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A JOURNEY THROUGH SPACE.

An Astronomical Fancy.

BY ARTHUR F. MILTON.

PART II.

I faced old Sol and began my trip in that direction. It seemed as if I was flying thru a dark tunnel, at the end of which was an immense arc-light posted up. It became larger and larger for a while, until I began to perceive a black spot in its centre. This grew in size as I approached the sun, and which finally to my greatest surprise, obliterated the old illuminator entirely, and I found myself in the dark. In a few moments more, fiery red spots began to make themselves manifest on many parts of this black field before me. But, curious to know what it meant, I traveled on. Nearing the dark wall, the illuminations became more numerous and greater; and finally, a roar, similar to that of an earthquake and a bombardment combined, began to make itself heard. I was sorely puzzled to understand it, and wondered if it was necessary for me to pass thru this fire to get to the sun. I approached as near as my courage would permit, when suddenly I was immersed in a most stifling atmosphere. Wind, rain, fire, steam, and a terrific uproar was the programme here. Volcanoes were belching forth fiery ejections; tornadoes accompanied by thunder and lightning were playing orchestra in this fearful and hellish drama; the clouds were powering water by the millions of gallons on the fiery bombardment below, and this returning it with vehemence in the form of steam. I took in all that I could at a glance, and then retreated to space again. When at a considerable distance—enough to see the edges of the sun peering from behind the black target, I began to move in a side direction, until the sun's full face appeared to view. Then I began to move forward again, but kept this fearful battle field in sight, so as to examine it once more and find out what it really meant. Finally I reached its outer rim and passed it. Then taking a look at its sunny side, I saw that it was a planet within about seven millions of miles of the sun. I wondered at this, for I had never seen it on the astronomical chart; and like a true discoverer, immediately named it Alpha! I approached again within its atmosphere; and there witnessed a repetition of what I had seen on its night side—only the scenery had lost much of that grandeur which darkness lends to such a planetary drama I now understood it all; it was simply another planet within the orbit of Vulcan; but still in a condition that earth was at its plutonic period. When over my wonderment I directed my attention once more to the centre of our solar system, the Sun!

In the next instant I saw nothing but light—a blazing mass of intensely glaring snowy white light. It was approaching in all its splendor—grand and glorious to behold. This lasted but a few seconds, when it began to be interspersed with cloud like spots, intermixed with fiery protuberances and electrical flashes. As I heard, the distant rolling of thunder was heard, which increased with every second of time. Added thereto, was a seething, hissing noise, such as the meeting of the carbons in the electric lamps pro-

duce; and a general artillery fire—creating combinedly a terrific uproar, and the whole reminding one of a wheel-rocket of prodigious size.

Knowing that matter could not affect mind, I felt no hesitancy in plunging into the seething mass, or what I thought to be such. But the only change I noticed as I approached the centre, was an electrical tingling of my sense-consciousness; which diminished again as I passed out on the other side. I thought the whole thing an electric battery.

I regretted somewhat not to have been a scientist to be able to analyze the different parts for future use; but consoled myself with the idea that this mental traveling would some day come into common practice, or that moral purification might lead to the power of penetrating space in other ways if not in this particular one.

Once on the jaunt and a free pass to all stations, I concluded to visit other points of interest in the solar system, and thus kept on.

What next? The first impression was Mars, the planet next to the earth from the sun. Yes, I must see this old warhorse; and in the instant, a red light was approaching me. A few seconds more brought me within its suburbs, and I was delighted with its reddish tinted atmosphere. Altho having struck the sunny side and about midday, the sky had the appearance of earth's dawning light, and my first impulse was to search for its cause. I went direct to the surface and began to look around from a height of perhaps five hundred feet. Then traveling at what appeared to me as ordinary carriage speed, but which must have been really at least five miles a second, to judge by what I saw between the torrid zone and the pole in a few minutes. With physical sight it would have been impossible to obtain but the slightest impression of any material object; but time, distance and motion do not affect mind. Therefore, I saw seas, rivers, lakes, forests, mountains, hills and dales. Cities and towns were innumerable. The whole torrid and temperate zone were as thickly settled as Rhode Island. The architecture of the large cities was of the most artistic pattern, and at the same time exhibiting a remarkable solidity of construction. People were traveling on aerial bicycles and tricycles, singly and by the half-dozen, propelled by a power yet unknown to earth.

But that which has no existence for human intelligence, is impossible to formulate. I simply saw that they were traveling thru mid-air on a very convenient and graceful looking construction, with fan-shaped wheels turned inward at an angle of forty-five degrees, and no larger than ordinary carriage wheels, but were propelling with great velocity.

I also saw railroad trains moving at the rate of 150 miles an hour, but with out locomotives as we have. The foremost car, about the size of a small tender, appeared to be constructed of solid brass.

Vehicles of all sizes minus horses, were traveling thru cities, over country roads, fields etc., at rates averaging from five to twenty five miles an hour. In one field I saw a man ploughing the ground. He was comfortably seated in an arm chair, an umbrella covering him, which was fastened to the back of his chair. Underneath was a three wheeled construction which he guided by a handle attached to the fore wheel. About the centre between the two rear wheels was a ploughshare, which left a furrow fully 18 inches deep as the carriage passed along. What concentrated power drove it I could not conjecture; for

neither smoke nor electrical sparks were visible, nor was there any sound by which the motive power might be inferred. It simply moved along gracefully and not seeming to give the plowman any concern whatever. When he came to the end of a row, he simply turned the handle, and the plowing machine swung around with ease. After admiring it a while I continued my journey northward.

When arriving at about the seventy fifth parallel, a magnificent auroral display greeted me, but to my utter astonishment it was of a fiery red hue. The background was of a stationary deep red, extending high into the heavens, and extending as a reddish streak along the horizon as far as I could look southward. On this red curtain, frescoes of pink lights corruscated with lightening rapidity. Wondering if this reddish streak encircled the whole planet I centred my mind on the equatorial regions opposite the sun and sure enough, along the entire horizon the sky was crimson giving it the resemblance of everlasting dawn. Whether this was due to the magnetic conditions of the planet, or to its advanced development, I could not surmise. But looking to the zenith the sky was black, and in general had the appearance of earth's. Then taking a nearer view along the surface of night, I soon passed over cities and towns which could be plainly distinguished by the brilliant display of light which they furnished. Over some towns I saw but one very high pole, on which was suspended a lamp, globe shaped and giving a most intense light, illuminating the surroundings for a mile in every direction. To my further surprise, it was not white like our electric lights, but of a pinkish color with pleasing brilliancy.

The people were like those of Venus, but all white, or like our Caucasian race—the dark and undeveloped races having apparently disappeared from Mars. I thought I saw in this planet, the future of Earth.

All this gave me so much food for reflection, that I thought I had better withdraw my mental vision from space, and resume my investigations in those regions on another occasion. The next moment, I was viewing the expanse of the heavens with my physical sight, and wondered if this was all imagination or had I dreamed.

On the following evening I took my accustomed seat near the window, where I could peer thru the panes and obtain a glimpse of the starry vault over head. I wondered if it were possible to find the ellipse in which the asteroids moved, by simply desiring and willing it, and without the necessity of keeping my eyes fixed skyward. I had found the sun without its being visible. Why not this? I would try at all events and await results. I then closed the window, turned down the light to a moonlight glimmer, placed myself in an easy chair folded my hands in my lap, and began to concentrate my thoughts on the subject.

In a few moments it appeared as if I could see thru the roof which was over me, and I could see the starry world with the greatest ease. So far, so good. Now for a dart upward. The mere will-power sent my mind millions of miles into space; which immediately appeared familiar to me by the dark and transparent hue. But where were the asteroids and how would I know them? The desire brought my mind within range of a little globe about one hundred miles in diameter, and which a glance told me was a planet or satellite. Taking a glance of the im-

mediate surroundings, and seeing no larger body near which might hold this little fellow, I concluded that it was one of the asteroids. And, always having been desirous of knowing something of the physical nature of these little wanderers, I concentrated my vision to its surface.

Why, what a pleasing sight met my gaze! It was a perfect garden: Colors of every variety met my sight. Flowers, shrubbery, forests—all intermingled. Lakes, rivulets, creeks, added beauty to the scenery. Hills and dales in graceful modulation, relieved the monotony. Everything was diminutive and of exquisite perfection. I saw but little animal life, and this was in proportion to the flora. Nothing was visible to indicate human life—a pity for the waste. What a happy home a lot of emigrants could find here, if there were but some method of conveyance. But I suppose it was once inhabited or will be in the future.

Now, wondering if the rest of these little planets were in like condition, I continued my search. Passing along the ecliptic, my vision soon encountered another, but hardly one-half the size of the former. In order to ascertain its qualifications I descended to the surface. I encountered a similar scene as on the first, with the exception that the flora was of still more delicate proportions. But as nothing new was to be gained here I passed on, and in a few seconds sighted another. This one was hardly the size of the first. Approaching to the surface, a dreary sight presented itself. The whole planet seemed to be one mass of rock, with here and there some club moss, ferns and shrubbery growing out of crevasses. Seeing nothing else worth mentioning, I passed on; and not to consume too much space, I will mention in brief my experience:

I simply followed the ecliptic, and every now and then would encounter an asteroid. Some were like the first one; many were like the third one, and many were but one mass of rock, without any vegetation whatever, without even the slightest indication of atmosphere. But on the whole they seemed to be allied, as far as their general composition was concerned, and no doubt originated from one parent. Whether by inherent explosion or by collision the parent planet was destroyed, I must leave for future investigations to discover; at all events, I found no intelligent beings on any of them, to relate even a tradition of the tragedy. And what has befallen one planet of the solar system, may befall another whether it be Earth or not.

(To be Continued.)

Right Guidance.

The impulse to act, guided by honest suspicion or fear, sympathy or righteous motives, may be safely followed. "First thought," so-called, is often an effort of such impulse—a conscious mirroring of the same on the mind. But with doubt or hesitancy in the wake it should be reconsidered or weighed in the scale of intuitive reasoning, as the aforementioned intimates some disturbance in that "first thought," which needs readjusting or clarifying. When all is serene with the same thought controlling, the road is clear.

Be not self-righteous. If one think thee wrong and thou art right say naught till wise men are present to receive thy truth. It will be a double vindication and thy logic preserved from insult.—Sol. Jr.

Who believes a slanderer without investigating is on a par with the slanderer.

CUI BONO?

Who Are Spiritualists?

Phenomena For Proof—Philosophy For Salvation.

BY DANIEL W. HULL.

