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NEW HEAVENS AND A NEW EARTH.

Abstract of an Inspirational Lecture Delivered at
Lily Dale, July 20, 1903.

BY W. J. COLVILLE.

"There shall be new heavens and a new earth."

In the above words we may find a perfect key to the entire philosophy of life in its manifold expressions, for in that sentence the entire history of evolution and of education is, in brief, traced out. What creation primarily is from the standpoint of the Divine Mind, we are not able to contemplate; but all that we can know of organization or integration and then of dissolution or decay, is in strict accord with the text on which our present remarks are based.

"In the beginning God created the heavens and the earth" is the ancient biblical condensation of many an old cosmology and cosmogony, for it is now quite well understood that Genesis is not the oldest book in the world, nor is the Jewish theory of creation in all respects original. Hindoos, Egyptians, Babylonians, and many other mighty peoples of antiquity have all endeavored to account for the universe as they have beheld it; but none have been able to account for that primal substance out of which all things are fashioned. To say that divine breath or spirit moves upon the waters is to teach by necessary implication that those waters already were in existence; thus no attempt seems to have been made by the author of the first chapter of the Pentateuch to have done more than broadly refer the whole visible universe to the intelligent activity of an unseen spiritual force.

The goodness of all that is brought forth is emphatically declared and the order of expression is also clearly stated—first heavens, then earth. Though the word heaven is still popular and constantly employed to designate an estate or condition of unalloyed felicity awaiting all who have lived nobly on earth, such is by no means the only definition of the word sanctioned by etymology or by history. Heavens as a plural term is of very ancient usage and though "Mansions" was the English word introduced into the fourteenth chapter of the Fourth Gospel, in the days of King James, or not later than 1611, when the old authorized translation of the New Testament was completed, "abiding places" is the term now regarded by many scholars as a better rendering of the Greek original. "In my Father's house are many dwelling places; if it were not so I would have told you," fairly brings out the sentiment of one of the most beautiful passages in the gospel story.

The doctrine of many spheres, circles or societies in the spiritual world is so ancient that no documents have yet been discovered relating to the faith of olden times from which a statement of this concept is altogether absent. One single heaven, into which all souls who were not rejected and delivered over to perdition, were admitted, was not a doctrine of any widespread system of religion or philosophy. Primitive Christianity knew nothing of it, and prior to the 16th century it seems to have been absent from the thought of Europe.

Not only has it ever been the case that one heaven alone has not sufficed to describe man's thought concerning the hereafter, but heavens have not always been peaceful or happy societies because a heaven of order and felicity, until they who form the society have become orderly

within themselves, would not be in the realm of possibility. That every heaven embodies and represents the highest state of development already reached by those who constitute it, we fully allow; but there can be war in some heavens precisely as the Apocalypse declares.

In two distinct senses can we understand strife in a heaven. In the first place, heaven does not necessarily mean anything other than the united condition of some section of humanity whose condition inwardly is restless and therefore their outward state is correspondingly without repose; and in the second place, as Swedenborg tells us in his "Apocalypse Unveiled," there have been periods of warfare in the spiritual spheres immediately encircling this earth and from these spiritual agitations earthly conflicts have in a large measure arisen. New heavens, then, as well as a new earth may be a great necessity in more senses than one, and at no former time more necessary than at present.

During the last fifty-five years all sorts of communications from the psychic realm have been possible to incarnate humanity; but though much sound teaching, wise counsel and valuable information in many directions has been received from the unseen states, no investigator of the literature of Spiritualism can fail to observe the obvious contradictions which abound. To explain these without denying their existence is the task before the interpreter of the modern spiritual revelation. When we have discounted as far as possible all trickery and imposition and turned our attention to actually genuine spirit messages, we are still confronted with amazing discrepancies, often difficult to rationally explain; but closer search into the origin, nature and purport of these multitudinous communications will soon go far to convince us that their seeming contradictions are apparent rather than real. That different doctrines are taught by communicating entities and that what one affirms, another denies often is a fact quite indisputable, but why this is so is a query deserving of more dispassionate attention than it usually receives.

To a large extent some remnant of the so-called orthodox Christian doctrine of but one heaven and one hell lingers yet in the sub-consciousness, if not in the objective intellect of a large percentage of enquirers into Spiritualism, and this lingering dormant vestige of belief in an irrational creed causes many investigators to expect infallibility as well as uniformity in statement from all those communicating intelligences who are in any way desirable companions.

But uniformity and infallibility are not made manifest even though there is an underlying unity which but very few students seem at all clearly to have grasped. In those local heavens which immediately encircle and even, in measure, may be said to interpenetrate the earth are congregated those souls who still continue in the special affections and limitations which characterized them prior to physical decease, and it is from this encircling host of spirit friends and relatives that the bulk of messages proceed. One band of guides surrounding one medium will declare that there are no animal

forms in spirit life, while another band of influences operating through some other sensitive will declare that animals do exist in spirit spheres as they exist on earth. The true explanation of this contradiction is reached only when we realize enough of one of the dominant laws of spiritual existence which renders it possible for spirits to become cognizant only of such objects as in some way appeal to their susceptibilities.

It is a trite saying that blind people are as closely surrounded by colors and shapes as those who see clearly; also that deaf people are as near to sound vibrations as those who hear acutely but notwithstanding proximity of objects, there may be a total lack of perception. In spirit life lack of perception in any direction is not due to physical disability but to lack of interior relationship; thus it comes to pass that two or more spirits may be locally together and yet unaware of each other's existence. The law of affinity works irresistibly in spirit life, for that reason there can be no realization apart from sympathy and unless we are in the same thought or affection as others, we cannot know or feel what they realize. There is nothing whatever in this statement contrary to the cherished belief of man that all will be attracted to their nearest and dearest—indeed it is inevitable that they must be thus attracted and on the basis of such attraction all heavens are formed and held together, but destined to dissolve when the attraction which formed them and caused them to cohere, no longer operates. Not only is it true that all religious, social, industrial, political, and other organizations have their psychical, as well as their physical side, but it is further true that every institution on earth has its spiritual support or backing. Useless and fruitless must every attempt appear to reform the outer world by revolutions external in character, when it is known that evolution from within, not revolution from without, not compulsion, but impulsion, is necessary to reconstruct every external organism.

Every institution on earth, regardless of its character, is a crystallized effect of some super-physical cause and not till the impulse from the psychic state is exhausted or altered, can there be a permanent or effective reconstruction of outward institutions. When an enthusiast like Mrs. Nation smashes glass and pours liquor into gutters, she does not go to the root of the temperance question because such violent assaults upon the belongings of saloon keepers can never conquer a craving for alcohol or lead a free-born people to desire to live temperately. Legislation, when effective, does not precede, but follows public sentiment; laws, at least in republics, must be the embodied declaration of the will of the citizens. If just governments derive their authority from the consent of the governed, and such is a fundamental American proclamation, it is only evident that representation, not coercion, is the democratic ideal. If there is to be reform it must come from within, and precisely because this is so should Spiritualists before all others take the lead in inaugurating reformatory movements.

Nature furnishes us with abundant illustration of how renovation is accomplished. Dry brown leaves may have hung on to tree boughs all through a severe winter, unremoved by hail or wind storms; but when awakening springtime forces up the sap from the root of the tree to decorate the branches with new foliage, then obedient to the mild interior, but all forceful pressure of incoming life the withered leaves are driven from the branches to which they

could remain attached when the breath of the tempest from without alone assailed them.

If a nail is injured on the hand or foot the policy of nature is not to advise the owner of the discolored nail to tear it off, but rather does nature counsel that we wait until a new nail has been formed, then will the old disfigured object drop away, loosened and driven forth by the new claimant for its position. The power of new desire and new thought is inestimable. New heavens within will of necessity bring forth new earth without, and this is as true of individuals as of nations, and of private enterprises as of international affairs.

Prophets or seers, they who are dowered with insight and foresight, predict a golden age or universal commonwealth of peace, which has not been recorded in history, but is distinctly foretold in prophecy. There are four kinds of vision: hindsight, insight, and foresight. With the two former kinds all are painfully familiar; but with the two latter only seers and seeresses seem to have made acquaintance. Memory and outward observation have their distinct uses; but when they operate alone they necessarily fail to lift our thoughts above the past and present and indeed they incline all who depend exclusively upon them to pessimism and despair.

The fate of old monarchies and republics is retold and straightway the historian predicts the impending downfall of England, France, America, and all the nations of today. But though it be unanswerably true that if modern nations follow exactly in the track of ancient nations, such fate will inevitably overtake them, it is the mission of truly prophetic revelation, call it Spiritualism or what you will, to point a more excellent way and stimulate the hearts and minds of the present generation so to walk as to avert catastrophe.

