wise mothers go right on "living" with their own children to years of sympathetic intercourse with their children's children. How can such women "grow old" in the common acceptance of the term? The same is as often true in the case of teachers and others who are kept close to the mind and heart of youth. They are counted "young," and they are young, no matter what the family records say.

People break down, not so much from hard work as from their mental attitude toward their occupation, or from some other unwholesome mental state induced by environment. If you love your work, and understand the higher law of Being so as to draw a constant supply of strength you can labor untiringly. If you are engaged in work distasteful to you, either change your business or change your attitude towards it, in order to avoid premature decay of your powers. "If you can not realize your ideal, you can idealize your real," says a preacher who is also a philosopher. Work you may and work you must, but let it be at something into which you can put your mind and soul. Work performed for personal aggrandizement, or from any merely selfish motive, cannot be depended upon to promote health and longevity. There must be the nobler aim of promoting the welfare of humanity. This does not mean that every one must plunge into direct humanitarian lines; but any honest, useful labor may be dignified by an unselfish spirit, and thus promote the general good.

The following terse directions as to the maintenance of health are often given by a prominent metaphysician of Boston to his patients and pupils. Heretofore they have been unpublished:

"Stop thinking of the body. Keep it clean, and comfortably clothed, and then forget the *thing* in the *idea* which you should endeavor to express through it—man made in the image of God. Your body should be no more to you than your house, through you should endeavor to express the idea—*home*.

"Stop finding fault with the weather and speaking of every change of the atmosphere as if sickness were contained therein. Refuse to take cold. Some people speak of certain days and atmospheres as 'good for pneumonia.'

"Stop describing your sensations. Stop saying you feel sick, feel tired, feel weak, feel hot, feel cold, feel anything. Cultivate thought, not sensation.

"Stop speaking of food as digestible or indigestible. Eat what you like and be thankful. Many an invalid is living under the control of sensation as much as the glutton or the inebriate.

"Forget self in seeking to make others happy.

"Banish fear by ceasing to talk about it. Stop saying 'I am afraid' of anything.

"Fear, distrust, and doubt are depressing sensations. Cultivate hope, faith and trust. They are the tonics of the mind.

"Realize that there is but one Life in the universe, and that man cannot be separated from that Life.

"Be not anxious if a day pass in which you fail to eat breakfast, dinner, or supper; but do not allow a day to pass without adding some thought to your mental store which you will be glad to incorporate into your mortality.

"Never say you are in poor health. There is no qualification to health. You might as well speak of poor harmony.

"Establish an equilibrium of mind and the bodily functions will take care of themselves."

THE FUTURE LIFE.—We do not die when we leave here, but merely shed our soul of its material incumbrance and depart to another world, where we continue to live out our existence in a sphere of greater activity and without the discomforts of having to attend to any material wants.—

WISE AND OTHERWISE.

NATURAL CONCLUSIONS.

"Ef dey's milk in Paradise dey mus' have cows dar," said Brother Williams, "en ef dey got honey dar dey mus' have bees, en whar dey mus' have blossoms, ad whar dey's blossoms dey always has water-millions in season—bress de Lawd."

GUTHRIE, OKLA.—For the third time within three years A. J. Chennell, a wealthy farmer of this county, was today removed to the Oklahoma insane asylum. He is a religious fanatic and has written a Bible, selections from which he compels his family to read nightly before retiring. He claims to have received material for this book direct from God by means of transmission through dark objects in the sky. He is an one blooded mare to death trying to get further light for his work. Recently the family telephoned the officers to again take charge of him. Since his last confinement in the asylum he slept in the underbrush, refusing the beds in the house.

ONE COIN MISSING.

Wigwag: Did you get much queer money shoved off on you in Paris?
Newrich: Yes; I guess I got about everything going except one of them there Latin quarters.—*Philadelphia Record.*

There are nine books and one psalm mentioned in the Bible that are now lost to the world. They are the book of Jashar, mentioned in Joshua x. 13 and II Sam. i. 18. The book of Iddo, the Seer, to which reference is made in II Chron. ix. 29, and vii. 15. The prophesies of Ahisah, II Chron. x. 29. The book of Jehu 10. See Chron. xx. 3. The book of Enoch, The book of the wars of the Lord. The psalm mentioned several times but not found is the 151st.

Oceans cover three-fourths of the earth's surface. If all the earth and the sea bottom was level the water would cover it to a depth of two miles.

"Every time you draw a breath," said the young man who dabbled in things scientific, "somebody dies."
"Well," replied the practical maid, "I'm sure it isn't up to me to stop breathing on that account."

MARK TWAIN ON LYING.

Why will you humbug yourself with the idea that no lie is except it be spoken once? What is the difference between lying with your eyes and lying with your mouth? There is none; and if you would reflect a moment you would see that it is so. There isn't a human being who does not tell a gross of lies every day of his life.

The next move of the Salvation Army is to use a phonograph to deliver sermons, exhortations, and render music on the streets. This will be an innovation and will doubtless be a decided improvement on the poor cornet playing and wheezy singing of the past. In spite of all eccentricities the Salvation Army is doing more good than all of the other denominations combined.

BOOK NOTICES.

Any of These Books Can be Had at This Office on Receipt of Price.