I was interested in the editorial which appeared in THE SUNFLOWER of April 30, entitled, "Spiritualists and Spiritual Papers." It was stated that Hudson Tuttle estimated the number of Spiritualists to be about 3,000,000 but of these there were not exceeding 30,000 patrons of all the five Spiritualist papers. I doubt whether there are 20,000, and of these, not more than half are thoro readers. I meet with Spiritualists occasionally who never even heard of Andrew Jackson Davis, to say nothing of other conspicuous teachers and workers in our ranks. Indeed all they know is that the so-called dead live, and this fact they are ready to accept on the flimsiest kind of evidence, very illy digested. They are but babes in the Cause, and when they awaken in spirit-world, I fancy they will not have intelligence sufficient to realize what they have lost by their vegetative life on earth. How can we prevail on them to read and think? It is difficult to get them out to a lecture where they might be taught something, and once you get them out, they hear nothing that is said, or at least it does not penetrate thru their scales—they are waiting for the tests, which most frequently are psychometric readings from articles laid on the stand—good enough tests with a lecturer at hand to reply to the objections of materialistic criticism; otherwise of little value.

The worst is that these persons will not read. Whenever I receive a bundle of Spiritual papers, I am restless till I hand them out to unspiritual Spiritualists, but I fear my interest in their spiritual development and growth is unappreciated. In many cases I am quite sure they are not read. Referring to something in one of THE SUNFLOWERS, which I had handed regularly to one of my Spiritualist friends last winter, I was told that neither she nor her husband read it, neither had they read anything else in any of the papers I had handed them. I wasted no more papers in that quarter. Her husband had plenty of time to read a newspaper of his political faith, and he will always "vote straight," because he will never learn anything that does not come thru the channel of that demagogical paper.

There are two classes of Spiritualists if we may be allowed to allow the claims of class No. 2, that they are Spiritualists. The first are intellectual, thoroly acquainted with all our workers either by reputation, if not personally; they understand the philosophy of our faith and can give an intelligent reason for the hope that is within them. They are aggressive, and never ashamed to confess their faith. The second class are negative, weak, and easy marks for any unprincipled fake who may come along. I have no fears of offending any members of this class, because they will not read what I say. The first class is useful, industrious and helpful; the other class are mere "cyphers with the rim rubbed out." All they know is that the spirits of the so-called dead return, but they cannot explain the philosophy, or the fact, and they are bored if a speaker takes up the time they want in order to listen to the same old tests they have been hearing for a quarter of a century, in explaining them or in

(Continued on Page 8).



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W. H. BACH, EDITOR-IN-CHIEF.
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LOVE OR JUSTICE.

Love is life—the creative principle of existence. But man has largely converted it into a pleasurable principle—a commodity with a price put upon it according to circumstances.

The Eden allegory hints at a Fall in metaphor, tho we may see it exemplified in history at later periods, if we but consider the law of cause and effect. For if love is God (which is synonymous with creation) it is certain that a perversion of the causal element of all that exists, must have a compatible effect.

Lust and hatred must be these perversions—each being love reversed, one for a sensual and the other for a selfish effect.

That they still obtain is not without proof. But we have got rid of their destructive elements as a whole considered. Such calamities, as tradition records, and the fall of entire nations or peoples, have ceased—at least for the present. But local disasters, dissension, war, disease, trials, humiliations, poverty and heartaches in abundance are still poured upon poor humanity.

We know what individuals bring upon themselves by bad causes. We may judge humanity in sections or as a whole accordingly—tho it is true that many innocent suffer unwarrantably. Environment invites this. However, consistency in principle for good is always an interior if not an exterior protection. As happiness cannot be purchased, it cannot be destroyed when grounded in spirituality or morality. Conscience is love's monitor—a protection from interior disturbance to the pure and just—the honest—and honesty or justice is love as it exists in Nature.

Justice, like charity, should begin at home. Who is just to himself does not offend his conscience; and to prevent that he must be just to everybody else.

Affection and sympathy are the exterior manifestations of love, but perverted they become sensualism and selfishness—the acme of which is lust and hatred.

Now, if Nature is pure love or justice how can she act harmoniously with that which is antithetical to it?

Whether she punishes or whether we as human beings become disordered—chaotic—by such disharmony is indifferent. Lost sheep will tumble over each other or scatter, and perhaps blame each other for their mishaps. Thus the applicability of "lost sheep" to humanity when broken away from Nature's guidance thru disobedience to her laws.

Universal harmony or brotherhood means universal love, that must be obtained by the individual first.—Not by awaiting its coming from our neighbor. Right is might under such circumstances, as exemplified by those who have the truth or are absolutely honest or just.

Now, if all mankind were that way inclined what a heaven this Earth would be! Eden restored perhaps! Not in metaphor, but in reality! Love or justice is the law of all laws.

The church has got rid of the Devil; let us get rid of the Blue Book bugaboo.

LAVATER—FIRST PSYCHOMETRIST—SPIRITUAL ENLIGHTENMENT

Johann Caspar Lavater, born in France of Irish parents about 1750, and reared under German tuition, might be regarded as the first psychometrist, who put his knowledge of the gift into print—tho he termed it physiognomy for want of a better term.

At 25 he was preacher in an orphan asylum—presumably at Munich—for it was there that he published his first book in the German language, and dated in the imprint 1775.

He explains that thru his extreme sensitiveness, he began to understand or read human character, in that certain faces made such a lasting impression on him that they haunted him for hours, or until he had read them; and, furthermore, that while he could see them in his mind's eye, he depended chiefly on what he felt, or his sense-consciousness, for perfect results.

He also asserts or believes that, as man can only know himself or others thru this sense-consciousness, he will be known thru the same, and should so shape it as to be an honor to him, and not a disgrace.

His principle of human elevation or the moral on which he based soul-development was thru restraint of the passions, or by self-denial where the body ruled the mind.

He also shows that he met with opposition; for he writes that many denied his philosophy and soul-science because they feared the light; and adds, that who laughs at everything and everybody with a little superior knowledge, is not only a fool but a rogue as well. Mockery in delight of human error or failing he considers positively detrimental to soul-development for the scoffer.

His second book was also published at Munich and bears the imprint of 1777—also in the German language. This book, like the first, is illustrated by what he calls his feeble attempt at tracing out his mental pictures, and treats on animal and plant life, showing their likenesses to human character and their correlative evolutionary coherence. His comparisons are logical and indicate that he was touched by the vibrations of lower as well as human life conditions.

He lived the inner life with vivid consciousness of the fact.

DEATH OF HENRY M. STANLEY.

With the death of Henry M Stanley the world loses one of its greatest characters, and one whose labors have done much to change the attitude of the entire world on a number of questions. He was prominent in several ways but his first feat which called the attention of the world to him was his search for Livingstone when he was lost in the wilds of Africa at a time when that was in reality a "dark continent." That he was successful and drew from the natives much of their history and secrets of life, caused him to be again selected to traverse that country where he discovered many of the grandest of the natural phenomena of that country and gave the world a knowledge of it.

The lakes of Africa, the great falls, rivaling our own Niagara, all were made known to the world by this daring explorer. Though he was kindness personified whenever it was possible, yet he did not hesitate to punish with great severity where it was necessary. This mode of treatment has been of benefit to his successors in the exploration. He did away with as much as possible, and punished slavers, and gave the people an education which qualified them to care for themselves far better than ever before.

One of the writer's favorite books when a boy was "Stanley in Africa," and many is the night he has fallen asleep in his bed with the cherished book in his hand. The struggles, privations and final triumph had a fascination that never tired, and it was read and reread. Someone had to do this. Stanley was selected and made his mark. All honor to his memory.

W. H. BACH.

Ask your nearest Spiritualist friend if he takes THE SUNFLOWER. If not and you think you would like to see your favorite paper improve or enlarge, importune him or her to subscribe, and add that you hope, on your next visit, to see the "Crest of Spiritualism" (THE SUNFLOWER of Lily Dale) wreathed among the literary boquets of the household.

The lack of self-knowledge is largely responsible for passions getting the better of men. Ignorance, as to their not being natural simply because they exist, is the cause of their taking root and appearing as a natural factor in life. But a realization of their injurious effect on a body not fashioned or attuned for vibrations that descend to the animal plane—i. e., not natural to the human—institutes a wholesome check on the indulgence; and self-knowledge facilitates or inspires this, because it enforces a contrast on the consciousness of the student as no extraneous object lesson can do. What a man realizes or feels he knows. What he sees, may be knowledge, but all knowledge is not absolute—not experience. Self-study is thus the only school for absolute realization of that which concerns our higher or moral nature—is inevitable for final graduation—whether as mortal or spirit; and it is incumbent that we should take the initiative, knowing what we do of the inexorable nature of discordant spiritual conditions. We cannot always be protected by a body of flesh; and what the flesh does is incited by the spirit—thus the spirit must take the consequences. A timely warning, therefore, should not be amiss; and spiritual enlightenment rests in self-knowledge.

GENIUS.

Having a profession does not include a diploma for genius. There is more of the latter outside of the profession than in it. A 7x9 lawyer or doctor may know something about affidavits or billiousness, but that is no great gift—no genius.

Genius is soul controlling, regardless of bodily comforts, worldly conventionality or human opinion. Animated flesh topped by a handful of brain-matter, however energetically or shrewdly handled, to initiate itself into the good graces of humanity is not genius by far. A well trained ape may claim genius on that score—may please the human mind, but never the heart or soul. Thus it is with men who seek popularity on externals. Genius rests within—is causal—and is its own promoter as a law of Nature, and operates as a law—not as an effect.

It is said that every man has his price, and that the strongest may be tempted, but that in either case the evil influence bearing upon the moral principles of the victim must be of higher vibration than his own. We suppose that means, he values his moral principles at so much—not to be sold at cut rates; while the temptation offered to sacrifice mental or soul enjoyment for material pleasure, may depend on necessity or his power to throw off evil consequences after the "fall."

Instead of challenging mediums to prove their claims to immortality, why don't these gunless duellists challenge their ministers to prove their claims of going to heaven for believing in church doctrines? Mediums are not preaching to those who do not wish to believe, but to such who are hungering for more light.

We want the names of LIVE up-to-date Spiritualists, who are likely to subscribe to a paper if a sample copy were sent them and it comported with their tastes and inclinations. If you, who are subscribers to THE SUNFLOWER, would like to keep us alive and up-to-date, send us a few names (with addresses) on a postal to whom we might send a copy of our paper.

Don't forget the convention and mass-meeting of the N. Y. State Association of Spiritualists to be held at Empire Hall, Syracuse, on the 3d, 4th and 5th of June. See official notice and program in last issue of THE SUNFLOWER.

Search the Scriptures! An old lady in the Quaker city recently followed this injunction and found an old but legal tender \$100 bill in it—undoubtedly put there by some one as the safest place from being discovered, and then forgotten it.

A bazaar, recently held at Bury, England, for the benefit of our Cause, realized £100 (\$500). What beautiful harmony among the friends must exist in that neighborhood.

IMMORTALITY.

Why do plants or flowers always turn towards the light, or the bent sapling again turn upwards?