Despite the wars and general unrest of the present century, there was never a time when the planet was so nearly civilized as now and never a time when goodwill and general enlightenment was so widely diffused. The brighter light of today reveals by contrast the deep shadows of error as they could not have been revealed in the dimmer radiance of centuries gone by. The very outcry and protest against evil is but an indication of the certain triumph of good, for it is the awakening moral sense and love of all humanity which invites to protest against inequity and cruelty in every form.

If each individual who sees the light and hears the call of the new time-spirit will but heed its inspirations and embody its inculcations in practical living, from out the new heavens within a new, far better and more glorious earth will most assuredly be unrolled.

"It is not necessary for a man to be bad in order to make a failure of life; simple inaction will accomplish it. Nature has everywhere written her protest against idleness; everything which ceases to struggle, which remains inactive, rapidly deteriorates. It is the struggle toward an ideal, the constant effort to get higher and further, which develops manhood and character."

"Let us love and magnify and multiply all acts that make for peace, harmony and melody here and now; let us cling to and liberally support any man or woman who is trying to bring love and sunshine into the world."

"The study of the soul is the most ennobling study there is."

GREAT WORLD FAITHS.

BY J. P. COOKE.

"Whoever was begotten by pure love And came desired and welcomed into life

Is of immaculate conception. He Whose heart is full of tenderness and truth,

Who loves mankind more than he loves himself,

And cannot find room in his heart for hate,

May be another Christ. We may all be

The saviors of the world, if we believe

In the divinity which dwells in us

Our tempers, greed, and our unworthy aims,

Pays kindness for unkindness, smiles for frowns,

And lends new courage to each fainting heart,

And strengthens hope and scatters joy abroad

He, too, is a redeemer, Son of God."

E. W. W.

It was in the spirit of these lines by Mrs. Ella Wheeler Wilcox that the sages and mediums of ancient India held to the divinity of the Inner Life of things.

When we look closely into the matter we find reason to regard the polytheism of the Veda as a sort of veil for another conception of God—a view which revealed its real significance as it developed into the undisguised pantheism of Brahmanism and of Buddhism.

We find towards the close of the Vedic period, this instinctive sense of the grand cosmic unity that lies behind all individual diversities. One of the writers remarks: "There is but one, though the poets call him by many names." They call him Varuna, Indra, Mitra, Agni,—but that which is, and is One, the wise name in diverse manners. The bright, all-embracing heavens, they refer to is the world of light beyond the blue ether.

The thinkers of India ever hold to the polarity of Ideas. Light is known by contrast with the darkness. So, the knowledge of error is possible only by reference to, at least an implicit standard of truth. The sense of the fleeting, the illusion and the nothingness of the finite is due to an implicit or intuitive consciousness of the infinite that is rising within the spirit, that is the inner life. It seems to say, "There is a substance beneath these shadows, a something that is, and abides, underlying all these fleeting phantasmal forms that only seem to be." They look for types of eternity, types of a life that is changeless amid all this scene of change.

The sun that shines on in majestic strength and calmness far above the capricious, changeable play of this lower world, undimmed, undecaying through the revolving years and ages. The silent stars that pursue their mystic courses, never hasting and never resting, yet shedding their pure light on the graves of a hundred generations. These and many others are types of enduring existence.

The deep religious consciousness of the sages, dissatisfied with the effort to reach God by the mediation of the separate grand objects of nature, or of nature in its totality, essays to pass beyond in vision or in trance, and to grasp immediately the idea of an invisible essence or reality behind or beyond nature and which transcends all finite and sensible objects. As the inner spirit broods over the thoughts of man, he seems to be dimly conscious of a soul reality which is neither the heavens or the earth. When the eye has grown weary with seeing, and the ear with

(Continued on page 8.)

LILY DALE NEWS.

The Assembly is in full blast. The weather has been unpleasant the past week, presenting the undesirable side of camp life, but with the change that took place Thursday it is causing the people to lose all recollections of the bad part of it in the enjoyment of the good.

Everything is on the boom. The management is putting forth every effort to make all people enjoy themselves to the utmost and with the array of talent in all directions it would be quite a character who would not be able to find something desirable with which to while away the time.

The Lyceum is running in full blast and is attended by more children than have ever before attended—at least in recent years. Friday morning as they formed in line at the Octagon and marched to the Auditorium, preceded by the band, it showed that they were all interested in their part of the program. Then after the exercises of this kind are over, they scatter around the ground and the swings and other places arranged for their amusement are filled with them.

The older people have their places of amusement, and if not quite so demonstrative as the younger generation, they are fully as appreciative. Forest Temple has its charms for some and at a little before nine a. m. and 6 p. m. they can be seen wending their way thenceward and soon their voices blend with the harmony of the birds as they sing their songs in the leafy bower which forms the roof of Forest Temple—God's own handiwork. It gives an opportunity for all to have an opportunity to say a word, and the new mediums who arrive on the ground as strangers can introduce themselves to the people in a very effective manner by going there and exhibiting their mediumship to the hundreds who attend it daily.

The platform talent is, as usual, to the liking of the attendants. The past week has presented some exceedingly interesting topics. The address by W. J. Colville, "New Heavens and a New Earth," we have reproduced in another column. It was well received by the people.

Miss Susie C. Clark, of Boston, was a new star in our firmament and was thoroughly enjoyed by the people. Though small in stature she is large in mind and her lectures on the "New Thought," "Science of Being" and "Re-embodiment" were all enjoyed to the utmost by the visitors.

New York State Day found our old friend and former as well as present director, H. W. Richardson, in the chair. On the platform were a number of the workers of the State among whom were Carrie Twigg, Tillie U. Reynolds, Mrs. Duhl of Elmira, Mrs. Thacher, of Jamestown, Mrs. M. E. Lane, Mrs. Duff and C. S. Hulbert of Buffalo, Mrs. Kingsley Carpenter of Lily Dale and Mrs. Traverse. All of them spoke of the work of the N. Y. State Association and of our beautiful Assembly and it was unanimously agreed that with Lily Dale and the New York State Association of the interests of the Spiritualists of the State would be well looked after. Ye Editor was called on the platform and for the first time in four years had a word to say. The present management appreciates THE SUNFLOWER and THE SUNFLOWER reciprocates.

Sunday begins the engagement of F. A. Wiggin. He made a decided "hit" with the people last year and it is not out of place to say he will do the same this season. His lectures are of the practical order and his ballad readings met with the approval of those who witnessed them. This week presents the close of Mrs. Reynolds' engagement and the presentation of F. A. Wiggin, W. J. Colville, and "Our Friend from India," Baba Premanand Bharati. Francis E. Mason and Rev. Morgan Wood open the following week.

It would never do to forget our good sisters, Tillie U. Reynolds and Carrie Twigg. They are always "the right men in the right place" and it has proven true in their engagement here. Mrs. Twigg says she does not know how to lecture. While this may be so, she can make a wonderfully interesting "talk" and when it comes to gingerbread!—yum-yum! Well, the people have not yet got through smacking their lips over it yet; and we offer as a premium with every copy of the Woman's paper, the

recept for making it. We did not ask her for this privilege, but we will indulge in some literary piracy and do it just the same. Sister Twigg is hereby notified that nothing but a supreme court injunction will prevent the deed.

Mrs. Reynolds has endeared herself to the people by her manner and work and will be welcomed in our midst at any time that she chooses to come.

As usual the mediums are well patronized. Mrs. H. V. Ross is one of the recent arrivals in the materializing line and has been holding large circles. P. L. O. A. Keeler is presenting a new phase this year in the materialization of faces as well as hands in the opening of his cabinet. Independent voices also are presented in addition to his usual physical seance. Mediums for all phases are on the grounds and they are a center for the visitors continually.

There have been a number of entertainments given most of which have been quite well attended. The Helping Hand, the woman's auxiliary, has had several small sales and two quite important evenings. The last being a "Ginger Bread Social." This, so rumor sayeth, netted them about \$50.

While on the subject of entertainments, it is appropos to mention the new addition of "Lily Dale Park." Madame Vignier, daughter of Mrs. E. Densmore, of Shadyside, has built a fine dancing pavilion and for the amusement of the younger generation she has added a stage and is presenting high class vaudeville and dances as additional evening attractions.

This week she has some very good acts in that line and if the venture is supported so that it will not be a bill of expense to her, she will continue them during the season. The music is furnished by West's Concert Band and Orchestra and twice each week, Tuesday and Friday evenings, dances are held, while dancing is also indulged in after the close of the vaudeville each evening. As this is all conducted in the most orderly manner, it is quite an addition to the attractions of the place. The dancing floor is of maple and well made and all the arrangements are of an order to attract the people and give them an enjoyable time while there. We hope our visitors will remember this in arranging their plans for the enjoyment of their outing here.