BIBLE OF NATURE.

An outline of the Religion of the Future; preaching the gospel of redemption by reason and science; reconciling instinct and precept; and making nature the ally of education. By Prof. Felix L. Oswald. Cloth, \$1

BLUE LAWS OF CONNECTICUT.

Taken from the public records of the colony of Connecticut previous to 1665, as printed in a compilation of the earliest laws and orders of the General Court of Connecticut, from the original records remaining in the office of the Secretary of State, and from Dr. Lewis' book on Sunday legislation, etc. Nine illustrations made especially for this book. 25c. The book also contains an account of the persecution of witches and Quakers in New England and a summary of the Blue Laws of Virginia. Paper, 25 cents.

CAMPERS FROM UNDER THE USHER. By William Hart. 1,200 Questions to the clergy, and for the consideration of others. Cloth 75 cents; paper, 45 cents.

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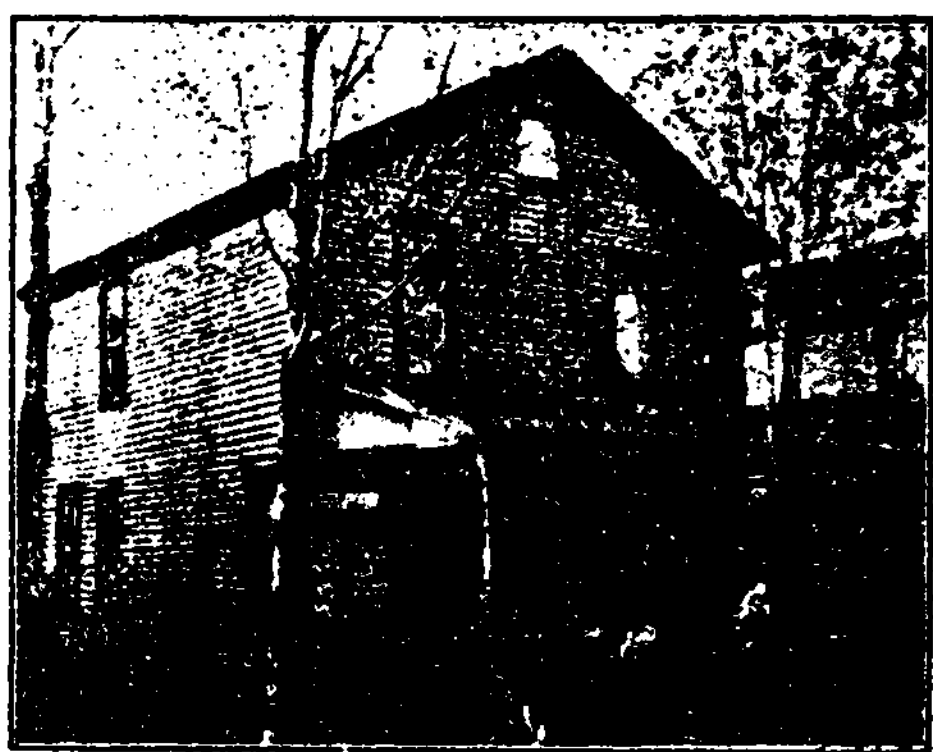
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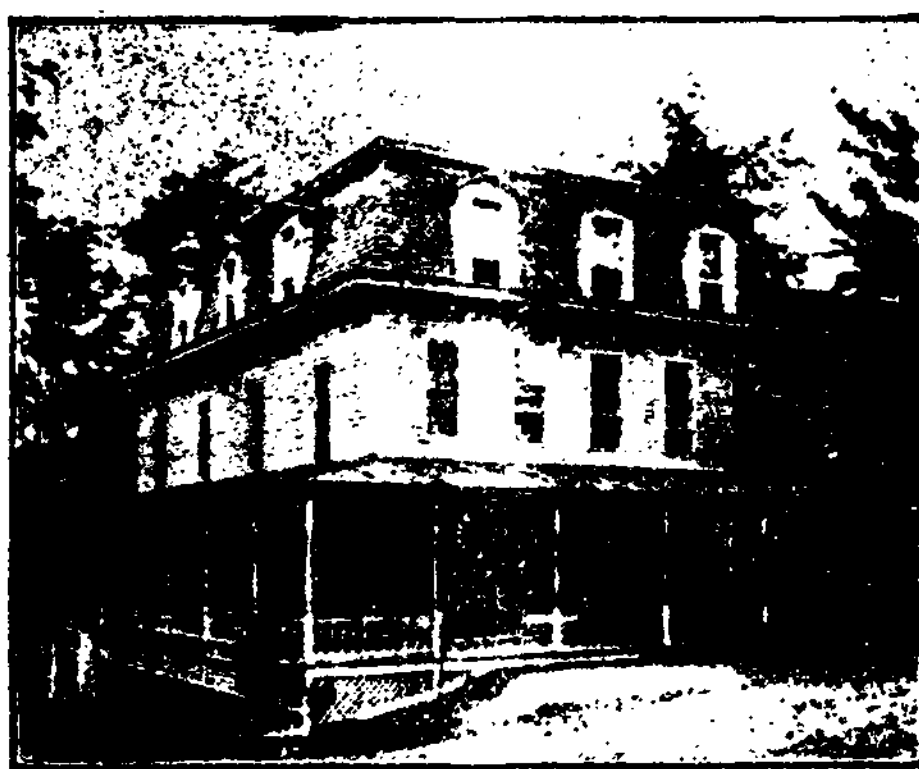
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RATES:—\$1.00 to \$2.00 per day,
21 meal ticket, \$5.00; 7 dinner
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All Kinds of Baked Goods From Our Own
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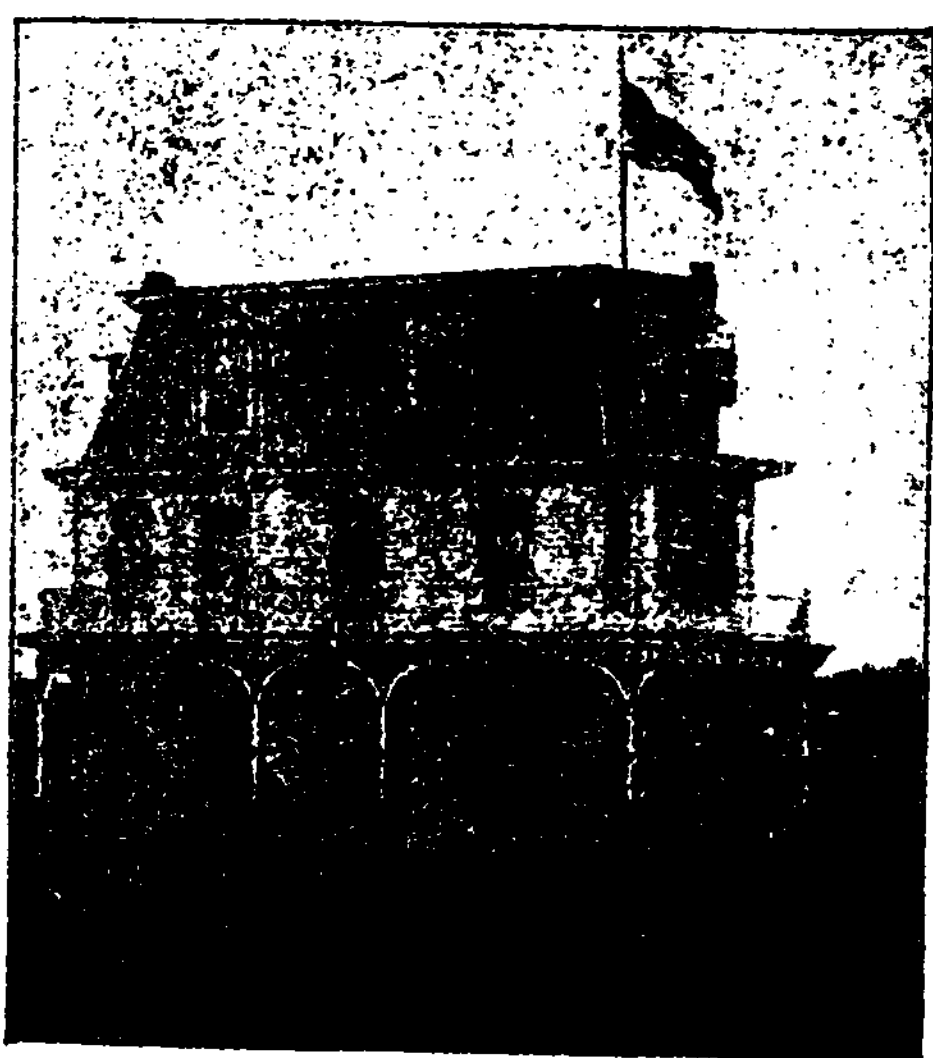
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The Sunflower \$1 a Year in Advance.