Because the life or soul within is struggling to be free—to get away from matter. But it must first ripen or perfect itself ere the material begins to decay or dies, thus releasing the perfected life-entity and counter part of its material form—beautified spiritually and prepared for the higher realms in which it assumes immortality.

The human soul, which thus looks to the light and leads an upright existence, follows in its wake.

We respectfully call attention to Dr. E. D. Babbitt's "Institute of Higher Sciences," and College of Fine Forces," of Geneva, N. Y.—There is no doubt that causal healing is the only absolute healing, and to get at the root of a disease we must know something about the forces that govern life—the causes of that which is. Our ordinary M. D. combats effects—though not without good reasons in many instances; but there are often better reasons prevailing for combatting causes, and sometimes the only hope of cure at hand. Now, a knowledge of the finer forces in nature prepares the student for treatment on this line, and Dr. Babbitt is our Solon of Fine Forces, while his graduates may hope to reach his eminence, if they have any talent or ambition of joining the ranks of absolute healers among this fraternity.

We all naturally compromise with error when forced by circumstances to accept a lesser for a greater evil.

Perhaps Japan is only aiding Russia in keeping her promise to evacuate Manchuria.

More Friendly Greetings.

Dr. J. M. Peebles writes to Mr. Bach: I am glad that Bro. Melchers has returned to the good work. Extend to him in my name a friendly hand.

Max Gentzke, editor Lichtstrahlen in connection with business matters to Mr. Bach, writes: To Mr. Melchers I send my best wishes; may success crown his efforts in the old field.

Dr. E. D. Babbitt writes: I am pleased to have you turn up once more.

Chas. Dawbarn writes: Having noticed recently a number of your pithy inspirational articles (under the literary name of Arthur F. Milton) I am not at all surprised at your more closely identifying yourself with the cause you love.

D. W. Hull writes: I want to congratulate you on the accession of Bro. Melchers to your editorial staff—not that your work was not well done, but you seemed to have business growing on you which could not grow alone. I always liked Bro. Melchers' style and am glad it is getting into use.

Dr. J. B. Campbell of the American Health College, Fairmount, Cincinnati, writes (with subscription inclosed): I am glad to hear from you. I missed you during your residence South and am rejoiced to have you back again in the spiritual vineyard. Wish you much success.

C. H. Figuers writes: You don't know how glad I am to know that you are again writing and giving words of advice and wisdom to those who need it.

H. M. Edminson of New York City, writing to Mr. Bach, says: I wish you success with your other editor. I think you have the right man in right place.

Geo. H. Brooks writes: I am delighted to know you are again where you belong. I wish you success and prosperity, and may all good thoughts bless you.

Mrs. Celia Loucks sends heartiest congratulation to the new combination.

Mrs. Addie Grimes writes: I think your paper is grand. After reading it I remain it to friends.

Dr. M. E. Conger writes: I am glad to hear from you and to receive sample copy. Put me down on your list for one year.

Mrs. Clara Watson of Jamestown, N. Y., writes: Allow me with others here to extend greeting to you as you enter your newly acquired field of labor.

Those who demand ovations must also look for adverses. Nature demands this in payment of love for the wordly.

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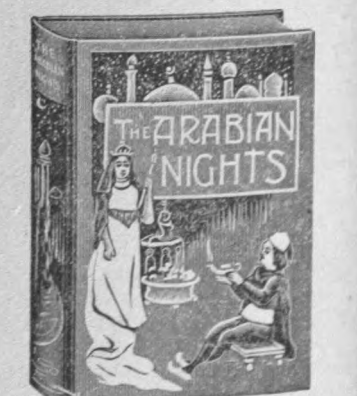
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LILY DALE NOTES.

The City of Light Assembly opens Friday, July 15th and closes Sunday, September 4, 1904.

There have been many arrivals during the past week. Mrs. Mary Todd who has been spending the winter at Linden, N. Y., arrived and is occupying her cottage on Cleveland avenue.

Miss Olmstead is occupying her cottage on Cleveland avenue, opposite Library Hall.

Miss Keenan has arrived with her stock of goods and is unpacking them in her salesroom, 10 Fourth street. Mrs. Emily Goudie of Buffalo, is with her. As usual, she has a stock of ladies and gents furnishings, shoes, slippers, matings, and, in fact, a stock of such things as campers want.

Mrs. S. S. Lutes, who spent the winter in the State of Washington, is occupying her cottage on Second street.

Mrs. M. A. Enches is in her cottage on Fourth street.

Mrs. Maggie Turner has returned from a trip to Cambridge Springs and other points.

T. B. Wait has returned from his two weeks' visit to Herkimer county. He reports a pleasant trip and agreeable visit.

Ed. Shults who is employed at the Erie Hotel, Dunkirk, spent a day with his parents last week.

Dr. Lafayette Todd visited his parents recently. He is working up a nice dental practice in Dunkirk.

Charlie Campbell is spending a week at Lily Dale. He reports their business at Atlantic City as booming and that they have recently been obliged to double the capacity of their salesroom. Mr. A. Campbell will soon spend his spring vacation here.

Mrs. Sarah Bush, formerly Mrs. Cook of this place, now living near Falconer, has been looking up her cottage on the grounds.

Fred Spencer, for several years a resident, now in business at Oil City, Pa., spent a day renewing old acquaintances. He reports his business successful and all his family in good condition.

Mrs. Sliney of Corry, Pa., visited her parents, Mr. and Mrs. Edwin Ross, last week.

Mrs. C. H. Woods who has been stopping with her mother, Mrs. D. T. Devereaux, for some time has gone to Jamestown where her husband has secured employment with the street railway.

A. C. White sold the Leolyn team and last week went to Buffalo where he secured a new one.

The grounds are beginning to take on a summery appearance, the leaves are about all cleaned up and the flower-beds begin to show color.

Mrs. O'Neil of Buffalo, N. Y., is at Mrs. Nettie Bowers'.

A letter from H. W. Richardson informs us that he has bought a new 60 horse power boiler for the power house. This is something that has been badly needed for a number of years, as the attempt to run a 50 h. p. engine with a 30 h. p. boiler is not safe or economical. The new boiler is to be here the fore part of June.

Miss Isabel Donahue who taught our school last season was married to Lawrence W. Tugwell of Sinclairville, in St. Paul's cathedral, in Buffalo May 8th. They will be at home at Wilson, N. Y. after June 1.

Mrs. Hattie Stone spent Sunday with her parents, Mr. and Mrs. Riley Johnson.

Essie Turner returned Sunday from Hamlet, N. Y., she has been staying with her aunt and attending school.

Miss Edith Green celebrated her 17th birthday by visiting her sister in Dunkirk where an enjoyable reception was given her in honor of the event.

Mr. Thos. J. Skidmore is resting easily with his general condition about the same as at our last report.

Mrs. Ada Davis, who has been sick all winter, has been able to go around the grounds considerably the past week.

Mrs. Lottie Gens has also recovered so she is able to walk down to the Iroquois where her parents live.

OBITUARY.

Mr. Delos Chamberlain entered the higher field of action from his home at Ross Mills N. Y. May 7, in the seventy fifth year of his age. Mr. Chamberlain was an earnest and openly avowed Spiritualist. He was interested in the movement at Lily Dale and was for a number of years a cottage owner there. He was quiet and retiring in nature, kind and genial in disposition, and with the ripened years of maturity crowning his earthly life. At the call of the death angel he laid down the labors of this life to assume the activities of the higher life.

He is survived by his wife and one daughter, Mrs. Charles Arthur of Falconers N. Y. The service in memory of his departure was held at the farm home, the writer officiating. Appropriate music for the occasion was furnished by a male quartet whose voices were of unusual sweetness.

Thus the reaper is garnering the sheaves one by one.

CLARA WATSON.
Jamestown N. Y.

Also Resents It.

EDITOR OF SUNFLOWER:—I see in your paper a statement that Pres't Roosevelt calls the friend and co-worker of Washington and Jefferson, a "filthy atheist." Now, as Washington and Jefferson were chosen by the people to fill the highest position in the gift of the nation, and were highly appreciated by the people for the services rendered; and so far as the welfare of the nation was concerned, they acknowledged the worth and ability of Thomas Paine; for Washington gave Paine command in his service, yet Roosevelt, who fills the same position as Washington and Jefferson, has not only openly cast a slur upon Thomas Paine, by the ungentlemanly statement made, but also belittled the honored names of two of the nation's noblest workers, who of their own accord gave honor and respect to Thomas Paine. Now, it seems to me that, as the Constitution of the United States gives, or is supposed to give, to all the freedom of religious liberty, Mr. Roosevelt has not only shown a lack of wisdom for a man in his position, to make such an untimely and ungentlemanly remark, but he has also crippled his own standing in the estimation of many honorable men, who, as per the Constitution of the United States have as much right to their religious liberty and are entitled to respect of the same as he has to his. I am a Republican, but would not be guilty of again casting a vote for a man, who openly stigmatizes the names of such honored workers in behalf of civil and religious liberty as Washington, Jefferson and Thomas Paine; and Mr. Roosevelt would not today be holding the position he does had it not been for the noble efforts of these three illustrious men.

N. H. EDDY.
Buffalo, N. Y.

Hatfield Pettibone Dead.

A card received from Mrs. Pettibone just as we are closing the forms says, "Please insert in your paper a notice of the death of Hatfield Pettibone in Boston on May 9th." We will have more particulars next week. Mr. Pettibone was a well known medium for physical phenomena.

New Truth.

New truth is a misnomer. What appears so is but its primary effect on the recipient. Without pre-existence it could not have been conceived; for truth is causation.

To believe, therefore, that we alone possess a truth or have the only right to it is, to pauperize it. Possession is not exemplification. Good unshared is shorn of good. And to deny or fear another's because not believed or understood betrays a mind at rest—one in a state of heresy.

To hold with the day—if that may be termed new truth—the mind must be kept constantly active; tho with sympathy or charity in the fore it grows into the same without effort and never wants for "more light" on that which already exists.

Psychometry is the Science which treats on vibrations; a psychometer the individual who analyzes them.

Poverty may not be a crime tho much is attributed to it. But the responsibility rests with those who make poverty greater than it needs be, whatever their professions or their modes of existence.

FOR LIVER TROUBLES.

"Well, Eddie, what did you see at church?"

"A man came in with his night-gown on, and he was so 'shamed he hid his face in his hands 'fore he could say a word."

A preacher, in a recent sermon to a colored congregation, composed largely of fisherman of the Carolina coast, said, among other hair-raising things, that Jonah was three days in the whale's belly. Tho gullible enough, the negroes living near the coast, drew a line on this; or, as told of one brought up for conversion. Being asked whether he believed in the Bible, he replied: "Yes, boss, all but de fish story."

Romantic Young Lady (spending summer on a farm):—"Just hear how those old trees in the orchard moan and groan in the storm, like the crying of a lost soul!"

Small Boy:—"Well, I guess you'd make a worse racket if you were as full of green apples as they are."—Smart Set,

DER KATZENJAMMER.