Mrs. Thompson has sold her cottage on South street to Mr. Gregory. She retains a portion of the cottage for this season. There are a number of people who are looking over the ground with the idea of purchasing cottages and there will doubtless be a number of transfers before the close of the session.

Mrs. Wykoff and daughter, who have been visiting at H. T. Smith's for some time have returned to their home at Nashville, Tenn. Mrs. Snow and Miss Fiedler of Hartford, Conn., are visiting at Miss Danforth's. Mrs. E. Nugent and Miss Bole have rented Nellie Warren's cottage on North street and will take possession immediately. Mrs. Nugent is a healer and Miss Bole a palmist.

Dr. E. V. Ross is visiting his parents, Mr. and Mrs. Edwin Ross. He is accompanied by his son, Robert. It is expected that Sam Jones, Mayor of Toledo, will be one of the speakers on the platform before the season closes. He writes to the effect that if arrangements can possibly be made he will come here. It is also expected that Elbert Hubbard will again visit us and will have a date on the platform.

Wednesday next will be Peace Day and the subject will be presented by W. J. Colville. The people of this place advocate a universal peace and it is proposed to agitate the subject in this way and thus make it a part of the work that is fostered here.

Lowena, the Indian maiden controlling Mrs. L. E. Barr, gave a birthday party to a score of friends Friday evening at the home of the medium, Campbell cottage. The hostess from the other side of life provided a rare spiritual feast, bringing the friends of all present and introducing them through the mediumship of Mrs. Duff of Buffalo.

Lowena announced that it was her one hundred and second birthday in the spirit world and prettily thanked her friends on the earth plane for "coming to the party."

Among the side trips that can be taken from the grounds is a very pleasant trip to Buffalo. The steamer City of Grand Rapids leaves Dunkirk at 9 a. m. daily and reaches Buffalo so as to give six hours in the city, returning leaves Buffalo at 6 p. m. Fare for the round trip day ticket,

50 cents. For season ticket, 75 cents. This is a trip that should be taken advantage of.

Among the improvements not yet mentioned are the changes in the Moore Cottage. It has been remodeled so as to give a large dining room and an addition built on to it, and has been opened as a fully equipped boarding house. It faces the lake and should have a good patronage.

Judge Baillet, who has been ailing for several months has gone to Swanton, Vt., to visit his daughter in hopes that the change of air will be of benefit to his health.

Our chairman wishes us to announce that the baby has been named George Raymond Brooks. This is on account of the many inquiries received as to the nature of the future Brooks.

Sunday July 26th was the largest day this place has known for a number of years. About 1200 tickets were taken at the gate in addition to the people who were remaining on the grounds. The railroad brought about four hundred people on an excursion from Jamestown, the Buffalo train was loaded, and from every direction the people seemed to center at this point. As the August Sundays are usually better in attendance than the July, we look for an increased attendance.

The concert by the Dailey Quartette in the Auditorium Sunday evening was fairly well attended, while the crowds at the morning and afternoon lectures were larger than they have been for several years past.

At Lily Dale Park a sacred concert was given at 4 p. m.

Beware of Imitations.

How many people are there on this beautiful earth that are not imitators?

That is the way we obtain our education. We give our children object lessons, and soon they catch the idea and are imitating. Therefore we should be very careful what we do.

If parents are impatient, each with the other, how soon are they reflected in the little ones. I can always tell, on entering a home where they are blessed with children, if the parents choke down unpleasant words.

The little ones always show how their elders act.

When we are blessed with a newborn baby we should remember it is a soul trusted to our care, to train for what?—for good or evil?

Remember there is not one thought or word that does not leave its influence.

Not long since I was sitting in a

dining room when a man and little boy entered and took seats near me. As the waitress took the order she asked the boy what he would like to drink. He said, "Oh, I'll take what father takes." How little we feel our responsibilities as we are doing our daily duties. How little we realize how many eyes are watching us.

Mothers and wives of this Republic I ask you to step—and think, before you make one move against the Divine laws of nature.

What a beautiful sight to see a family of children. What an autumn of life comes to these who obey nature's laws. We know they are a care; but where much is given, much is required. The greatest compliment we can receive is by having so much asked of us.

But first let us rear our sons and daughters to regard the responsibility of martial relations as something too sacred to be trifled with.

I think mothers are too apt to neglect the boys. A feeling of delicacy arises in their minds where their boys are concerned.

But who can teach boys any better than a mother? Keep them with you; have your little talks together, and the impressions you make on them will be lasting.

Teach them to be true sons and you will rear good husbands and fathers for the future generations.

MRS. ADDIE COOPER.

Lily Dale Park Theater.

Matinees Wed. and Sat. at 2.30.
Evening Performance at 8.30.

Mme. Vignier proprietor of the Lily Dale Theater, promises us a high Vaudeville show for the week of July 27th headed by the funny farce Comedy, Cummings or the other fellow, by entire company, with an olio of refined vaudeville acts.

Admission 10 and 20 cents.

Dancing will be given every night after the performance.

Refreshments will be served in the basement of the theater.

"It is error to view any event, state or condition as a finality. You have all eternity in which to know, adjust and attain."

This is what the Jamestown paper says about last week's program at the Lily Dale Park Theater. Every act on the bill was clever and deserved the hearty applause accorded them.

"A great soul in forming its opinions and putting forth its thoughts always takes a decisive stand, and is never disturbed by criticism."

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

(Central Standard Time.)
One hour slower than Eastern Time.

No. 1	No. 2	IN EFFECT, JUNE 14, 1902.	No. 2	No. 4
a. m. p. m.	a. m. p. m.		a. m. p. m.	a. m. p. m.
7.00	5.00	Lv. Dunkirk	Ar. 9.30	6.00
7.10	5.10	Lv. Fredonia	Ar. 9.12	5.52
7.14	5.14	Lv. Laona	Ar. 9.08	5.48
7.34	5.38	Lv. Lily Dale	Ar. 8.52	5.32
7.38	5.42	Lv. Cassadaga	Ar. 8.49	5.29
7.45	5.49	Lv. Moons	Ar. 8.41	5.21
7.53	5.57	Lv. Sinclairville	Ar. 8.34	5.14
8.04	6.06	Lv. Gerry	Ar. 8.25	5.05
8.12	6.16	Lv. Falconer	Ar. 8.14	4.54
8.45	6.49	Lv. Jamestown	Ar. 7.45	4.30
8.19	6.21	Lv. Falconer Junct.	Ar. 8.07	4.47
9.10	7.07	Lv. Warren	Ar. 7.17	3.57
10.25	8.25	Lv. Titusville	Ar. 6.00	2.40
a. m. p. m.	a. m. p. m.		a. m. p. m.	a. m. p. m.

*Daily.
*Daily except Sunday.

SUNDAY TRAINS.
Leave Titusville 7 a. m., Falconer, 9:14; Lily Dale, 9:32; arrive Dunkirk, 10:30.
For return see number 2 above.

SPECIAL SUNDAY EXCURSIONS
will be run from July 5 to September 13, leaving Dunkirk 9:00 a. m., Lily Dale 9:37, arriving at Falconer, 10:17. Returning Leave Falconer 6:05, Lily Dale, 5:45, arrive at Dunkirk 6:10.

Also from July 5 to September 6, leaving Falconer 10:55, 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. trains at Dunkirk, Falconer, Warren and Irvineton. 92-1yr

F. Corden White,
Trance, Test and
Business Medium.

Readings by Mail, \$1 and 3 Stamps.
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Ladies and Gentlemen
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FURNISHING GOODS,
DRY GOODS, NOTIONS, Etc.,

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No. 10 Fourth Street.

Mrs. Anna Louise Frye

will open a Music Kindergarten at Fair View Cottage July 13th with class lessons Monday Wednesday and Saturday. Mrs. Frye will teach the "Willard System" which requires no piano or practice and advances pupils with wonderful rapidity. The "Willard System" has been used in several of our leading cities and given universal satisfaction, as it affords a great opportunity for children to gain an excellent foundation for the study of music. Terms, twenty lessons \$6.00, including instruction book and manuscript.

FOR SALE.

Cottage and lot No. 11 North St. one of the best lots in Lily Dale. Inquire of Mrs. Nellie Warren.

Cottages For Rent.

If you want to rent, buy or sell a cottage on the Camp Grounds, address with stamp.
Mrs. Nellie Warren,
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Were You Born Under a Lucky Star?