SIXTH ANNUAL CONVENTION OF THE N. Y. S. S. A. AT SYRACUSE.

(Continued from Page 1.)

the same spirit in which to carry on our work was the spirit of the gathering and upbuilding of the localities visited, and that stress should be laid upon this rather than the gathering of funds from the struggling societies and workers, and while we expected these societies and groups of workers to contribute towards defraying the expenses incidental to the convention being held, we did not deem it over exacting in this direction to leave the society workers stronger financially as well as otherwise for our coming year.

It is true this has proved the wisdom of our plan and I would advise its continuation.

Our work is handicapped in this direction by lack of funds. I recommend that a special fund be established for those who desire to make donations to be used only in that direction. I hope that liberal donations will then flow into the treasury of the coming Board may not be so small in that direction for next year.

At each of those camps on New York State Days. The subject of ordination is one that should have most careful consideration. The New York State Association has always been conservative in this matter and has exerted great care in the selections of ministers to go forth under its authority to preach the Gospel of Spiritualism. The rule that applications for ordination lie on the table for one year was adopted as a conservative measure; and while it may best serve the interests of our cause to suspend this rule in certain especial cases, the rule is undoubtedly a good one, and will, I trust, continue as the general guide of the Board of Trustees on this all-important subject.

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CHILDREN'S LYCEUMS.

This is one of the most sadly neglected features of our movement. If we wish our Spiritualism to become the leading religious and philosophical cult of the present age, we must look out for the children. Parents should be urged to send them to the Lyceums, or better still, go with them in person. The children should be shown that we are in earnest in what we profess, and that Spiritualism and Spiritualists are as much respected as are other religious movements.