My name is Hans von Hockenstein, I drink dot Lager Bier so fine; It fires mine blut un warms mine heart, Un makes me feel so bright un schmart, But when next day I feel so queer Un from mine eye dere runs a tear— Feel cold in heart un hot in brain, All over tender mit der pain, While inside beats it like a hammer, I know I got der Katzenjammer. XXX.

N. E. S. Campmeeting Association.

The 31st Annual Convention will be held at Lake Pleasant, Mass., commencing Sunday, July 31st, for 30 consecutive days.

PROGRAM 1904:

Sunday, July 31, 10.30 a. m.—Address, Hon. A. H. Daily; Tests, Mrs. Z. B. Kates.

Sunday, July 31, 2 p. m.—Lecture, Geo. W. Kates; Tests Mrs. Z. B. Kates.

Tuesday, Aug. 2, 2 p. m.—Lecture and Test, Mrs. Z. B. Kates.

Wednesday, Aug. 3, 2 p. m.—Lecture G. W. Kates; Tests, Mrs. Z. B. Kates.

Thursday, Aug. 4, 2 p. m.—Lecture and Test, Mrs. Z. B. Kates.

Friday, Aug. 5, 2 p. m.—Lecture, Geo. W. Kates; Tests, Mrs. Z. B. Kates.

Sunday, Aug. 7, 10.30 a. m.—Lecture, (New Thought) Mrs. Josephine Haslam.

Sunday, Aug. 7, 2 p. m.—Lecture, Mrs. Carrie E. S. Twing.

Tuesday, Aug. 9, 2 p. m.—Lecture, Mrs. Carrie E. S. Twing.

Wednesday, Aug. 10, 2 p. m.—Lecture, Mrs. Carrie E. S. Twing.

Thursday, Aug. 11, 2 p. m.—Lecture and Ballot Readings, Rev. F. A. Wiggan.

Friday, Aug. 12, 2 p. m.—Lecture and Ballot Reading, Rev. F. A. Wiggan.

Sunday, Aug. 14, 10.30 a. m.—Lecture, J. J. Morse, London, England.

Sunday, Aug. 14, 2 p. m.—Lecture and Ballot Readings, Rev. F. A. Wiggan. Special.

Tuesday, Aug. 16, 2 p. m.—Lecture and Tests, Mrs. Tillie U. Reynolds.

Wednesday, Aug. 17, 2 p. m.—Lecture and Tests, Rev. May S. Pepper.

Thursday, Aug. 18, 2 p. m.—Lecture, Mrs. C. Fannie Allyn.

Friday, Aug. 19, 2 p. m.—Lecture, Mrs. C. Fannie Allyn.

Sunday, Aug. 21, 2 p. m.—Lecture and Tests, Rev. May S. Pepper. (Special)

Tuesday, Aug. 23, 2 p. m.—Lecture, Rev. B. F. Austin.

Wednesday, Aug. 24, 2 p. m.—Lecture and Tests, Rev. May S. Pepper.

Thursday, Aug. 25, 2 p. m.—Lecture, Rev. B. F. Austin.

Friday, Aug. 26, 2 p. m.—Lecture and Tests, Mrs. Tillie U. Reynolds.

Sunday, Aug. 28, 10.30 a. m.—Lecture and Tests, Rev. May S. Pepper.

Sunday, Aug. 28, 2 p. m.—Lecture, "Socialism," Geo. Elmer Littlefield. (Special.)

Monday, Aug. 29 2 p. m.—Closing Exercises.

Admission to Special Lectures on August 14 and 21 will be 15 cents, on August 28, will be twenty-five cents.

If you want information, rooms or circulars, write to

ALBERT P. BLINN, Clerk,
Lake Pleasant, Mass.

On Psychometric Readings.

The following is what a practical psychometrist says of the gift—one without a "Prof." to his name:

As the sun shines in its glory and sheds its beautiful health-giving rays on all organic life, so the spirit world exerts its benign influence on all humanity. As the sun quickens the growth of a plant, so the influence of the friends beyond quickens the growth of the human soul. Progress comports with the latter, and sensitiveness to causes, intuitive perception, and mental illumination superinduces progress. Without spirit-action, therefore, there would be no progress, and all inventors, mediums, poets, psychometrists, authors, sculptors, artisans, etc., owe their success to this, whether as co-workers or independent laborers in the advanced ranks of humanity. None can reach perfection without spirit aid, even if able to exercise their gift independently. But none can exercise their gift so thoroughly as to be always independent. Weariness, despondency, worry—all interfere with the practice, and there are none who are not subject to these conditions at one time or another. Mediums may boast of their powers, and have good reasons for so doing, but they are never alone if they have loved ones in the beyond. These stand ever ready to aid them when in the work, too well knowing the needs of overworked humanity. But fortunate are they who know this and are willing to be thus aided. Perhaps there are independent psychometers. We will not dispute the fact. But we prefer the aid of a foreign power, and never undertake anything for the cause without trusting to those who know more. Our readings or tests are therefore given on the "passive" basis, and we rather sail under the nomenclature of a "psychometric medium" than otherwise. We feel less responsibility under the pressure, and give of such effects accordingly. ***

Suffering is a greater incentive to thought than enjoyment.

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Are you going to Paint or Paper your Cottage?

If so, do not forget that I do first-class work at reasonable prices, and have a full line of wall paper samples at prices to suit any demand. Write or call for estimates.

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Lily Dale, N. Y.

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In the SUNFLOWER Cottage, Melrose Park, second door from the Auditorium. Three up stairs, large veranda, double parlors and bedroom on ground floor, with two large verandas. Nicely furnished, entered from hallway without going thru any other room. Will be rented singly or en suite. Address, W. H. BACH, Lily Dale, N. Y.

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Good Meals, Good Beds, Large Veranda, Reasonable Rates.

For particulars and program, address with stamp.

A. H. Jackson, Proprietor,

CAMP MEETINGS.

LAKE BRATY, OHIO.—July 3 to September 4. A. G. Keck, secretary, Akron, O.

CIRCLE OF LIGHT, Williams Bay, Wis., June 1 to October 1. J. P. Cooke, secretary, 506 N. Central Ave., Austin, Chicago.

CHESTERFIELD, IND.—July 14 to Aug. 28, Flora Harden, secretary, Anderson, Ind.

FOREST HOME, MICH.—July 21 to August 21. Mrs. R. Eastman, secretary, box 69, Mancelona, Mich.

MT. PLEASANT PARK, Clinton, Ia.—July 31 to August 28, Mollie B. Anderson, secretary, Clarksville, Mo.

MAPLE DELL, O.—July 24 to September 1. Lucy King, corresponding secretary, box 45, Mantua, O.

UNITY CAMP, Sangus Centre, Mass.—June 5 to September 25, Mrs. A. A. Averill, secretary, 42 South St., Lynn, Mass.

FREEVILLE, N. Y.—July 23 to August 22, W. W. Kelsey, Pres., Cortland, N. Y.

LAKE PLEASANT, MASS.—July 31, continuing 30 consecutive days, A. P. Blinn, secretary, 61 Dartmouth St., Boston, Mass.

Low Rates Every Sunday, D. A. V. & P. R. R.

Every Sunday during Spring and Summer, agents of the Dunkirk, Allegheny Valley & Pittsburg R. R. will sell tickets at reduced rates between points where passengers can go and return same day.

163-3t

Heaven or Hell?

The brain thinks or reasons; the heart wills or acts. Their usage determines the moral status of the owner.

Spirit or life in the cause constitutes intelligence and love or conscious force. Thru inert matter it expresses growth and development—beauty and design. Thru animal life, instinct and volition.

Thru man, its own expression of intelligence and love—exemplified as reason and will-power, where it becomes individualized or free to do right or wrong—conscience guiding—and creating for itself happiness or misery, figuratively called heaven or hell.



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METAPHYSICAL.

Conducted by EVIE P. BACH.

UNSPOKEN WORDS.

The kindly words that rise within the heart
And thrill it with their sympathetic tone,
But die ere spoken, fail to play their part
And claim a merit that is not their own.
The kindly word unspoken is a sin—
A sin that wraps itself in purest guise
And tells the heart that, doubting, looks within,
That not in speech, but thought, the virtue lies.

But 'tis not so; another heart may thirst
For that kind word, as Hagar in the wild—
Poor, banished Hagar!—prayed a well might burst
From out the sand to save her parching child,
And loving eyes that cannot see the mind,
Will watch the expected movement of the lip.
Ah! can ye let its cutting silence wind
Around that heart and scathe it like a whip?

Unspoken words, like treasures in the mine,
Are valueless until we give them birth;
Like unfound gold, their hidden beauties shine,
Which God has made to bless and gild the earth.

How sad 'twould be to see a master's hand
Strike glorious notes upon a voiceless lute!
But oh! what pain when, at God's own command,
A heart-string thrills with kindness, but is mute!

Then hide it not, the music of the soul,
Dear sympathy, expressed with kindly voice,
But let it, like a shining river, roll
To deserts dry—to hearts that would rejoice.

Oh! let the symphony of kindly words
Sound for the poor, the friendless and the weak;
And He will bless you—He who struck these chords
Will strike another when in turn you seek.

—John Boyle O'Reilly.

AS A MAN THINKETH.

Thoughts are the mothers of deeds.
A man's own desires are the worst tempters he has to fear. Whatever is most inside him, he will live out sooner or later. The only way to reform him is to eradicate the evil from his heart. This can be done by supplanting the ignoble thought by a higher ideal, says the Essene.

We are just beginning to realize that the ruling world is the interior world. The social inharmony we see is but an indication of the mental inharmony we do not see. The greed everywhere apparent is the result of the love of money inculcated in the minds of children for generations.

The fear of the law does not permanently reform men. If a man has it in his heart to steal and is deterred by dread of punishment, he will usually scheme around to overreach and cheat his neighbors in less hazardous ways. In other words, actions are ruled by internals, not externals.

Whatever the ideals of a people are will be shown in the national life. If they are greedy and covetous they will want conquest. If their chief aim is material wealth they will reverence and enthrone the man who has the most of it. If they have little regard for the rights and liberties of others they will be less liable to resist oppression themselves. If they are corrupt in their own hearts they will wink at corruption in others. In fact, they are more lenient toward a wrong that they would commit if they had the opportunity.

The roots of governmental wrongs are in the people themselves. The reform of a nation begins at the fire-side. The man who would get society right must get right himself and teach others to get right.

The world is just beginning to understand the power of thought and suggestion. Many a jailbird would do better if everybody did not regard and treat him as a thief. Many a woman who has gone wrong would get back into the right path if she had the help of a little love and confidence. Let everybody constantly suggest to a man that he is a rascal, and after a while he may get to thinking so himself and then he will become one.