Send sex, time and place of birth (hour if possible) with 25 cents and two 2c stamps for trial reading. Life reading, \$1.00 and upwards. Circulars free.

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new home,

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I take pleasure in informing visitors that they can secure first class livery rigs, or have their own teams properly cared for at the Association Barn.

Will meet all trains with dray and deliver baggage promptly.

A Nice Line of Safe Boats.

S. J. RICHARDSON.

Spiritualist Badge

The Sunflower Jewelry.

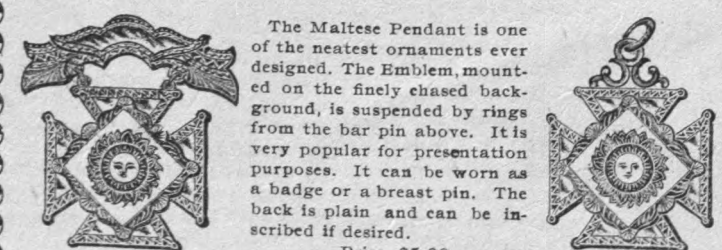
READING OF THE EMBLEM.

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

As the Sunflower turns its face towards the sun, so Spiritualism turns the faces of humanity from darkness and superstition towards the Sunlight of Truth and Progression.



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METAPHYSICAL.

Conducted by EVIE P. BACH.

TRIP LIGHTLY.

Trip lightly over trouble,
Trip lightly over wrong;
We only make grief double
By dwelling on it long.
Why cling to forms unsightly?
Why sigh o'er blossoms dead?
Why cling to forms unsightly?
Why not seek joy instead?

Trip lightly over trouble,
Though all the day be dark,
The sun may shine tomorrow,
And gayly sing the lark.
Fair hopes have not departed,
Though roses may have fled;
Then never be downhearted,
But look for joy instead.

Trip lightly over sadness,
Stand not to rail at doom;
We've pearls to string of gladness,
On this side of the tomb;
When stars are sightly shining,
And the heaven is overhead,
Encourage not repining,
But look for joy instead.

—Exchange.

TIME IS FOR SLAVES.

Time is for slaves, and only slaves.
He who feels the pressure of time;
who is oppressed with the feeling
that time passes; that he has too
little of it in which to do what he
would do; he who recognizes time
as having existence, is, to the extent
of his own recognition, a slave.

Only those living in eternity are
free. Such only can know perfect
freedom, perfect rest. To such alone
is possible the feeling that all they
would do will be accomplished.
They need not hurry. They can act
without compulsion. They can do
whatever they choose to do today,
because tomorrow they can do the
same—because in all of eternity there
is opportunity for all things.

Time is itself limited, hence must
place limits upon all things within it.
It compels by limitation, by the
closeness of its boundaries. Eternity
is without limit. It is boundless,
and places limits or bounds upon
no one, upon no thing; neither al-
lows it. All who enter are absolutely
free to follow their own inclinations,
to work out their own salvation.
Because tomorrow they do what
they like, today they may do what
they like also. Time, the great com-
peller, is not known in eternity, and
has no influence there.

Any thinker can pass from time to
eternity and be free. While yet in
the body he can lift himself into a
realization of the truth that he is in
very fact deathless. It is deathless-
ness that constitutes eternity; a
recognition of the fact, the being in
eternity.

It is the recognition of endless ex-
istence, the fact that we can never
cease to be, that constitutes eternity
and freedom, and not being in or out
of the body.

An appreciation of this fact would
change the lives of thousands, and
lift the burdens from many a human
soul.

'Tis a pity that so simple truths,
yet so greatness, should escape the
attention of the multitudes.

C. C. Post.

HOW TO MAKE HASTE.

Reader, do you know how to hurry?
This is a hurrying age, and you ought
to know how to keep up with it. If
you think it worth while, here are a
few suggestions written by busy men
that may help you:

1. Do nothing that you don't
have to do. Cut out the non-essen-
tials.

2. Don't hesitate. Begin at once.
When you are through stop, and
begin the next thing.

3. Don't be particular what part
of the job you begin at. Other
things being equal, do what is under
your hand first, and the next nearest
thing next.

4. Don't pause between jobs.

5. Don't go from job to another,
until the first is done. Do one thing
at a time. It takes time to change
your mind.

6. Do your thinking while you
are acting, and think about the work
in hand.

7. If you have assistants, use
them. At first do only what they

cannot do, and, afterwards, help
them out.

8. Do nothing twice. This
makes it necessary to do it right the
first time.

9. Don't lay down one tool except
to take up another.

If you follow these rules and a few
more that you can make yourself you
will be able to reduce your working
hours about one-half; you won't
think you are hurrying; you won't
be bored and worn out by
your work; and when it is over you
can go and romp with the baby with
an approving conscience and a mind
at rest.

—Magazine of Mysteries.

THE PESSIMIST.

The hard workers of the world are
usually the hopeful people of the
world. They work on, hope on,
joyously expecting the brighter and
better day. That day usually comes
to the man who is looking for it.
The color of one's glasses usually
determines the complexion of the
world. But the pessimist—he who
is always looking on the dark side
who expects everything to go from
bad to worse, who seems to take a
holy delight in the downfall of things
—he rarely lifts his hand to turn
the tide, or bring the world into
larger sunlight. He does not expect
the world to get better; if he should
put in a hand and help things, his
hopes and his prophecies would be
turned aside; and that would be the
worst thing possible—for the pes-
simist; he is jealous of his prophecies.
He reminds one of the hospital ma-
tron who insisted on keeping the
patient on the sidewalk until the
proper blanks were made out; and
the poor man died in the meantime,
but the rules of the institution were
maintained.

There may be honest pessimists;
perhaps their honesty and their pes-
simism might be rudely shaken if
they turned in and lent a hand for
the bringing in of a better day.
How forceful is this cry:

"Say not the days are evil—who's to
blame?"

And fold the hands and acquiesce—
O shame!

Stand up, speak out, and bravely,
in God's name be strong!

It matters not how deeply entrenched
the wrong,

How hard the battle goes, the day,
how long;

Faint not, fight on! Tomorrow
comes the song."

—Baptist Union.

ONENESS.

Health has the same derivation as
whole, which means integrated, un-
divided; while selfhood implies sep-
arateness, disintegrated, divided.

The law of oneness is everywhere
apparent. Its emblem is the circle.
Planetary circles occupy space. "The
world is round like a ball." The
horizon encircles us. Tree growth
takes circular form, the trunks grow-
ing in circumference by added circles;
flower petals circle around a common
center; fruits grow round; liquids
take circular forms in bubbles and
drops. Our eyes are circles, and
perhaps this is why we see beauty
and grace in curved lines, rather than
in angles.

With human beings oneness is a
fact. Intelligence, genius, talent,
skill, stupidity, wit, humor, gener-
osity, vanity, selfishness, kindness,
pity, grief, honor, hope, greed, ser-
vility, jealousy, envy, affection, pride,
fear, joy, worry—all these are actu-
ally the same, wherever found; and
a line running straight down from
palace to hovel would cut through
them all. Sympathy reveals our
oneness. We cannot enjoy alone.
The child is swift to show his pretty
flower or sea-shell. His elders give
quick summons to look at a rainbow,
a beautiful sunset, a work of art, or
an unusually beautiful fabric. And
the news of an uplifting thought or
fine stroke of humor must straight-
way be told, and experiences related.
A Robinson Crusoe on his island
would gaze with mournful pleas-
ure upon its strangely beautiful
flowers and magnificent scenery,
having not a person to say with him:
How beautiful! how grand!

But oneness is even more strikingly

proved by the union of religion,
science, philosophy, and poetry, in
recognition of the one immanent Life
back of all that is manifest, and by
the fact that such recognition is
universal.—Abby Morton Diaz.—
Magazine of Mysteries.

"IN TOUCH WITH GOD."

Few persons understand just the
proper way to bring themselves in
touch with the Infinite. In touch
with the divine means harmony and
peace with the soul. It means a
lifting up into the realms of the
unseen.

One may develop his soul to such
an extent that he may frequently
realize the presence of God.

There is always time for thought,
and ultimate good will eventually
result in a desire for understanding.
It may take longer on the part of
some than others, but as I have said,
a strong desire is always rewarded if
it is continued long enough.

The pleasures of the physical are
not to be compared with the inner
peace and joy that comes to the soul
when it is in touch with God. It is
that peace which passeth under-
standing; that peace which the
world cannot understand; that peace
which is experienced continually
in the condition of heaven.—*Light of
Truth.*

TRUCK DRIVER AND HORSE.

How a Friendly Understanding De-
veloped Between Them.