We are now being judged by our lives rather than by the complexion of our belief, hence it is for us to place our religion upon that pedestal which shall command the respect of our fellow citizens.

If we believe Spiritualism to be the best religion, then let us prove it to the world by establishing and supporting our Sunday Schools and Lyceums. The National Association has established a Lyceum Bureau under the management of Brother John W. Ring. Let us get in touch with Brother Ring and build up our Lyceum.

I hope the delegates to this Convention may be so inspired that they may devise ways and means to awaken our people to the crying need in this direction, and that in this feature of our work, progress may be made.

OTHER REFORMS.

Spiritualists are, as a rule, reformers, hence it is not a surprising thing that most of our people believe in equal rights, and can join hands with any and every reform movement that is founded on justice, and tends to the uplifting of the people. Hence in our opinion, the Committee on Resolutions should deal with the question of Woman's Suffrage, and express to the people of this State our sympathy with its workers.

UNIVERSAL BROTHERHOOD.

As a rule, Spiritualists sympathize with the oppressed whenever and wherever they are found, and with that veteran temperance worker Frances Willard, we feel that the spirit of extreme commercialism which, like the Jauggernaut Car, crushes and bruises human hearts, and drives so many of our ladies to despair and worse, and so many of our young men to drink and crime, must soon give way and make room for an economical and industrial system founded upon equality of opportunity, and whose chief cornerstone shall be universal brotherhood.

I trust that the Committee on Resolutions will deal with these subjects in such a way that our position may be known and our influence be felt over the State in favor of these and other important reform movements.

BOARD OF TRUSTEES.

The Board of Trustees has attended to its duties conscientiously, and the several members have tried to render efficient service to the cause, and to the State Association, and I have no reason to criticize my associates Trustee in any way, and yet, with the growth of the movement and the larger interest in the teachings of Spiritualism, I am inclined to

think a more active policy for the coming year would be wise.

COMPENSATION—BOARD OF TRUSTEES.

In so far as pertains to their special duties, no salaries are paid to the members of the Board, even the Secretary, with all the correspondence involved, received no salary, excepting a per diem allowance for time actually in attendance at Conventions.

Such of our Trustees as are regular speakers have been paid a very modest sum for services as speaker at mass meetings, when they have been engaged to come specially as such, but even then they have been very modest in their charges.

Our State Missionary, while in active service, has received such compensation as had been directed to be paid by the Board of Trustees. Not knowing as I do, the work that has been done, and the hardships that come from holding meetings almost every night through the week, besides the Sunday meetings, I believe the compensation has been very modest considering the service rendered.

MEDIUMS HOME.

The New York State Association has the nucleus for a medium's home fund as a legacy from the Spiritual, Educational and Protective Union, of Lily Dale. We appeal to the Spiritualists of this State urging the raising of funds and establishing a home wherein our mediums who have devoted their lives as consistent instruments of the angel world in demonstrating the continuity of life and spirit communion, and who are in needy circumstances, can be provided with comfortable homes, and receive suitable care, as they approach the sunset of their earthly pilgrimage.

I recommend that this matter be taken up by this convention, or by the incoming Board of Trustees, and that funds be solicited for that purpose. I hope the well-to-do Spiritualists will remember with favor this worthy feature of State work.

ORGANIZATION.

In uniting as an organized body Spiritualists are adopting the method and using the implements of this day and age. Modern civilization is teeming with organizations. In every department of life's activities, whether it be industrial, social, political or religious, we see companies, societies, clubs and churches conducting their affairs under thoroughly organized movements.

It is the machinery whereby a large number of persons, in widely scattered localities, can effectively express themselves for the accomplishment of one general purpose. If we expect to promote the growth of our movement and thoroughly establish Spiritualism as a religious movement, we must avail ourselves of the power of organization.

I urge upon the delegates of this convention, and through them their constituents and friends at home, that strenuous efforts be made to increase memberships in local societies and individual membership in the State Association, thus rounding out and strengthening the organization, and upholding the hands of the incoming Board of Trustees.

H. W. RICHARDSON, President.

FLIPPED A PENNY FOR A PASS OR.

At the Methodist Conference held recently at the city of Fort Scott, Kans., not being able to decide which of two towns were to receive certain ministers, the matter was decided by tossing up a penny and leaving the matter to chance.

Not so very many years ago it was considered wrong to "praise the Lord by note," but now they seem to think it is all right to decide who shall conduct the praise by "tossing up a penny." We would advise them to at least use a quarter next time as a penny is too cheap.

Oh! Religion! How many crimes have been committed in thy name! With proper apologies to the author of the quotation, "Oh, Liberty," etc.

Do You Need Spectacles?

If you try Poole's Perfected Melted Pebble Lens and his Clairvoyant method of fitting the eyes. Please write for illustrated circulars, showing styles and prices, also full instruction how to obtain a perfect fit by mail. Address,

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The right word is always a power. —George Eliot.

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Send three two-cent stamps, lock of hair, age, name and the leading symptom, and your disease will be diagnosed free by spirit power. MRS. DR. DOBSON-BARKER, Box 132, San Jose, Cal.