But what a man thinks of reality is able to tell what of all laws is. His actions are only the outward expressions of his dreams. If his mind is full of carousing, of lewdness, of greed, of murder, and he does not get rid of these thoughts, his actions finally will get in line with his desires.

The need is not only to guard the deeds and the words, but the thoughts. In them is the fountain-head of evil. Set a warder on your mind. Quit thinking of the unworthy thing. Drive the unclean concept from you. For therein is the root of sin. You take only the interior; and that will make your heaven or your hell.

The man is not sinless who keeps his mind on the plane of wrong, uncharitableness. Do you say you cannot control your thoughts? Oh! but you can. You are master, not your appetite. Your body is only a machine to obey you. It will rule you, it is true, if you are weak enough to let it. But, like a dog, it will be submissive if you assert and maintain your mastery.

Think of the good, the pure, the sweet, the beautiful. Every time you catch yourself thinking of something unworthy turn to nobler things. After a time the higher thinking will become a habit.

The Christ explained all these things perfectly, and it has taken us nineteen hundred years to realize them. "Blessed are the pure in heart for they shall see God." Solomon expressed it also: "As a man thinketh in his heart, so is he." Someone else has put it: "To the pure, all things are pure." And still another: "Evil to him who evil thinks."

Ideals are the dynamic force that rules the world. Keep your mind upon the true, the lofty and the loving, and your life will become as beautiful as the things you contemplate.—Magazine of Mysteries.

CULTIVATE THE MINUTES AND HOURS.

So many of us make the mistake of wasting the time of today by planning ahead for tomorrow. Frequently opportunities are lost to us because of this habit. We are so busy planning that we are blind to what might be done this very hour.

Today we may be purposeful, strong and eager, using every minute to advantage, and so perhaps unconsciously build our future success.

A wise adviser says: "Today is, for all that we know, the opportunity and occasion of our lives. On what we do or say today may depend the success and completeness of our entire life struggle."

It is for us, therefore, to use every moment of today as if our very eternity were dependent on its words and deeds.

There is always something you can think, say or do that will be of value to someone or something.

I sincerely pity the person who believes he has nothing to do. The feeling that life is destitute of any motive or necessity for activity must be of all others the most distressing and insupportable to a rational being.

Do not allow the habit of laziness to cling to you. Make an effort for the full realization of each hour of the day.

The ones who fear mental or physical effort are they who love to excuse their shortcomings by telling you that they were born to ill luck, and they make up their minds that the world invariably goes against them without any fault on their part.

That type reminds one of the man who went so far as to declare his belief that if he had been a hatter people would have been born without heads.

The general run of our fellow-beings who are constantly lamenting their luck are in some way or other reaping the consequences of their own neglect, mismanagement, improvidence or want of application.

Cultivate attention, activity and effort; those three qualities will teach you to keep watch of the hours.

These may appear small matters, and yet they are of essential importance to human happiness, well-being and usefulness.

They are little things in a way, but human life is made up of comparative trifles. Every human be-

ing has duties to perform, and therefore has need of cultivating the capacity for doing them.

Never try to escape your work or shirk it, and above all, never fail to see it. As long as we live we have work to do. We shall never be too old for it nor too feeble. We do not know where the influence of today will end.

Our lives, of course, will outgrow our present thoughts. Every morning we wake up with a new chance of life. Be careful that with the passing hours of the new day you do not neglect, slight or despise some opportunity.

If at the close of the day you can say you have been strong, kind, merciful, helpful and considerate of others, you may rest content.—Magazine of Mysteries.

Orthodoxy vs the Theater.

The orthodox clergy of Baltimore have taken strong ground against the theater. They find that many of their congregation will persist in going to the theater in spite of the wholesale condemnation of the church. The question will come up shortly again in the Methodist church for approval or disapproval. This church finds that many of its members do not condemn the practice, and it seems impossible to stay the tide of affairs. If they decide adversely many of its adherents will withdraw and join a body more liberal in belief and it will be the issue of the day.

We as Spiritualists do not condemn the theater. Why should we? I am glad I knew Edwin Booth and saw all his plays. I have in my possession an autograph letter from that celebrated actor, can assure you that I prize it highly. I invited Maggie Mitchell and her husband to visit my church at one time as I intended to preach on the relation of the church to the drama. I never met a more charming lady and her husband. If one will but look into the private life of the artists of the stage one will find that their morals are equal to that of those who oppose them. The church and the stage should go hand in hand for the uplifting of humanity, but the majority of church people hold up their hands in holy horror at the theater and think that actors are in league with his Satanic majesty, all the result of a wrong conception of the theater as a place of amusement. It is natural for man to be amused, and the actor and actresses form that amusement. It is also our legitimate right to uphold them in it so long as its object is pure and intended for the moral or intellectual development of man. Much may be said on this subject but time will not permit, suffice to say that we enjoy a good play, realizing the old adage that all work and no play make Jack a dull boy.

D. FEAST.

Nature's Tongue.

Everything speaks to the true sensitive—the psychometer—for all nature has soul in it. No plea is without the imprint of some living creature, and what is said is spoken thru these. All may not understand the language of the insect or the flower, but it appeals to us nevertheless. It is God's language, and he who would understand it must become Godlike—temperate, humble and just.

In the first is implied physical purity—moderation in all things. In the second modesty—freedom from conceit, false pride, vanity and arrogance generally. In the latter, honesty, charity, liberality, generosity, benevolence, sympathy and humanity generally.

He who practices the spiritual trinity—moderation, modesty and morality—is in rapport with nature, and will understand her language and consequently her laws. Let all Spiritualists become one with this idea.

Self-Love.

Who loves himself cannot love humanity. Egotism like mental disturbance diverts the soul's vibration. As we cannot focus the mind on but one subject at a time, we cannot centralize our love or sympathy on but one subject. If it be on self it cannot be on others; and many devote seven eighths of their time to loving self. To be in co-partnership with nature, we should have at least a little over fifty-percent in her favor—that is love for others—or we might, when placed in the balance, be found wanting, as a past revelator says.

New Sermon on The Mount.

Blessed is he who has no conceit, for he will not become a backnumber.

Blessed is he who is not moved by newspaper flattery, for he will neither be affected by an adverse opinion of himself.

Blessed be he who can not be hypnotized by a lying adv., for he will not be made to purchase something he doesn't want.

Blessed be unto him who is honest and temperate, for he will never deceive or be deceived.

Blessed be they who consider others' comfort as well as their own, for they shall have nothing to regret.

Blessed be they who have enough, for they shall not be discontent.

Blessed be they who are touched with sympathy, for they shall feel the love of angels.

Blessed be all who have the love element in them awakened, for they shall walk in the light and find the road to heaven.

Opinions may vary to suit time and circumstance. An honest mind never fears to give up an opinion that has become out of date, and a dishonest mind never fears to give up one that may be substituted for one that pays better.

MEDIUMS' AND SPEAKERS' DIRECTORY.

Mediums and speakers frequently lose engagements because people do not know where to find them. To avoid this have your name and address listed in this directory, under the proper heading. Price, \$1.00 per year—payable strictly in advance. Those marked with a star will attend funerals.

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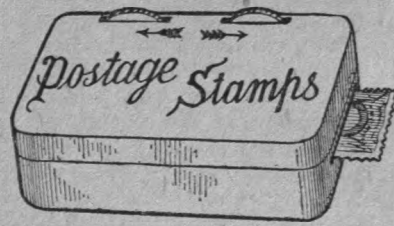
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BY W. H. BACH

"rain of quails;" how many hundred thousand animals Noah had with him in the Ark; how many animals Adam had to name each second, etc. Robert G. Ingersoll, in a personal letter, which is still in the possession of the author, said, "It is the best I ever read." Cloth, 50 cents.

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A NEW CHURCH FOR SPIRITUALISTS.

A Visit To Pittsburgh—Art And Appetite—
Generous Donation—Lizzie Harlow—
74 Years in One House.

BY LYMAN C. HOWE.

On Thursday, April 20, I met the faithful in their new church at Pittsburgh. It had been about five and one-half years since my last work in that city of smoke and steel, and in that time my dear good friend John Knight, then secretary, has crossed the great divide. We roomed in the same building, on the same floor, with just a hallway between us, and enjoyed some agreeable, as well as profitable, seasons of friendly interchange. At that time, my friends were quite sure I could not serve a year, while he seemed good for 20 or 30 years. The change is a joy and blessing to him; but leaves a shadow of regret to his friends who remain, and miss his physical presence. I arrived at the church while the Ladies Aid were entertaining each other, and their friends, with intellectual exercise. The day was dark without, but aglow with light within. Lizzie Harlow had finished a months engagement for the Society and I was agreeably surprised to meet her at the ladies meeting. Her inspired genius and commanding oratory, added to womanly graces, and pure character, assure her popularity wherever she goes. Mr. A. E. Field, and his amiable and intelligent companion were among the first to greet me, and shed the light of their sunny souls and cordial friendship on my sphere. Mr. Field has a mother still living in Jamestown, N. Y. in the same house she has occupied for 74 years—She is now 94 years on her eternal way, and still hale and happy.

After various social interchanges, and intellectual scintillations that flashed from soul to soul, we were invited to the Saint's Retreat and the floral bowers of Paradise to refresh ourselves with the choice dainties prepared for our appetites, and the table was a feast to the eyes as well as luxury for the stomach. Brilliantly lighted by a series of candles, shaded with artistic decorations which hovered them like butterflies upon roses, giving the light a subdued expression, as if it were reflected from a spiritual Eden. Over the table were numerous floral pendants, which without counting, I should say numbered a hundred or more. At least there were hundreds of delicate flower faces, artistically blended with appropriate green, and hung from the ceiling by small cords, and the effect was as if a floral garden had been let down from the sky and held suspended in the air by angel hands just out of sight. In the center of the table was a large bank of roses, and fern leaves, and the whole was an enchanting scene of artistic beauty. Miss Florence Abel was the presiding genius in planning this attraction, assisted by all the ladies of the Aid.

THE CHURCH.

This edifice was built some four or five years ago, by the Lutherans, who, it seems, were not able to keep it. The site cost \$7,500 and the building \$22,000 making a total of \$29,500. The Spiritualists got it for \$15,000. Within a month they were offered 5,000 for their bargain. The generosity of one woman made it possible for the society to secure it. The donations were five thousand, one thousand, and \$500, until \$9,000 were paid, leaving \$6,000 yet to be raised. They have just bought a new \$300 piano, and there is a fine pipe organ also in the upper room, which adds inspiration to the music for meetings. Prof. Thomas Evans presides at the organ, and sings with a life that carries the audience as in one great wave of melody from cadence to cadence and from joy to joy. It is very stirring, and arouses enthusiasm. I did not meet our old friend Hon. A. B. Richmond, who I was told, lives in the suburbs. Mrs. Dodge also eluded me. This new and elegant church is a vitalizer to the Cause. It should not be assumed that because it is a church, it is to cramp and crucify the free normal intellect; or to bring the Spiritualists who own and use it, under any sectarian shadows or foster dogmatism, and sham piety. We can use a church, and accept the name, without any compromise of principle, or liberty of conscience.