The friendly relations which often
exist between truck drivers and their
horses is shown in the story of Chief-
tain, one of the tales in "Horses Nine,"
by Sewell Ford. Tim Doyle, the driver,
having been left alone in the world,
takes up lodgings in the stable. The
story runs thus: So for three years or
more Chieftain had always had a good
night pat on the flank from Tim, and
in the morning, after the currying and
rubbing, they had a little friendly ban-
ter in the way of love slaps from Tim
and good natured nosings from Chief-
tain. Perhaps many of Tim's confi-
dences were given half in jest, and per-
haps Chieftain sometimes thought that
Tim was a bit slow in perception; but,
all in all, each understood the other
even better than either realized.

Of course Chieftain could not tell
Tim of all those vague longings which
had to do with new grass and springy
turf, nor could he know that Tim had
similar longings. These thoughts each
kept to himself. But if Chieftain was
of Norman blood, a horse whose noble
sires had ranged pasture and paddock
free from rein or trace, Tim was a
Doyle whose father and grandfather
had lived close to the good green sod
and had done their toll in the open,
with the cool and calm of the country
to soothe and revive them.

Of such delights as these both Chief-
tain and Tim had tasted scantily, hur-
riedly, in youth, and for them in the
lapses of the daily grind both yearned
each after his own fashion.

And, each in his way, Tim and Chief-
tain were philosophers. As the years
had come and gone, toll filled and
uneventful, the character of the man
had ripened and mellowed, the disposi-
tion of the horse had settled and sweet-
ened.

In his earlier days Tim had been
ready to smash a wheel or lose one, to
demand right of way with profane
unction and to back his word with
whip, fist or bale hook. But he had
learned to yield an inch on occasion
and to use the soft word.

Chieftain, too, in his first years be-
tween the poles had sometimes been
impatient with the untrained mates
who from time to time joined the team.
He had taken part in mane biting and
trace kicking, especially on days when
the loads were heavy and the flies
thick, conditions which try the best of
horse tempers. But he had steadied
down into a pole horse who could set
an example that was worth more than
all the six foot lashes ever tied to a
whipstock.

Dr. Holmes' Table Talk.

At table Dr. Holmes was unflag-
gingly vivacious, ready at repartee, as wit-
ty as Lowell without Lowell's audacity
at punning and for the immediate mo-
ment as wise as Emerson. Underwood,
in his monograph on "Lowell, the Poet
and the Man," has by some lapse of
memory misquoted a passage of words
that took place between Emerson and
Holmes at one of the early Atlantic
dinners. The conversation was upon
the orders of architecture. It was Em-
erson, not Holmes, who had been say-
ing that the Egyptian was character-
ized by breadth of base, the Grecian
by the adequate support and the Goth-
ic by its skyward soaring. Then it was
Holmes, not Emerson, who flashed out
instantly, "One is for death, one is for
life, and one is for immortality." I did
not hear this, but it was repeated to
me at the time by one who did.—J. T.
Trowbridge in Atlantic.

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And gladder for our human speech."

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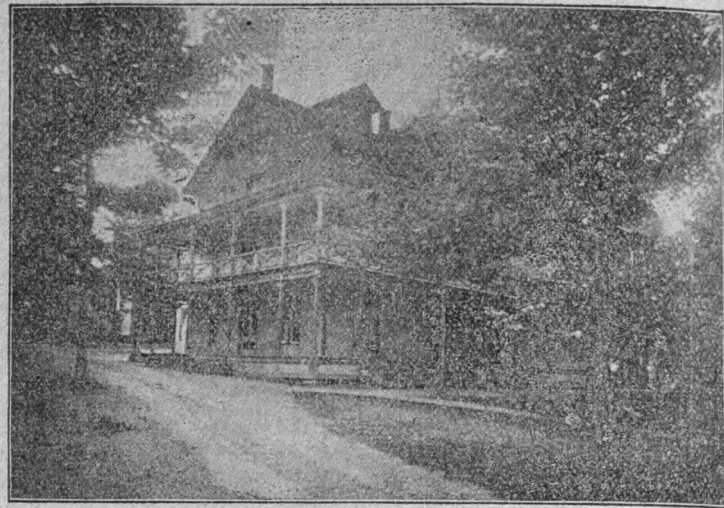
The right word is always a power.

—George Eliot.

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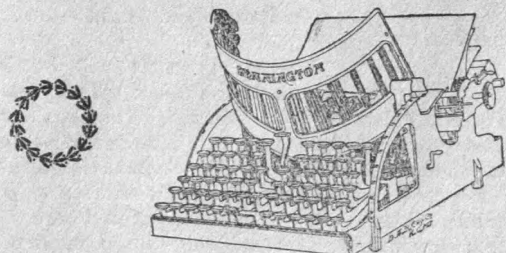


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- 13—Conference.
- 14—J. Clegg Wright.
- 15—OHIO DAY—Willard J. Hull.
- 16—W. J. Colville.
- 17—Willard J. Hull.
- 18—BUFFALO DAY—Symposium—J. W. Dennis, Chairman.
- 19—Willard J. Hull; W. J. Colville.
- 20—Conference.
- 21—Miss Susie C. Clark.
- 22—NEW YORK STATE DAY—H. W. Richardson, Chairman.
- 23—Miss Susie C. Clark.
- 24—Mrs. Tillie U. Reynolds.
- 25—Miss Susie C. Clark.
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- 27—Conference.

- 28—F. A. Wiggins.
- 29—PEACE DAY.
- 30—Baba Premanand Bharati.
- 31—DEDICATION DAY—W. J. Colville.

AUGUST.

- 1—Baba Premanand Bharati.
- 2—Rev. Morgan Wood; Francis Edgar Mason.
- 3—Conference.
- 4—Rev. Morgan Wood.
- 5—WOMAN'S CONGRESS—Anna B. Shaw; Susan B. Anthony, Charlotte Perkins Gilman.
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- 8—Charlotte Perkins Gilman.
- 9—Francis Edgar Mason; Anna Shaw.
- 10—Conference.
- 11—Mrs. Elizabeth Mason.
- 12—LABOR DAY.
- 13—G. H. Brooks.
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REPLY TO INQUIRY.

BY LYMAN C. HOWE.

Lyman C. Howe:—

I hope you will pardon me for troubling you in this way, but I know of no one else to whom to write and I very much wish to know a little about the meetings at Lily Dale. I know nothing at all about Spiritualism. All my life I have tried hard to be satisfied with the religion of the church in which I was brought up, but now, in middle age, there are only shifting sands under my feet. If there is any better, more helpful thing I am sorely in need of it. Is there any real help—any satisfying thing in Spiritualism?

I am asking this question believing you will tell me as it is, or as you believe it is. I wonder how one would reach your assembly, from this little corner, and what the expense of living there; may I ask you to tell me a bit about it? I feel that you are quite likely a very busy man, and it does seem selfish in me to trouble you in this way, but I feel that I must know something of this. So in memory of the long-ago days on the Cameron hills, or along the dear old Canister river, I venture to ask it all.

Millicent S. Glazier,
Silver Lake Assembly, N. Y.

Dear Friend:—

Your letter at hand. Your call for help is one of many thousands who find no satisfaction in the church. It has valuable tenets and helpful ideals for aspiring souls, and does not answer the age-long question, "If a man die does he live again?" Neither does it supply the spiritual pabulum essential to the best living here. It is sadly wanting in the deep philosophy of life and ethics of humanity. It is limited, blind, narrow, and unprogressive. In spirit it is for the most part intolerant and cruel. How else could it be and worship a God that tortures helpless souls whom He has created, in a sea of eternal agony? "Be ye perfect, even as your father in heaven is perfect," are words ascribed to the spiritual Master, Jesus. Then if God is your pattern, and he damns and tortures whomsoever he will, without mercy, to be perfect as He is perfect, we should do likewise. This has been the dominating tendency of the teachings and influence of the churches. It is not strange then that you are not at rest, and find no help in the church. Your spiritual nature needs a different kind of nourishment, as do millions of others. I am glad to be able to testify that there is a better way. There is a supply for all your needs.

You ask: "Is there any real help—any satisfying thing in Spiritualism?"

Most assuredly there is. But let me admonish you at the outset, that there are likely to be many disappointments, and trying experiences, before you reach the goal. Spiritualism is the science of life and immortality. But it is yet in the infancy of its unfoldment, and as the subject is practically limitless, we cannot hope to master it in one short life time. However, we can (and millions have) made a good beginning, and yet our measure of truth, and rich and rare blessings, that give a new aspect to life, a new significance to death, and a certainty of the continuity of consciousness and character beyond the charge.