THE MAPLEWOOD.



Thoroughly Renovated. Newly Papered and Painted. New Management.

The Maplewood, formerly the Grand Hotel will be opened to the public July 1. Having been thoroughly overhauled and put in first class condition, it will be better prepared than ever before to give ENTIRE SATISFACTION to its guests. If good meals, obliging assistance, and a desire to please will win you will make no mistake if you stop at the Maplewood. For information and reservation of rooms, address,

LEO MANGER, Proprietor,

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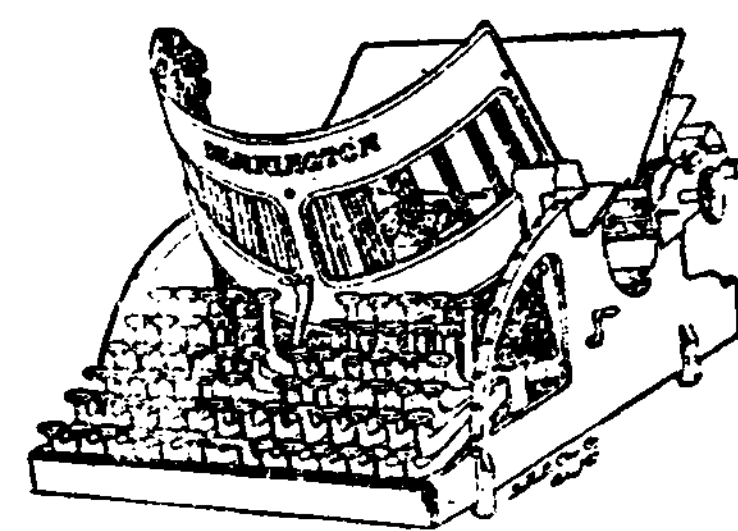


THE TODD HOUSE.

Owing to the recent death of Caleb L. Todd, his late residence will be sold. It consists of the property known as the Todd House, or Lily Dale Sanitarium, including a large brick house, frame barn, twenty-three acres of land, with rose bushes and other shrubbery, apple, pear and plum trees; running spring water piped to all floors of the house; modern conveniences. Has about thirty rods of lake frontage and overlooks the Assembly Grounds and three of the lakes. Is about forty rods from the Assembly entrance. Will be sold with all or part of the land. For particulars, address

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A WORD-WRITING TYPEWRITER.

Destined to make back numbers of existing typewriters. Has five new and valuable features of merit, any one of which would make a superior machine.

No larger than existing typewriters. We are now offering a limited amount of stock to investors at the par value of one dollar. As soon as we have sold enough to complete equipment, manufacture, advertise and sell our machine, no more will be offered at any price.

We want a few good men for active official positions, who will invest with us. If you wish to make a Choice Investment with good prospects of 40 to 60 per cent profit, carrying with it first right and preference to a good position, write us for prospectus.

Capital Stock, \$1,500,000.

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Shady Side Family Hotel.

Is situated on the shore of the lake, and is a short walk from the station.

\$1.50 Per Day and Upward.

Breakfast and supper 25c. For the 21 meal tickets \$5.00. Board and room, \$7.00 per week and upward.

MRS. E. DENSMORE, Prop.
Lily Dale, N. Y.



THE SAENGERFEST IN BALTIMORE.

It Stirs UP the Preachers, and Rev. J. C. Hogan Answers Them.

The following from the Baltimore Sun, sent us by Mr. D. Feast, shows that there is a pretty sensible clergyman in Baltimore, and makes interesting reading.

Rev. J. C. Hogan, pastor of Emanuel Meeting House, Elm Avenue, Hampden, in his sermon yesterday morning discussed the Sabbath question in reference to the Saengerfest. He said:

About a dozen days ago my talk concerning the absurdity and inconsistency of those preachers who claim to be opposed to the plans of the Saengerfest for next month appeared in *The Sun*. Previous to that the emphasis of the opposition was thrown against the selling of beer and liquors in the Armory, the Sunday chorus being treated as an incidental matter. Now the emphasis is being thrown on the Sunday chorus question, and the alleged opposition to the selling has become incidental. But notwithstanding this change of front, I must again insist that these ministerial brethren are still straining at a gnat and swallowing a camel. It therefore becomes necessary for me to do some more preaching to the preachers.

SECULARIZING THE SABBATH. "Much is now being said about secularizing the Sabbath. But the most sinful nonsense is this so-called secularization of the sacred and the secular. To a sensible Christian all days are sacred, none 'secular.' As Henry Drummond said: 'The distinction between sacred and secular is a confusion and not a contrast; and it is only because the secular is so intensely sacred that so many eyes are blind to it.' In fact, the distinction that God makes is the difference between the sinful and the sacred only, but the preachers have attempted to make a threefold distinction, and they are wrong.

One of these preachers informs us that if the Saengerfest plans are carried out it will be a tremendous blow at the Sabbath in this city and throughout the State, as excursions are to be run to the city on that day. Are we to infer from this that the moral condition of the people at large is such that at the very first opportunity offered they are ready to strike a 'tremendous blow' at the Sabbath, and that these preachers believe in restraining and making people good by civil law?