The Spiritualists of Pittsburgh are no whit more religious for having a

church at their service. But they are in a situation to enable them to do a much larger work for true Spiritualism, and to make their society a permanent center of spiritual interest and cooperative work.

Their example should inspire Spiritualists everywhere with new courage, and new effort to secure similar advantages, by generously devoting a portion of their surplus means to building, or buying, churches, or attractive halls, not too far from the earth, and thus making it easy to maintain substantial societies, and support spiritual work for the education of the people.—Good examples are contagious, let us hope this one will have many imitators. 81 South Division Street, Grand Rapids, Mich.

DEW DROPS.

Some people's charity falls below zero as soon as there are reasons for exercising it.

Some people don't need to be slandered to condemn them. The simple truth will do it.

Some people, like owls, will turn away from the light.

Remedy for blunders: Experiences taken in broken doses.

Needed—an X-ray that can penetrate the minds and hearts of those who have been taught to be conventional above all things.

An ounce of sympathy is worth a pound of advice.

The tongue may sometimes be likened unto a chain without links.

Having \$\$ is not always having sense.

Dignity put on like steam-pressure is in danger of creating an explosion of—laughter.

No form of power can be developed without practice—notably the power of love.

Even a good thing is not appreciated, if made too cheap.

It is always easier to disprove than prove a truth.

A man with a pocket full of money is often more popular than a man with a head full of truth.

According to reports Satan is everywhere except in hell.

Lies are pointers to truth, for without truths there would be no lies.

As the issue is charity, there is no religious trust in sight.

If Souls assimilate with the "many mansions" according to similarity of character the selfish must be naturally drawn into the "bottomless pit," in that both only take in and never give out.

Petit revenge is the scratch of a narrow soul after a spiritual flea-bite; petit jealousy a sort of spiritual itch.

It is the grind in life that sharpens human wits.

Justice, like an import under Protection, is beyond reach of the unprotected.

Dress and politeness are often mistaken for gentility. They are but outward expressions. Neither tailors nor pedagogues make gentlemen.

The triune life-principle of man is heart, brain and pocket-book. Excessive apology often betrays just what we don't want known.

Some may fear God, and shame the Devil, but those who fear truth should shame themselves.

When pride enters the home-circle love vacates.

Avoid Evil Influences.

"Tell me what company you keep and I will tell you what you are. You can tell what a man is by the company he keeps."

There is an unseen evil atmosphere surrounding bad people which we will do well to avoid. If you associate with evil minded people, you will be dragged to their level if you have not an exceptionally strong will. In addition to hearing strong language, there is an influence, a soul exhalation which carries within it a large quantity of badness. This mental influence, surrounds all evil people, and it is their companionship which we should avoid. You should understand that being in bad company you are bathing your soul in filth. You would not bathe in a cesspool or sewer? Well, avoid evil companions, that your soul may be kept insulated.—Message of Hope.

THE SUNFLOWER, \$1.00 a year.

FROM OUR EXCHANGES.

The Archbishop of Canterbury has \$75,000 per year for being Archbishop of Canterbury. He says that nothing can shake his belief in the inspiration of the Bible. He has good reasons for his belief, but perhaps it would only require a better reason—\$100,000 for instance—to shake his belief just a little. We are always shaky of a man's belief when he gets a very large salary for holding it.—Boston Investigator.

One the charges made against Spiritualism is that its phenomena takes place in the dark. This is only partially true; but if it were wholly so, it would not be a logical objection. Many chemical experiments are governed by the same laws. Expose a sensitive photographic plate to the light and it is spoiled. Darkness is absolutely essential to photography. Expose a bottle of nitrate of oil to a strong light and how long would it be of any use? However, most of the phenomena are now produced in the light.—Message of Life.

If materialization be true, it is a very important factor in our institution, and if it be not true, it is an infamous curse to the cause. If one manifestation out of one thousand purporting to be true is a fact, then that phase is an important factor and should be protected.—Progressive Thinker.

No man is free who profits by another man's labor or abilities, and certainly the man who yields his labor for profit to another is an economic slave.—Light of Truth.

Cities pay the penalty of sin as well as individuals, and this is also true of nations.—Natural Life.

Lake Brady Camp.

This popular camp meeting opens July 3 and closes Sept. 4.

The thirteenth annual session of the Lake Brady camp meetings will be held as usual on the grounds of the association during the months of July and August 1904. The Management is able to announce a number of improvements made. A small parcel of land adjoining was purchased so as to make our grounds complete, so with other improvements contemplated, among them several cottages, we hope to make this the banner season.

The summer resort Hotel Pavilion and Casino while under separate management will be open by July 1st and will have all the attraction usually found at a camp or summer resort.

Cottages or rooms in cottages can be had by the week or month. Sunday dinners will be furnished on the grounds for 35 cents. All other meals 25 cents.

Admission to grounds and Auditorium Sundays 15 cents; season tickets, \$1.00

The speakers engaged for the season are Mrs. Anna R. Gillespie, Mrs. Cora Morrell, Harry J. Moore, Mrs. Amanda Coffman, Mrs. Marion Carpenter.

The annual meeting for the elections of trustees will be held on Saturday, August 20, all members are requested to be present.

For further information write to A. G. Keck, secy, Akron, O.

Scattering Seeds of Kindness.

Only as we do as others inspired in our behalf—like attracting like in the mortal as well as in the spiritual sphere of existence.

In other words, we must be generous if we would have mortal minds sympathize with us in time of trouble; for there is a subtle law that betrays our true inwardness to people that is not down in any book or code of science. We can not live a life of selfishness, and when reaping our reward for it, appeal for aid with expectant results. Nature doesn't operate that way. "Scatter seeds of kindness" when opportunity affords, and the reaping will accord with the sowing.

Nature's Medical Diploma.

A natural healer is one who diagnoses diseases thru a sympathetic sense of the evil in his own body, thus being able to locate the seat of the trouble without speculation. As a rule such also sense intuitively—and often by taste—the remedies needed as a curative. Such doctors do not need a diploma; they are already graduated. The others are as yet only practitioners—experimenters on human life.

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A Sequel to the Magic Staff, an Auto-biography of Andrew Jackson Davis. Six beautiful illustrations picturing what the Seer has seen. "Beyond the Valley" is a companion volume to the "Magic Staff," and resembles it in style of workmanship—in paper and press-work, binding, and all other respects. Contains six attractive original illustrations. Reduced from \$1.50 to \$1.00. Full gilt, reduced from \$2.50 to \$1.50.

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Being an explanation of much that is false and repulsive in Spiritualism, and a refutation of the recent interview with James Victor Wilson, a resident of the Summer Land. Cloth, reduced from 50c. to 35c.

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Illustrated with 142 Engravings. The contents of two chapters (viz: XII and XIV) in this book brought down upon Mr. Davis the charge of "Recantation." But while the criticisms on the errors and extremes of many in the ranks of Spiritualism are considered to be just and timely, the charge that the author had "gone back" on the spiritual facts and principles is seen to be without foundation. It covers a wide range of topics, including much-needed lessons upon the Mission and Treatment of Dumb Animals; the Essential Conditions of Human Progress; of Advancing Civilization; of Claims and Rights of Labor, of Women, of Indians, of Children, and of the Unfortunate and Vicious. Cloth, reduced from \$1.00 to 75c. Postage 6c.

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A Sequel to "Stellar Key." Illustrated. This work is not merely descriptive of what the author calls the "Summer Land," but it is illustrated with diagrams of celestial objects and views of different portions of the Celestial Home. Mr. Davis offers only the clearest and clear-seeming instrument of higher and stronger power. Contents: Statements in regard to "individual occupation," "progress after death," "waiting and breathing in the spirit life," "disappearance of the bodily organs at death," "domestic enjoyments and true conjugal unions," "origin of the doctrine of the devil," etc. Cloth, reduced from 75c. to 50c. Postage 5c.

SPEAKERS, MEDIUMS AND FRAUDS

Phenomena Questioned--That Blue Book--Inspiration.

BY W. H. BACH.

For some time the Spiritualist papers have teemed with the word "fraud" and so potent has it become that a novice would think to read some of them that Spiritualism was one bunch of fraud from foundation to dome. That there are frauds in Spiritualism no one questions. That there are frauds entrenched behind every ism no one doubts. That there will be frauds in every calling on earth so long as money has a purchasing value is beyond question.

Such being the case, Spiritualists should seriously ask if this hue and cry of fraud is not really detrimental to the best interests of the movement.

That it has not been instrumental in reducing the percentage of fraud is a position that the writer is ready to maintain, as those who are naturally skeptical throw out all the safeguards possible, while those who accept anything that comes under the guise of mediumship, as genuine, lay it all to persecution.

Eternal persecution is certain to raise friends. Take the most undesirable person in a community, let the people begin to condemn, and it will be but a short time until someone will take up the cudgel in defense, raise the cry of persecution and others will immediately flock to the standard. The same is the case with "mediums." I have one in mind who has been condemned from one end of the country to the other, yet that person has more friends today, those who would give financial and other backing, than many who have never had a word of condemnation.

Again, the majority of Spiritualists believe in the results of "suggestions." Does not this eternal cry of fraud suggest it to others? It certainly invites unscrupulous people into our ranks to try to foist off their fraudulent phenomena on us, and the speakers and press have been telling these people for years that it not only could, but was being done all the time. A standing invitation for them to "come and do likewise."

That fraud should be frowned upon is a point upon which we are unanimous. But how are we to handle it? Who is to be sponsor?

Several years ago a lady came to me and asked me concerning a certain medium. Said medium had a good reputation. I had attended his seances and considered them good, and said so. A few minutes later a gentleman asked the same question and received practically the same answer. Both attended his seance that evening. The following day the gentleman, with tears running down his cheeks, showed me slates that had been written on, and related the marvelous tests he had received. He was a sharp shrewd, business man, one whose word I would never question in a business matter. He had scarcely left me when the lady came, and not waiting for a greeting, snapped out: "Well! I attended that seance last night and if that is the kind of mediums you are recommending that is all I want to know of you!" The same seance, the same opportunity for investigation—but oh! what a difference in the impression.

A few days ago a gentleman said to me, "The trouble with your place is that they do not try to root out fraud." The above illustrates how difficult it would be to do so. In this case if the lady's information was to govern, what would the gentleman have to say? Which one are they to believe? If they condemn, the friends of the medium are angry. If they uphold the other side is indignant. This leaves but one attitude: Neither endorse nor condemn any of them. It is the only attitude a camp management can assume.

Physical and mental "phenomenal" mediumship is continually asked to go under "test conditions" and if they are not satisfactory, such mediums are condemned. These tests are sometimes satisfac-

tory but more often not so to either the committee or the genuine medium. The reason is well known to all who have made a careful study of mediumship.