We can and do receive direct help, and definite messages from the world of spirits. Of this there is no more reason to doubt than that we can talk with friends miles away through the telephone.

Many thousands have realized this fact in the last 20 years at Lily Dale, as well as at many other camps. Of all the places I have visited in many states, I have found none superior to Lily Dale, in intellectual, spiritual, and social attractions, as well as the inculcation of superior religious ideals

high moral sentiments, and broad humanitarian endeavor. No other camp that I have visited has had better mediums, or more convincing proofs of spiritual presence, and the loving interest thus manifest in the welfare of their earthly friends, and humanity at large.

Spiritualism is not a "flowery bed of ease," but the life of nature stirring the depths of being to new activity, new efforts, and new attainments. It means work that wins. It inspires all the higher emotions, and evokes the latent possibilities of the souls it touches. It gives rest and power in love, devotion, and noble effort for the attainment of knowledge, moral virtue, and human enfoldment. It does not settle into a dead sea calm, after giving the first lesson in phenomena; but arouses and enthralls every loyal soul that it touches with its magic wand with a hopeful zeal in all good works. It is the most sacred and satisfying comfort ever realized by those who have at the altar of death in solemn grief, mourned for friends they deem dead.

If you come to Lily Dale you will be likely to find much of interest, astonish and bless you. You may also find much that will not be understood, and which may puzzle and confuse you until you learn more of the wonderful lessons of life. To me Spiritualism is more than all else in this world. The wealth of Carnegie, Rockefeller, or the Rothschilds, is a bauble, mere vanishing dross, while Spiritualism offers its devotees the riches of an infinite world. Without it all the possessions of the earth cannot satisfy the growing soul. With it, poverty, pain and all the evil shadows that an unjust society can throw over you, the world is full of light, beauty, joy and promise. It warms all the deserts of life into rosy Edens and tropical gardens in the soul.

Now I have told you in part, (and a very small part) "what it is"—not what I "believe it is," but what I know it is. But each one receives it differently, and takes the measure adapted to his or her conditions and needs. But it blesses all who rightly use it.

Now, as to the route and the cost: The management went into new hands last fall, and I am not counted one of the elect, under the new order, and hence am not in the confidence of those at the helm. Hence am not qualified to testify as in former years. But I hear that valuable improvements have been made, new attractions added, and that it is expected to be better than ever before. If it is you can surely find enough to make a season visit pleasant and profitable. I do not know what arrangements—if any—have been made for reduced rates, nor what the cost of rent and board is this season. But as it has been, board could be had at various prices, according to the place and requirements. Good meals could be had for 25 cents, or one could rent a room and board himself, as there are good groceries, bakeries, and all kinds of fruits to be had at moderate prices.

But you can get all the information you want, on this line, I think, by addressing THE SUNFLOWER, Lily Dale, N. Y.

You can get to Lily Dale by rail either to take the N. Y. Central to Buffalo, then the Lake Shore to Dunkirk, and then the Dunkirk & Allegheny Valley R. R. to Lily Dale—13 miles. Or by the Erie to Salamanca and then to Dunkirk, etc. Or from Salamanca to Falconer Junction then the Dunkirk, Allegheny Valley road north to Lily Dale. Falconer Junction is miles east from Jamestown, and Dunkirk is on Lake Erie, 40 miles southwest from Buffalo, and about 35 miles north of Jamestown. Lily Dale is between Jamestown and Dunkirk on the D. A. V. & P. R. R.

You need not apologize for troubling me with these questions. I am but too glad to give you all the information I can, and I hope you

will find your way to Lily Dale this season and get light, rest, comfort, and peace, and above all the proof of life after death scientifically certain. I believe you will never regret the coming, and will be sure to come again.

Very Sincerely,

LYMAN C. HOWE.

Fredonia, N. Y.

Newspaper Folks.

When spring was on the mountain,
And life was young and dear,
When Christmas was a hummer
That lasted half a year;
When hearts were better'n diamonds
And debts they use to pay
When hope was on the ladder,
Like the sunflower o'er the way.
I'd a sunny fascination,
An inheritance that spoke,
Intense desire for knowledge
About the newspaper folks.

Honor bright—I was haunted,
With the vision—on the square,
Of some great ideal monarch
Sitting in his easy chair.
Cushioned soft with somber velvet
When his right arm made a stroke
With that quill pen off the eagle
That startled common folks.
A little mild derangement
In brain no doubt did start,
When I used to drink the eloquence
Of the sanctum's magic art.

But I'm blushing to remember
How I often used to pen
Down rhymes and call them poems
And my heart was troubled when
Back came the transient bundle
Postpaid—dressed up in blue—
Such a mortified condition—
Did the postman guess it through?
And today I'm tryin' to settle
What those awful trials awoke
And am open to convictions,
They are not like other folks.

And I'm on to one thing certain,
They rule the day and hour
For everyone's depending
On the magic of their power.
I don't mind a continental
How they treat my verse and joke
For the world's a blank without them
If they ain't like other folks.

—Mary J. Scott.

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.

Occult Physician, Medical, Mrs. Matherson	\$1.00
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God's Smiles, Fiction, Maggie Olive Jordan	1.00
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D. P. Hughes	.50
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"Any religion based upon the supernatural must change its basic principles, and come into the natural and scientific thought of this new and great age, if it would not perish."

"We should never see a fault in another as a reality, but always as the reflection of some false belief. In every human being we meet there is the image of the Divine, perfect, harmonious, spiritual."

"If we have not quiet in our minds, outward comfort will do no more for us than a golden slipper on a gouty foot."

"Words can never do full justice to the language of the soul, and the language of the spirit is more or less paradoxical."

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A. C. WHITE, Manager.

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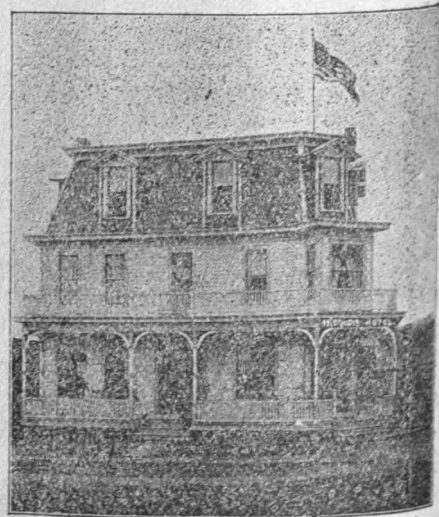
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MRS. E. DENSMORE, Prop.

Lily Dale, N. Y.



AUGUST 1, 1903.

LIGHT FROM EVERYWHERE



This department is conducted to enable Spiritualists and Public Workers to keep in touch with each other and with the work. Send us notices of your meetings or any other items of interest. Officers of societies, send us reports of your meetings, entertainments, what speakers you have, your elections, reports of annual and other business meetings, in fact, everything you would like to know about other societies.

Write reports with typewriter or plainly with pen and ink. Never use a pencil or write on both sides of the paper.

Make items short and to the point. We will adjust them to suit the space we have to use. A weekly notice of your meetings written on a postal card would look well in this column.

Always sign your full name and address to every communication; not necessarily for publication, but as a guarantee of good faith; "correspondent" or "subscriber" gives us no clue to the author. The printed article can be signed that way if you wish it but we must have your name for our own information.

Manuscripts will not be returned unless stamps are enclosed for return postage. If not used they will be retained thirty days and then destroyed. Retain copies of poems as we do not return them if we can not use them.

Suggestions for the improvement of the paper are invited.

THE SUNFLOWER PUBL. CO., LILY DALE, N. Y.

MARRIED—At Lily Dale, N. Y., Thursday, July 23, 1903, by F. Corden White, George E. Hayes of Lawrence, Mass., and Lena Elliott Fischer of Williamsport, Penn. They will make their home at Philadelphia.

Jennie C. Paine writes: "Our little hamlet at West Potsdam, N. Y. has been having quite a spiritual awakening. Mr. H. W. Richardson, president of the New York State Spiritualist Association and Mrs. Tillie U. Reynolds of Troy, N. Y. were very heartily welcomed at a grove meeting held in Mr. L. Bailey's woods July 12th, where they, with other local speakers, spoke to an audience of nearly or quite four hundred people, stopping at the noon hour for refreshments that were served with a bountiful measure. Mrs. Reynolds gave some very fine tests, all of which were recognized. She remained with us throughout the week, giving two or three seances and many private sittings, winning golden opinions on every hand. The music on the several occasions was furnished by the writer, and of it I will say nothing except that the audience were obliged to listen to it as they could not get away. We are hoping to have both of these fine speakers with us again."