ASKS A QUESTION. "It is only the absence of opportunity that keeps people from whole-sale Sabbath desecration. Then they are already Sabbath-breakers in spirit anyhow, and if these preachers have had tens of thousands, and even hundreds of thousands, as some claim, of these people under their religious influence, why has it become suddenly necessary for them to call on the governor, the police force and the School Board to restrain these people and to compel them to accept their interpretation of Sabbath observance? Isn't there something wrong somewhere?

Moreover, these very preachers and their church followers are themselves the greatest Sabbath desecrators. Do not most of the preachers and their church followers give willing support politically, and sanction a party government or administration in State and Nation which carries the mail on Sunday and permits the railroads to do any amount of unnecessary work on Sunday without legislative sanction and in open violation of the civil laws?

"If we are to have a Sabbath crusade, why not begin at the bottom and, instead of striking at the singing societies, who are acting under the law, give attention to the railroads and other concerns which are operating contrary to law? Why should the crusade be limited to the singing societies? Do not the railroads run excursions every Sunday in the year?

SHIFTING RESPONSIBILITY. "They have decided to appeal to the governor. But why torment the governor before his time? Does he make and unmake the laws of Maryland? Why not place the responsibility where it belongs, or on the legislature that granted the charter? Or, better yet, on yourselves who elected these, your public agents without better instructions concerning your peculiar Sabbath and saloon views? Not having objected to regular Sabbath desecration on the part of the railroads, nor to the 2,308 regular saloons in Baltimore, how could these legislators be expected to know that you draw the line only

at the sacred armory and on singing societies?

"You are striking at the wrong time and in the wrong place and at the wrong people. And that is your general habit. In this connection I am reminded of the words of Jesus: 'And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote from out thy brother's eye.' Matt. vii. 3-5.

LICENSES ISSUED IN PUBLIC BUILDINGS. "Do you say that you object to having the public buildings used on the occasion in question? Well, is not the State Capitol a public building? And was not the liquor license law enacted in that building? and are not the licenses for Baltimore issued from a public building? Would you have those who want to sell and drink liquors rent private buildings next to the homes of the poor? Would that make the matter righteous?

"A Pennsylvania rum seller, answering the question as to whether the church should receive money from liquor sellers, says, 'Be consistent and take the money which we give you, and when you think it is a sin to sell whiskey, just say so at the polls, in legislature and the courts, and like all law abiding citizens we will cease to be your agents, and your question is settled forever.'

"Again, do you know why such large numbers of people 'desecrate the Sabbath,' as you allege, by selecting Sunday frequently for great public gatherings? I will tell you. It is not that they desire to show disrespect for the day, but because preachers and church members and others are supporting and forcing on the people economic and industrial systems and conditions which make it almost impossible for vast numbers of them to attend such a gathering on any other day of the week. Lazy and idle preachers may attend such meetings other days without losing wages, time or position, but not so with the vast army of workers. And so long as multitudes of men and women must slave from early morn till late at night for a mere animal existence, Sunday will continue to be used for all sorts of purposes.

UNABLE TO SEE A DIFFERENCE. "I must confess that I cannot see the difference between songs in the Armory on Sunday, even with beer in the basement, and hymns on Sunday in sectarian churches with industrial slavery and licensed saloons in the economic and political systems of the ministers and the members. I take no second place for any one in sensible Sabbath observance, but we should not confuse the civil and the religious Sabbath, and we should always remember that Jesus said, 'The Sabbath was made for man, and not man for the Sabbath.'

[If there had been more ministers of this order during the past centuries, there would have been more Christianity and less 'infidelity' in the world. Probably every one of the complaining ministers are listening to *paid choirs*, who *work on Sunday* because the church pays them for it. Then the preachers draw their salaries for preaching (their work) on Sunday. The people at large may not know that the *Saengerfest* is a German singing entertainment. It is literally a "Feast of singing." The *Saengerbund* is a singing society; the *Saengerfest* one of its entertainments. Let us hope that sufficient good sense will prevail to allow our German friends to enjoy their entertainment in peace. They will probably behave themselves as well as the same number of preachers would.—Ed.]

Books on Sale at the N. S. A. Office. The following valuable books are on sale at the N. S. A. Office. These books have been contributed by the authors to the National Association to aid it in its good work, with permission to sell them at the reduced prices quoted. Each book has peculiar merits of its own, and all should be in every home.

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A Good Showing For the Work of the N. S. A.

Dear Mr. Editor:—

While you have most generously published letters from time to time in your valuable paper, the work of the N. S. A. is sent you from this home office, it may be well at this juncture to make a statement to the public—with your kind permission—of the present standing—financial and otherwise—of the N. S. A., as the semi-annual meeting of its Board of Trustees has recently been held at Headquarters. I am most happy to state that the National Spiritualist Association was never in a stronger condition—financially, as well as in public sympathy—as it now is. Its treasury contains over fifteen thousand dollars—its real estate is entirely free from incumbrances of any kind; its societies express loyalty and satisfaction at its course;—and although some of these have gone into other chartered State Associations, the National Association instead of being weakened, is only strengthened thereby. As has before been stated, the N. S. A. is supporting several aged veteran mediums, and as its fund increases other beneficiaries will be added to the list.