Among the explanations to account for "test phenomena," the most absurd is the so-called "blue book." This is supposed to be a printed book, containing names, addresses, relationships, in fact, whole family histories, to enable a medium to go into a strange town and give "tests." It is said it is added to occasionally to keep it up-to-date. I think of all the absurd propositions this takes the whole bakery. To compile such a book would require an army of gatherers, and several hundred thousands of dollars, while such a book could never get thru a printing office without being reported to the whole world. Then the well known jealousy of the mediums would cause the less prosperous ones to "give the others away."

But suppose there was such a book, and you had one, how could you go into a strange city and locate your tests? How would you know even that the person was in the hall? I know of test mediums who are filling engagements for \$5 a Sunday and not doing anything during the week. How much of that could they give a "stool-pigeon"?

I noted a report recently where one of our speakers told of the "blue book." Also where another wrote an article in which appeared these words: "That such a book exists is too well known to be disputed." I will give either of these people or anyone else, \$50 for a copy of such a book as they describe: A printed book, filled with information that will enable a person without mediumistic power to go on the platform and give "tests." If I had the money I would be perfectly safe in offering \$1,000, for there is no such book.

But while the question of speakers is on, why not consider them in a friendly way. Having both lectured and given tests from the platform, I may as well criticize all sides. It has become a fad for speakers to condemn phenomena. This also looks like a very weak position to me. If they do not possess mediumship, what more have they to present to the people than the clergy have? If they do possess mediumship, they are presenting phenomena themselves. Then why not "test" them as they advocate "testing" other kinds of media? Such a position is as inconsistent as for the clergy to continually ask us to submit to tests. I once told a minister that if he would submit to a test to prove he was a follower of Christ I would submit to any test he might name to prove mediumship. He said he did not know there was such a test. I referred him to the last chapter of Mark: "And these signs shall follow them that believe. In my name shall they cast out devils. They shall speak with new tongues. They shall take up serpents, and if they drink any deadly thing it shall not hurt them. They shall lay hands on the sick and they shall recover." I even went so far as to offer to pay for all the corrosive sublimate he would take; but he did not appreciate my generosity.

There is absolutely no way of "testing" a trance and inspirational speaker. There is absolutely no way in which they can prove they are not frauds. I have heard the same "inspirational" discourse given a number of different times; I have also heard the same "test" given on different occasions. If it is positive proof of fraud in the case of the test, why is the lecture any different? Because a person gets up with closed eyes and commences to talk is not positive evidence of spirit control. The lecture may have been memorized, or lifted bodily from another. I make no accusations—I simply say this is the only unbiased view that can be taken.

Spiritualists should be "wise as serpents and harmless as doves." It is a difficult question to handle. Let us look well, then when we do leap, let it not be a leap in the dark.

Decoration Day Excursion

To Jamestown and Celoron via D. A. V. & P. R. R., Monday, May 30th. Train leaves Lily Dale at 8:29 a. m. and 5:38 p. m., Central Time. Returning tickets will be good on regular trains, also on special train leaving Falconers at 11 p. m., Central Time. Rate from Lily Dale for the round trip 75 cents. 164-2t

Without modesty genius lacks grace.

LITERARY WORLD

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The next in order is: Do you love your children after they have reached maturity and are enabled to reason for themselves?

If so, get "Heroes and Hero Worship" by Thomas Carlisle, for them. A book of six sublime and eloquently written lectures on heroes from Pagan times to Napoleon; and being historical they are highly instructive.

This book is only sold to new subscribers or with yearly renewals of old ones, for 25 cents in addition to the dollar for THE SUNFLOWER.

The Guide to Immortality or The Child's First Lesson in Spiritual Science, by Dr. Georjean Miller, Diamond, Ark. Besides a preface, this book contains thirty-seven instructive lessons. The author modestly calls them a child's first lessons, but they contain thought that may be studied with profit by adults as well. Bound in cloth. Price \$1.00. Apply as above.

"Right Generation" is a 96 page book published by the Educator Pub. Co., 4918 Calumet Ave., Chicago, Ill.—This book treats philosophically on the marriage question, and scientifically on the results of the unaffinitized coalitions that afflict society and the world generally. It proclaims an ideal of that coming, and is destined to elevate the married as well as those contemplating marriage. Price, 50 cents.

World's Fair Text Book of Mental Therapeutics. Twelve lessons delivered in Chicago. "Mulum in parvo," the most brief and comprehensive book since the commencement of the tidal wave of spiritual healing. 140 pages, postpaid, one address three copies, \$1.00; single copy, 50 cents, leatherette.—Educator Pub. Co., 4918 Calumet Ave., Chicago, Ill.

Convention of the Morris Pratt Institute Association.

The second annual convention of the Morris Pratt Institute Association will be held in Whitewater Wisconsin, in the institute building, Saturday June 4, at 2 o'clock p.m. 1904.

This convention will mark an epoch in the history of the school. Important business will come before the members, two new directors are to be elected, to take the places of Mr. Thompson and Mr. Stevens, who retire on account of inability to serve, and other matters of vital importance will have to be considered. It is hoped everyone who can will be present.

This convention belongs to the Spiritualists who are either members of this association or desire to become such. The school is yours. Spiritualists will you take an interest in it, and control its management and further its success?

Remember if you are a member of the association you have as much voice in the management of the school as any one in the world, if you will be present at its conventions and lend your efforts and influence in its behalf.

Membership fee is five dollars, with one dollar annual dues, or twenty five dollars after the first fee gives you a life membership.

If you are a member kindly see that your dues are paid, if not join the association and help it become one of the leading schools in the country.

Remember the date, June 4, 1904. Whitewater is on the Prairie du Chien division of the Chicago, Milwaukee and St. Paul Railroad.

Fraternally,
MOSES HULL, President.
CLARA STEWART, Sec.

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DO YOU, as a Spiritualist, Free Thinker, or seeker after light and truth, desire to know why there is not a reliable and proficient telegraphic line of communication existing between earth and the spirit world? Do you wish to know who are blocking the way of this possibility and for what purpose? Do you wish to know under whose censorship all mediums are, which servilely so limits their possibilities? Who it is that blocks the way of the grandest discovery of any age, becoming common knowledge, to gratify a jealous propensity and serve a selfish desire? If so, then read the greatest book of modern times,

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CERTAIN SURE FOR ANGER. SEND ME NO MONEY But a statement from the publisher of "The Sunflower" that you have deposited with them the sum of \$25, to be forwarded to me when the Cancer is removed, or returned to you if it is not, and I will send you, postpaid, my formula, which is painless and has NEVER failed. Edw. E. GORKE, Lawrence, Kan.

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BOOKS AND PAMPHLETS

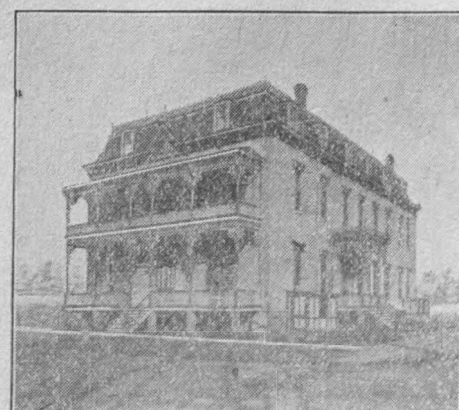
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WHITEWATER, WIS.

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The Greatest Debate ever held on Spiritualism. Between Moses Hull, President Morris Pratt Institute, Whitewater, Wis., and W. F. Jamieson, Secretary of the National Liberal Party, Cincinnati, O. Portraits and brief autographies of the disputants, 412 pages. This debate, held at Lily Dale, N. Y., July 10-20, 1901, contains 32 speeches of from 30 to 40 minutes each, in length. It contains the greatest store of facts and arguments on every side of the great question of Spiritualism that can be found in any one volume in the world. It is a high-toned Polemic discussion, and in no sense of the word, a fight or quarrel. Price, post paid, \$1.00.

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This is one of the most entertaining books that ever came from the pen of Moses Hull. It contains references to several hundred places in the Bible where Spiritualism is proved or implied, and exhibits the Bible in a new light. Besides this, it contains a brief sketch of what is known of the origin of the books of the Bible. Ministers, doctors, lawyers, judges, congressmen and senators read and grow enthusiastic over this book. This Encyclopedia will work a revolution in Bible interpretation. Price, post-paid, \$1.00.

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Gathered from the Highways, Byways and Hedges of Life. By Mattie E. Hull. This is a marvellously neat book of selections from Mrs. Hull's best poems, sermons and essays, and contains a splendid portrait of the author; also a portrait of Moses Hull. Price, neatly bound in English cloth, 75 cents.

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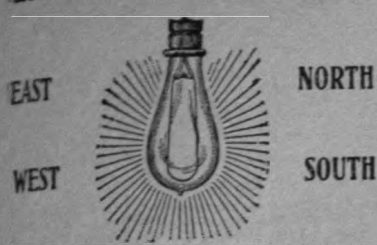
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A sermon by Moses Hull on some of the sins of our aw makers, in which the "Refuge of Lies" is traced up as reasons for sinful legislation has been "Swept Away." This pamphlet should be read by every one interested in the condition of our country and how to improve it. 36 pages. Only a few left and not to be reprinted. Price reduced to 5 cents.

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A scathing reply to recent attacks on Spiritualism made by the Adventists. In this 40 page pamphlet, both the Devil and the Adventists get their dues. Price reduced to 5 cents.

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 engagements 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 PUB. CO., LILY DALE, N. Y.

Mrs. Addie Cooper, of Syracuse, N. Y., writes: The First Society of Spiritualists convened in Dr. Butterfield's hall, Sunday evening, May 8th, with Harrison D. Barrett as speaker, his subject Compensation and the Propaganda of Spiritualism was given in a very instructive manner and fired some straight shots that hit the mark. For one feel like thanking him for the able manner he brought the question before us. All who miss his lectures are missing a rare treat, he expects to be in Watertown Monday and Tuesday, in Syracuse Wednesday evening, in West Potsdam Thursday and Friday. We hope we will be able to keep him with us.

Mrs. M. Lang of Buffalo, N. Y. writes: Harmony Circle Spiritual Society, will close it's season's entertainments with a special Spiritual Musical and Literary entertainment at Sterling's hall, 374 Connecticut street, on Friday evening, May 20th, 8 p. m. Among the talented mediums who will be present and give messages, are: Mrs. M. E. Lane, Mrs. DeWolf, the Indian Queen Palmist, Miss Boles. An old friend Uncle Ned will give some of his infallible readings. The musical and literary part will be taken care of by Miss Carrie Hoyt and a number of others. Dancing and refreshments will follow. We expect this to be the banner event of the season with our society, and we cordially invite all Spiritualists and their friends to attend. Harmony Circle has done it's best the past winter to promulgate the truths of Spiritualism in our city, and have met with better success than they anticipated. Their Sunday meetings have been gaining in attendance at each meeting. Our meetings close July 1st.