Eliza G. Kemble writes from Buffalo, N. Y.: "Having been disabled through severe sickness over a year ago, and although getting about some and trying to resume my accustomed avocation, on the 17th day of January last, while out was overcome with my heart and thus gathered in an ambulance and conveyed to a hospital where I was nearly four months. Since coming out of the hospital I have gathered a little strength but find myself an inmate of 'The Home of the Friendless' on six months probation; this means undoubtedly, good behavior and the raising of the necessary \$250. I am much pleased with the home. The matron, Mrs. Geer, is a very superior woman and the ladies who constitute the Board and fill such offices as an institution requires are competent and very kind. The institution is undenominational and worthy the encouragement of those in financial standing."

Mrs. Vina Rose, secretary, writes from Massillon, O.: "The Sunflower Club of Massillon, O. was organized July 5th by Mrs. Marguerite St. Omer Briggs, pastor of the Church of Spirit Communion. On Thursday evening July 16th we held our first social at the home of Mr. and Mrs. Rose, and spent a very pleasant evening. We added six new members to our number and with the energy and push manifested by Mrs. Briggs, we cannot help but make it a success."

E. W. Sprague writes: "Through some misunderstanding Mrs. Sprague and I have been placed on the program of the Chesterfield, Ind., camp-meeting for August 8 to 13, inclusive. This is a mistake. We made an engagement for several months ago to serve the Vicksburg, Michigan, camp-meeting for those dates and must be there; we wish we could have arranged so we could have attended Chesterfield camp while making the circuit of others, but we are creatures of circumstances."

A Friend writes: "Through the kindness of Mrs. Elizabeth Richmond and the cooperation of other friends, some very successful meetings have recently been held in Dunkirk, N. Y., at 209 Dove street, where large numbers have gathered to listen to the utterances of W. J. Colville, who has reawakened this season decided interest in the spiritual philosophy."

On Tuesday evening July 21, between forty and fifty ladies and gentlemen listened with interest to a lecture on "Conquest over Environment" and at the close a number of questions were asked and answered. After the stated discourse an impromptu poem on subjects given by the audience concluded the function. On Friday July 24, the subject discussed was, "What is the purpose of Earthly Existence, and What does the Soul Gain through these Earthly Experiences." Mr. Colville will leave Lily Dale Friday evening July 31 and proceed direct to Onset, Mass., to fill an engagement from August 2 to 9 inclusive.

The First Spiritualist Society held services in Knights of Honor hall Friday evening, July 10th and Sunday the 12th in the morning and evening. E. W. Sprague gave very instructive and entertaining lectures. He seems to be very much in earnest in his work as also does his good wife, who followed each lecture with messages from loved ones, bringing comfort to the sorrowing ones of earth. They left here on Monday the 13th for Redding, Mich. Mrs. A. A. H. Talcott, Ashtabula, O.

SUGGESTION IN EDUCATION.

As many recent investigators have discovered, suggestion is a great helper in education. Adults as well as children, profit by suggestive treatment.

Hidden or undeveloped talent, is brought to its proper activity by judicious hypnotic suggestion.

Prof. Felix Regnault, the eminent French scientist, in an article in the New York American and Journal, of Sunday, Jan. 25, presents some very remarkable ideas. Following are a few of his statements:

"Few realize how important a part suggestion might take in education. Most of us have heard more or less about hypnotic suggestion, but a normal, wide-awake person will also readily submit to and obey suggestion, and especially is this true of children who have neither judgement nor experience to put up against it, and, though it is clear that suggestion for this reason ought to be used as much as possible in educating children, it is a fact that very few teachers use it."

As the professor has stated, suggestion is used by very few teachers. New systems of instruction do not always increase rapidly; but the change from old to new, takes place through a gradual evolution.

It is merely a matter of time before suggestion will be used as a means of instilling virtue into the minds of children. The educational advancement of pupils will receive a new impetus when the teachers learn its uses and power.

Another paragraph which every parent should wisely read:

"Parents should never leave their children so the care of domestics who abuse their credulity by telling them stories of ghosts, robbers, etc., and develop in them the first feeling of fear, but they should themselves make use of suggestion."

A careful mother will never leave her children too much with servants, but will devote her spare time to training the children that they may become good, obedient and devoid of evil instincts.

I again quote:

"As easy as it is to educate a child from the start, when its mind is a blank page on which you may inscribe anything you wish, as hard as it is to correct errors later when bad habits have been formed, and it will then be very often necessary to use medical or hypnotic suggestion, but this is only justifiable in extremely bad cases."

Auguste Voslin and Prof. Chagot, have very successfully used hypnotic suggestion to eradicate vices from the minds of idiots at Salpêtrière, but pedagogic hypnotism was first used systematically by Dr. Edward Berillon, who has proved from an experience of fifteen years experimenting that hypnotic suggestion applied by an expert is very powerful, absolutely harmless and its effects and results lasting.

I shall shortly describe his methods. Let us suppose that a child is brought to him who cannot be broken of the habit of biting his finger-nails. He will hypnotize the child and put it in an easy chair with its arms resting on the arms of the chair. He will then put his hands firmly on top of those of the child and talk to it in this way: "Now try to put your hand to your mouth and bite your finger-nails. You see you can't."

The pressure on your hands is too strong. Now if you ever want to bite your finger-nails again you will feel the same pressure and it will be too strong for you. You will never be able to lift your hand." He will repeat these words several times and the seance is over, and it is a fact that whenever the child afterwards will try to bite its finger-nails it will feel absolutely powerless and the hand will remain immovable, as if paralyzed.

"In the same way he has cured innumerable child kleptomaniacs, who really are in no way responsible for the thefts they commit under the influence of an irresistible impulse. He will hypnotize the child, show it a coin and say, 'You see this coin, don't you? You feel like taking it and putting it into your pocket. Well, do so!' The child will immediately do it and he will go on. Now, take the coin and put it right back in the place where you took it from, and after this you will always do so. If you ever fall before the temptation you will, after this, always feel so ashamed of yourself, that you will immediately put back anything you have taken." After these mental gymnastics have been repeated a few times the child will invariably be cured forever.

Powerful as hypnotic suggestion is it has its limits. It may make lazy children diligent, but it cannot create intelligence where none exists. If it is used in cases where it ought not to be applied, it may make a child submissive, quiet, and for a time a source of pride to its parents, but the child will later become a weak, vacillating person, entirely without any convictions, an easy prey to stronger minds.

Suggestions to the child under normal circumstances, on the contrary, will be extremely useful, and should be studied and applied in the fullest measure by parents and educators, and is always sure to bring good results, that can be attained in no other way; but as said before, it must begin early in life to have the desired effect, and in this case its results will be life-lasting and sure."

There are some points in Prof. Regnault's article with which I cannot agree; but the paragraphs quoted are in harmony with the American hypnotists' views of suggestion, so I present them as showing that scientific men in France as well as in this country, are experimenting with suggestion as an agency in the training of children.

PSYCHICS.

Nature tempts as well as warns. What is sensed as temptation is her harmonious vibrations pressing upon our discordant ones to straighten them out as she presses upon the bent sapling for a like effort. What is known as conscience is her warning voice against indulging these discords or passions.

Nature's demands are her laws. The individual who opposes them meets resistance. So the peoples' demands are their laws, and the government that opposes them will meet with resistance. The greater always rules the lesser in the end, with dire results compatible with the resistance.

As a "soft answer turneth away wrath" a gentle sway of the will subdues stubbornness. Nature's law is absolute. Man's will is the same in principle, when exercised with reason governing. Its potency rests in gentility and humility.

The primitive indications of a potent will are manifested by the ready control we have over our physical desires or passions. Without self-control our wishes or mental vibrations have no moral effect on our environments.

Wisdom or understanding and mental power or influence cannot be taught or purchased. For, being effects of interior vibration or energy, they depend upon self-effort and moral-force, for support or existence.

He who hides another's light enshrouds himself in the same darkness that he commits others; for as in the unity of force there is power, in the unity of thought there is understanding for the individual.

Drugs may remove the impurities engendered by unlicensed acts, but resisting temptation must remove the evil itself.

Faith, hope and charity are better stimulants to mind and body than worry, entertainment or patent medicines.

An easy conscience on the throne of peace is not to be exchanged for an uneasy one on a throne of gold.

—ARTHUR F. MILTON.

ARDETHA THE TEACHER.

This is a book of 154 pages given by Ardetha, the spirit of an Atlantan, through the mediumship of F. Corden White, to G. W. Fuller. It is an interesting book and will well pay perusal. Many of the questions that appeal to Spiritualists and those who are entering the field of free-thought are considered and answered by the "Teacher" through the lips of a medium. Cloth, 75 cents.