The Missionaries have one good work, as their reports attest, and as they have worked largely in connection with the State Associations during the past season the latter have been benefitted largely thereby, by giving people with their respective States a better knowledge of such Associations. The Editor-at-Large, Hudson Tuttle, laboring trenchantly with his noble pen under the auspices of the National Association, has done a great work for our Cause, and our generous Lyceum Sup't., J. W. Ring, has also done effective work in the field of his labors for the Lyceum movement. Many thousands of spiritual tracts have been freely distributed by the N. S. A. Our printing bill for this season has been four hundred and fifty dollars. In contributions to aid us in circulating such tracts we have received—including postage stamps sent by applicants for tracts—\$35.54. Our postage bill for sending tracts alone is the same time has been somewhere about fifty dollars. The amount mentioned—\$35.54, as having been received from various contributions or for postage on tracts for applicant—has been credited on our books to tract sales, as we have no printing fund for tracts. From these figures it is easily seen that the distribution of tracts is a large expense to the N. S. A., as printers must be paid, and it costs much to have extensive dealings with them.

For some unaccountable reason, there is talk in some quarters that the N. S. A. is weak financially, and has but little sympathy in the hearts of the people; 'That it is going to pieces,' and our Missionaries would be kept busy if they attempted to refute these statements, otherwise than by their works. Should the carping critics look into our office and undertake to glance over the stacks of letters here, from able and sympathetic friends all over the country, they would not be so ready to give current misleading false statements.

THE QUESTION OF FRAUD AMONG MEDIUMS.

is constantly arising in one section and another, and the duty and responsibility of the N. S. A. towards this subject is discussed over and over. We think that by this time it must be clearly established in the observing mind that the N. S. A. has no sympathy with fraud of any kind, and that it is squarely against the encouragement of anything of that sort. Sensational persons posing as mediums and claiming to be endorsed by any Association simply because they hold a certificate showing that they have, at some time contributed a dollar or more to this or to some other association, are not endorsed or countenanced; such certificates are simply receipts; the N. S. A. no longer give such, as now has no contributing members. On the other hand, the N. S. A. cannot undertake to decide upon the merits or demerits of the mediums that societies in all directions engage for their platforms; each locality and society must individually decide this question, and with the exercise of good judgment it will not be difficult to soon sift the wheat from the chaff. We have in our ranks hundreds of capable, honest speakers

and mediums, that this and other societies can, and will endorse and sustain in their efforts to spread the truth; but we do not and will not support fraud in any sense when it is made clear to us that fraud is attempted; we must not be charged with knowingly countenancing any deceiver in his or her nefarious practices. The N. S. A., the State Associations and all societies—that are spiritual, and well established, whether they be large or small—have the truth and the good of humanity at heart,—we work for the betterment of mankind. The N. S. A. is doing a grand work and is here to stay, it denounces fraud and upholds truth.

MARY T. LONGLEY,
N. S. A. Secretary.
Washington, D. C.

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

(Central Standard Time.)

One hour slower than Eastern Time.

No. 1	No. 2	IN EFFECT, JUNE 14, 1903.	No. 3	No. 4
A. M. P. M.			A. M. P. M.	
7:00	8:00	Lv.	Dunkirk	Ar.
7:10	8:10		Fredonia	Ar.
7:14	8:14		Lanes	Ar.
7:24	8:24		Lily Dale	Ar.
7:38	8:38		Canadago	Ar.
7:45	8:45		Moons	Ar.
7:53	8:53		Shicklerville	Ar.
8:04	9:04		Gerry	Ar.
8:12	9:12	Lv.	Falconer	Ar.
8:45	9:45	Ar.	Junctown	Lv.
8:19	9:21	Lv.	Falconer Junction	Lv.
8:19	9:21	Lv.	Warren	Lv.
10:26	8:25	Ar.	Titusville	Lv.
				Ar.

*Daily. †Daily except Sunday.

SUNDAY TRAINS.

Leave Titusville 7 a. m., Falconer, 8:14; Lily Dale, 9:32; arrive Dunkirk, 10:29.

For return see number 3 above.

SPECIAL SUNDAY EXCURSIONS will be run from July 5 to September 10, leaving Dunkirk 9:00 a. m., Lily Dale 9:37, arriving at Falconer, 10:17. Returning leave Falconer 5:05, Lily Dale, 5:45, arrive at Dunkirk 6:10.

Also from July 5 to September 6, leaving Falconer 10:35, Lily Dale, 11:30, arrive at Dunkirk, 11:55. Returning leave Dunkirk at 1 p. m., Lily Dale, 1:34 arrive at Falconer, 2:10.

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

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

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INVITATION TO MY ORTHODOX FRIENDS

To Take an Evening Stroll.

BY GEORGE F. KITTREDGE.

On some pleasant evening, when the atmosphere is cloudless, and all nature seems to repose in tranquil harmony, please take a stroll with me; and as we walk, please take heed of what I say. I shall discourse to you upon the beauties and works of nature, and when I shall have finished, I am quite sure you will return with your mind opened to the reception of the light of reason.

I shall first instill into your mind the beauties of the earth; I will teach you its diurnal and yearly motions; I will teach you what is truth—that it is a large sphere moving in ethereal space, as you would throw a wicket ball into the air and witness its movement. I would tell you that it is 25,000 miles around it, and could go directly down 8,000 miles, or eight times the distance from Lily Dale—The City of Light—to St. Louis, Mo., you would appear upon the opposite surface among the worshippers of Confucius, or perhaps of Brahma. I would inform you at the time I would be talking, that the huge ball was then waving with you and I upon its surface, right off into space at the rate of 68,000 miles an hour, while at the same time it was turning around on its axis, carrying us with it, in a contrary direction from its other or yearly motion around the sun, at the rate of over 1,000 miles an hour, called its diurnal motion. I would then tell you that the earth was at the inconceivable distance of 93,000,000 miles from the sun, and that we traveled around the sun, at a distance of 590,000,000 of miles in the short time of a trile over 365 days; and during this time, we also traveled in a contrary direction 8,700,000 miles. I would next tell you that there were known to be at least thirty-seven more such bodies revolving in space around our sun—some being smaller while others were much larger and more beautiful, and of these there are fifteen like the earth, called primary planets, because they revolve around the sun in their proper centers.

I would next point your already astonished gaze to some of the planets which glitter in the firmament like dewdrops upon a big, black umbrella, and tell you of their monstrous size and beauty. I would show you Uranus, which looks like a mere speck in the heavens, and tell you it was 1,705,000,000 of miles from the earth, and its diameter is 35,000 miles, or it is about eighty times larger than the earth. I would show you the monster Jupiter, which is 89,000 miles in diameter, or 1,400 times the bulk of the earth, and tell you it turned around on its axis every 9 hours and 56 minutes, giving its surface at the equator a motion of 28,000 miles an hour. I would lastly point out to you beautiful Saturn, which is distinguished through the telescope from all others by its beautiful rings, which entirely encompass it, like two mammoth race-courses for angels to sport upon—the one within the other, with a space between them of 2,800 miles, and a space between the inner circle or ring, of about 30,000 miles disconnecting it from the planet proper. I would tell you that its size is about 900 times larger than the earth, besides having eight moons or "secondary planets" revolving around it as the one moon revolves around our earth.

I would now pause and ask you to ponder, to see if you could comprehend Deity! Of course, you would say you could not. I would then ask you if you believed God was employed six days in forming this earth, and was yet only one day or less in making Jupiter, Saturn, Uranus, and the thousands of other suns and planets, which, when compared with this earth, it sinks into insignificance, and is as one solitary dew-drop compared to the great Atlantic. If you reasoned at all you would say, Nay. I would then return with you to your own home and we would take a seat in an easy chair to rest and reflect on the lesson of nature. I would now take down your Bible and opening its musty pages, would turn and read to you an act of the God you worship as the framer of these vast systems of worlds.

"And the Lord said, Behold there is a place by me, and thou shalt



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stand upon a rock; and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock; and will cover thee with my hand, and thou shalt see my back parts; but my face shall not be seen."—Exodus, xxxviii. 21, 22, 23.

After reading the above I would ask you how in the name of common sense and reason you can believe that a deity who rules all these mighty planets, whose unalterable and immutable laws gave them their places to move in space, and kept them all in constant motion, could be so immodest, immoral, child-like—aye, brute-like—as to descend upon this little earth, and before old Moses, propose to enact such a caper as that? It is certainly on a par with savage barbarism and entirely below the dignity of civilization and today, although you and thousands of others place their ignorant confidence in these foolish Bible stories, still, the ominous finger of science points with derision and shame to those who are helping to perpetuate these blasphemies, which are nothing else, because they fill the minds of the people with false notions, views and conceptions of deity and a future life.

Again, after such a contemplation of the celestial bodies, which, in all probability, are inhabited by millions of human or sentient beings, does it not stagger human reason to believe God, only a little less than 2,000 years ago, should beget an "only son," and place him here upon this little inferior planet to live a short life of only about thirty-eight years and then be put to death by a few Jews, when, according to the Bible, "There is nothing impossible with God"? still this professed son, who is held by the Christians to have all the powers and attributes of God, and who, according to modern theology, was God *de facto*, makes out this last quotation to be a plain falsehood; because after all his wonderful exploits, and undergoing all of his trials and tribulations, it was absolutely impossible with him to make the Jews believe that he was the son of God or the true Messiah.

Again, "God is eternal." I refer to Webster and he tells me that the definition of the word eternal is "Without end of existence or duration; everlasting; endless; immortal." Yet, according to orthodox theology, here was God who had his life destroyed and consequently an end put to his earthly existence! What! God, the architect of all these vast systems of revolving worlds, suffering an end to be put to his existence on this earthly globe by a handful of unprincipled men? I have often heard of ignorant men becoming drunken sots and suffering themselves to be kicked into the gutter and left there to die in preference to breathing their last upon a comfortable bed; but I never believed an All-Wise God would suffer Himself to be similarly treated.

Now, my condescending orthodox friend, hoping you may reflect seriously upon these things, I will bid you good night, when at some future time I may again spread before you the cloth of Truth, and with the spoon of Common sense, let you sup from the bowl of Reason, the crumbs of Wisdom, soaked with the milk of Love and Human Kindness. In the meantime, purchase of THE SUNFLOWER publishers, "Big Bible Stories," and studiously read and reflect.

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