THE INFLUENCE OF THE ZODIAC ON HUMAN LIFE.

By Eleanor Kirk. The great interest in the study of Astrological subjects makes this an especially interesting book. It takes up the general influence of the planets and their positions, upon human life and gives a short character sketch of the individuals born under certain signs. The date of each cusp is given so that no information is necessary excepting the day of the month of birth. It also describes the diseases a person is liable to when born under certain signs, the business adaptability, etc. It is a book worth the use of the average person or for an expert Astrologer, although valuable to the latter. Cloth, \$1.00.

LIZZIE DOTEN'S POEMS.

These books of poems are among the most popular of any ever published. They appeal directly to the person and are not only truly poetical, but they have some thought back of them that causes them to appeal more directly to the reader than the average poem. Such gems as "Peter McGuire; or Nature and Grace" "St. Peter at the Gate," and others in the books are well worth the price of the volume. There are two volumes: Poems of Progress, and Poems from the Inner Life." Price, each volume, \$1.00

THE VOICES

by Warren Sumner Barlow, is a volume of verse that takes up the different voices of the individual and his surroundings. The Voice of Nature, Voice of a Pebble, Voice of Superstition, etc., is each given a place in the economy of Nature and the combination makes a neat book of 226 pages. Sixteenth edition, with steel plate portrait of the author, cloth, \$1.00

WHY DON'T GOD KILL THE DEVIL?

Some of the questions involved in this are quite complicated. If the Devil is bad now, was he better at the time God made him, and was he good when "God saw all that he had made and it was very good"? If God is all-powerful, and the Devil is a detriment to humanity and to the peace of this world and gets the majority of us in the next, why don't God kill him? Can't He do it? If God can kill the Devil and don't, is He not responsible for all the evil the Devil does? You will never regret it if you send 15 cents for this book.

ADVANCEMENT OF SCIENCE. Prof. John Tyndall's famous Inaugural Address before the British Association for the Advancement of Science, with the articles on Prayer which so stirred the religious world. Paper, 25 cents; cloth, 50 cents.

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River Falls Wis., March 5th, 1903.
Mr. and Mrs. A. Normand—
I received my spirit photographs yesterday and to me I must say this is a revelation. I fully recognize all five faces upon them as my nearest and dearest friends in spirit, and such evidence reveals to me beyond a doubt our future existence.

T. H. BARRETT.
Independent state-writing, tablet-writing and readings by mail, sealed questions answered. For particulars address with stamp enclosed, and receive a proof. Mr. and Mrs. A. Normand, Minneapolis Minn., 2721 Elliot Ave. So.

Will be at Lily Dale Camp.

DEATH, THE MEANING AND RESULT.

—BY—
John K. Wilson.

This is an exhaustive treatise of 560 pages, consisting of messages received through independent telegraphy and the incidents connected therewith. The messages were received in the office of the compiler, who is an attorney of excellent standing in Pennsylvania, and the contents make an extremely interesting as well as instructive book.

It has already had an extensive sale which will grow as it becomes known.

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Sunflower Pub. Co., Lily Dale, N. Y.

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This is a beautiful little sonnet poem by W. H. Bach. It portrays a grandfather talking with his grandchildren and recalling the changes that have come in every thing since his younger days.

It is beautifully printed in eight colors, on enameled paper, with hand-made deckle edge cover, and illustrated. Price, postpaid, 25 cents.

THE SUNFLOWER PUB. CO.,
Lily Dale, N. Y.

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GREAT WORLD FAITHS.

(Continued From First page.)

hearing, and the imagination with the effort to gather up the scattered glories of the world, he feels that the Living Soul of All, "The Beyond," is something ineffably greater. He alone attains to it who views it as in a rapture and says, "It is! It is!" Even in this earthly, primary school of life, some sensitive souls come into this great vision in an ecstasy.

Let us try to understand what this idea of God is. Pantheism is one of those terms to which the vaguest and most contradictory meanings are attached. In popular thought it stands for the notion that the world as we see it is God. All things and all beings, material and spiritual, organic and inorganic, rational and irrational, rocks, streams, plants, animals, man himself—all thinking things, and objects of all thought are God. This I say, is the popular misconception.

When we come to examine into the real meaning of Pantheism, as well as the historic meaning of the word, we find that it is not only different from, but is the very opposite of the deification of the finite world. It implies the nothingness of the world of sense and of sight. It is the attitude of the mind that has penetrated beneath the surface shows of things, detected the illusion of the senses, and to which the outward world has become as unreal as the stuff that dreams are made of. The formula that would express it is not "the world is divine," or "all things are God," but "the world is illusion," and "God is the life of all. The all in all of being."

The Indian philosophies sum up the doctrine of the cosmos in, "There is but one Being—no second." A universal, or world, soul is the mind and controller of all immensity.

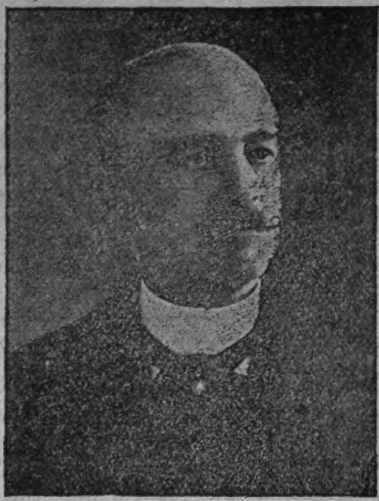
The sages of ancient India devoted their lives to spiritual contemplation very largely. When they represent the Supreme God as declaring "I am the light in the sun; I am the brilliancy in flame; the light in lights; the sound in air; the fragrance in earth; the eternal seed of all things that exist; the life in all; I am the goodness of the good; I am the beginning, middle, end, the eternal in time; the birth and death of all," in these and many other sayings they remind us of Emerson's remarkable lines, "Brahma," and they are emphasizing the truth that God is the substance and eternal life of all.

The soul that would know the celestial love and pierce the depths of things, must rise indeed into the highest regions, above every passion and earthly desire and mount "Into vision where all form In one only form dissolves; There the holy essence rolls, One through separated souls."

The inner life so lucidly explained in Dr. O. O. Burgess' article on "Eternalism and its relations with the Mind," this life from on high, is ever singing a mystic song "To the open ear it sings Sweet the genesis of things, Of tendency through endless ages Of star-dust, and star-pilgrimages, Of rounded worlds, of time and space, Of the old flood's subsiding slime, Of chemic matter, force and form, Of poles and powers, cold, wet and warm; The rushing metamorphosis Dissolving all that fixture is, Melts things that be to things that seem, And solid nature to a dream."

The modern cultivated mind sees much truth within the mystic doctrines of the Indian religions. Even science verifies much of it. The Modern mind may indeed be spiritual. The god it sees in all things is a god of thought, of wisdom, order and goodness—a god who is spirit or mind; it can see him in all things without seeing him in all things alike. It can see more of God, a richer revelation of the infinite mind, in organization and life than in brute matter, in human thought and affection than in animal instinct and appetite, in a spirit surrendered to exalted and unselfish ends than in one that is a slave to its own impulses and passions and even in what we call evil, in pain and sorrow and sin, there is a sense in which God's presence is revealed. It is not in these things as seen only in their outward, isolated aspects, but contemplated from a universal or cosmic point of view, as the discords that contribute to, but yet vanish away in the eternal harmony.

"Sometimes we feel so passionate a



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yearning
For spiritual perfection here below,
This vigorous frame with healthful fervor burning,
Seems my determined foe.
So actively it makes a stern resistance,
So cruelly sometimes it wages war
Against a wholly spiritual existence,
Which we are striving for."

BE STRENUOUS.

Be strenuous to win a name
That will outlive the sun's bright flame.
In moral ways exert thy might,
To safely guard the people's rights.
Let noble deeds crown thee with fame
fame,
Let future ages bless thy name.
To liberty maintain thy right,
But do not be a blatherskite.

Be strenuous in doing good,
Observe the ties of brotherhood;
In all thy acts be true and just,
In all the people place thy trust;
Denounce the crimes that emanate
From men who should protect the State.
The right to live is man's birthright,
But do not be a parasite.

Seek for the truth—the inner light—
The "still small voice" will guide thee right;
Vile deeds of blood man must abhor—
The love of gold impels to war.
It is the strong who wrong the weak—
'Tis worldly wealth the selfish seek.
Help to direct mankind aright,
But do not be a hypocrite.

In politics eschew the dirt,
Nor with temptation idly flirt;
Integrity we must maintain—
The peoples' rights we will regain.
The plutocrats we must expell—
The Devil wants them all in hell.
Begin to act! Don't be a clam!
Empty praises aint worth a ————
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