Mrs. Carrie Firth Curran is doing a good work in Ashtabula and Geneva, Ohio; having succeeded in forming a society in Ashtabula and reviving the old one in Geneva. Both have applied for a charter from Ohio S.S.A.

Aurin F. Hill of Boston, writes: "Education along practical lines by practical useful works is the best system of education. If your mind is in favor of the useful practical works it is good as play to educate. Pleasure educates as easily as work. I am healthy and strong in body and mind while on duty, at work usually from 6 a. m. to 10 p. m. I am in favor of public education by practical useful works."

Chairman Edson A. Titus of Hamilton, Ont., writes: On Sunday, May 1st, Oscar A. Edgerly, began a five-Sunday engagement with the First Spiritualist Society of Hamilton, Sunday, May 8th, he gave the fourth lecture of the series of ten. We find Mr. Edgerly to be a trance speaker of marked power and eloquence. In the four lectures given, we have listened to the expressed thought of three different spirit intelligences, each of whom must have been an orator of eminence when in Earth-life. The lectures were philosophical, logical and convincing.

Our German readers in Chicago, will be pleased to learn that the "Bund der Wahrheit, No. 18," holds a Mai-Festival on Sunday, May 20th, at Heinen's Hall, 519 Larrabee street, beginning at 3 p. m., and closing at 12 midnight. An elaborate program consisting of addresses, songs, music, recitations, supper, dance and crowning of the May-Queen. Admission 25 cents.

Our correspondent at Norwich, Conn., reports that G. W. Kates and wife are holding interesting services,

comprising song, music, lectures and tests. At a recent Sunday morning meeting Mr. Kates discoursed upon "The Soul of Things," and claimed that the psychic sense discerns the history of the object or the person by soul contact. He told how to develop this sense, and spoke of it as being the best incentive to right living ever given to human concept, as it proves that our acts leave an impress upon the soul-nature, and will in the spirit-life repeat the evils or good done in earth-life. Second, it proves that we must work out our own salvation and cannot be vicariously saved. Mrs. Kates also lectures, in connection with which she gives messages and other comforting assurances of a better and higher life.

B. A. Ballentine, wife and son of Syracuse, N. Y., write that they had been atheists until last winter, when they dropped into Snow's Hall on Sunday evening to kill time. But they were soon interested in the lecture, and when the medium began to give readings, they got their share of them, which converted them from unbelief to faith in a future existence. Since then they have various visited the same medium at other halls, and are now regular visitors to spiritualistic services. Could Christianity do more?

The N. S. A. Sends a Warning to the Public.

At a regular meeting of the N. S. A. board of trustees, May 3rd, a unanimous vote was cast, for the secretary to send a card to each one of our Spiritual papers, warning the public against the following persons who claim to be workers for the good of Spiritualism. A Mrs. Roberts of St. Louis Mo., who claims to be a representative of the N. S. A. and who has opened some sort of a "home" in that city. This woman has no connection with the National Association, and is not indorsed by our chartered societies. Mr. John A. Johnston, who travels about the country, also making claims that are false; he is not a representative of this organization, nor the friend of President Barrett, as he claims; his methods are questionable, and he has been exposed a number of times. Persons sometimes show one of the old certificates of membership, which was contributing only, issued several years ago, but which did not indorse the bearer. These certificates were abolished several years since, and the public is warned against anyone showing these certificates and claiming them as tickets of indorsement. Mrs. Mary Dunning, then as Mrs. Weeks, now Dunning again is an elderly woman who has been traveling and writing over the country soliciting money on one and another pretext; once she had a land scheme in New York, and tried to gain money on its representations, later, she begged on other pretenses, of late she has claimed that she is a medium, and wants to raise money to pay for a licence in this city. She never was a medium that we know of, and we have known of her for many years, she is a chronic beggar, and complaints have come from all quarters of her persistency and offensiveness; the public is warned against believing her tale of woes.

MARY T. LONGLEY Sec., N. S. A. Washington D. C., May 9, 1904.

Personals.

Mrs. C. B. Bliss-Green is holding seances at 3156 Indiana Ave., Chicago.

Mr. W. J. Colville has closed a series of profoundly interesting lectures which he delivered to a large and enthusiastic audience in the seance parlors of Mrs. M. E. Williams 162 W. 80th St. He sailed for England on the 12th.

Mr. H. H. Warner, well known to many of the friends as once having been connected with the Better Way, then the Banner of Light, and subsequently engaged in the lecture field, is now owner, publisher and editor of the Eldora (Colo) Record. We wish Brother Warner lasting success as the reward of past labors.

Inquirer—Nearly all the uncredited matter interspersing the columns, is also original—being the production of our associat editor.

Superior association always had an elevating influence on the weaker natures among human kind. If you have a wavering or undetermined boy or girl just entering maturity, endeavor to introduce them to associates who are their superiors, whether intellectually, morally or spiritually.

Buffalo Notes

N. H. EDDY, Correspondent.

The Wednesday evening services at the Temple, Prospect Ave. and Jersey street were conducted by Mrs. A. Atcheson, her guide giving spirit messages and descriptive readings, which were mostly recognized. The attendance was not large, yet an interesting seance was held.

Mr. E. J. Chase, 241 East Eagle street, informs your correspondent that Mrs. Chase, who has been very ill, is now improving in health.

Your correspondent was informed by those present Sunday evening, May 8 at the Allen street Spiritual Church (Dr. F. O. Matthews, speaker and medium) that a large audience was in attendance and much interest in the service manifested.

Mrs. J. A. Barr has changed her place of residence from 407 Porter avenue to 364 West avenue. Mrs. Barr and Mrs. Klipfel, mediums for physical phenomena and materialization, hold seances Tuesday evenings. Spirit messages are issued in the cabinet by independent writing at each seance, giving words of cheer and encouragement to those in the circle. Tuesday evening, May 10th a goodly number of people were present, to witness the spirit manifestations, expressing themselves as highly pleased with the results obtained. Your correspondent was present and can vouch for the genuineness of the phenomena.

Sunday evening, May 8th, Mr. Austin took for his subject, "Orthodoxy," giving some very fine illustrations and comparisons between old orthodoxy and the teachings of the spiritual philosophy, speaking of the wonderful changes that had come about in the field of intellectual and spiritual progress. The lecture was an able one. Prof. Lockwood followed Mr. Austin with timely remarks regarding the so-called Christian Era, speaking of the great changes in the minds of thinking people on old time creeds and dogmatic theories, as compared with the spiritual philosophy of today.

Sunday morning, May 8th the services at First Spiritual Society, Prospect avenue and Jersey streets, opened as usual with Rev. B. F. Austin, who is the speaker for May. He chose for his topic, "Success and how we win it." He referred to the various methods, generally considered successes because of this or that achievement, or what had been accomplished. He said it was not so much what one accomplishes in this or that line, but the character of that success. It was the developing of the powers within, that success lies in the character rather than in accomplishments. He also said that true success lay in concentration or the focalizing of ones efforts in a given line or direction. There were many able thoughts, ideas and illustrations presented, which were listened to with much interest.

The annual meeting of the first society for the election of officers for the ensuing year was held in the temple Friday evening, May 6th. Mr. Leo Manger was elected president and Mr. A. G. Atcheson vice-president; L. C. Beesing, recording secretary; Mrs. Patterson, financial secretary; Martin Byron, treasurer; Mr. Ely and Mrs. Darch were elected to the board of Trustees.

Prof. Wm. Lockwood is located at 415 Delaware Ave. Buffalo, N. Y., he will be pleased to see his friends and patrons at the above address.

Thursday evening May 12th, a cabinet seance by Mrs. Barr and Klipfel was held at the parlor of the Psychic Research Club, of Buffalo, 368 Jersey St. Pencil and pads of paper were placed on a table in the cabinet, the mediums were seated in front of the cabinet curtain, and aside from a message of 600 words thru independent spirit writing, there were about forty personal messages written by the intelligences, in the cabinet. Your correspondent received a very kindly message from his mother with her name signed to it, and many comforting thoughts were expressed to others present. There were 24 in the circle and no one witnessing the demonstrations given at those seances can doubt spirit return, for they with proper conditions can give ample proof of their continued existence.

Adhering to old ideas is a barricade against new ones.

Camp Chesterfield, Ind.

The Fourteenth Annual Camp Meeting of the Indiana Association of Spiritualists (Camp Chesterfield), opens on Thursday July 14th, and closes August 28th,—continuing over 7 Sundays.

The best list of speakers that ever appeared at this camp; have been engaged. To enumerate—W. F. Peck, Willard J. Hull, Lizzie Harlow, Marian Carpenter, Annie Gillispie, Harrison D. Barrett, Eugene V. Debbis, W. J. Colville, Clara L. Stewart, Dr. G. W. Littlefield, T. C. Smith, Dr. J. H. Mendenhall, Harvey J. More: with Maggie Waite as message medium, on Sundays and Frank Ripley during the week.

A number of specialties are introduced, such as labor day, G. A. R. Day, Woman's day, Old Settlers day etc.

Prof. Nellie's Boy's band—53 in number will discourse sweet music on Sundays.

Dances, concerts, theatricals and stereopticons will constitute the line of evening entertainments. Mediums for every phase of the phenomena will be on the grounds to give demonstrated proof of immortality. I am not in possession of all their names or I would give them: suffice it to say that the committee on mediums feels satisfied of the genuineness of their mediumships or they would not have invited them.

At my recent board meeting, held on the 28th of April contracts were let for the putting in of waterworks; the building of six double cottages, for the entertainment of guests; and other substantial improvements. The Lodging house was let to one who will keep it orderly and clean. The dining hall, lunch counter, grocery, and ice cream parlor will be in the hands of one who is competent and experienced; who will conduct them to the satisfaction of the board.

With all the preliminary work so well in hand; I can promise the general public that Camp Chesterfield, this season, will, in point of excellence and efficiency: excell any of its previous years. I only hope and pray that my health may improve so that I may be equal to the occasion, I therefore, extend a cordial invitation to all to attend, knowing that if you once visit this beautiful resort, you will never regret it.

All letters of special inquiry should be sent to our worthy Secretary, Mrs. Lydia Jessup, Chesterfield, Ind., who will take great pleasure in responding to all letters of inquiry.

G. N. HILLIGOSS, President
2400 W. McMicken Ave., Cincinnati O.

Who Has Ever Seen The "Blue Book?"

Miss Harlow practically affirms that materialization is a doubtful quantity and that tests depends far more upon a certain "Blue Book" than actual spirit control. Do any of our readers know anything about this book? We have met some who say they have seen it, and that they know who has used it. But it is "please do not say I said so" in each instance. Such careless or cowardly charges do more harm than good. They help "our friend the enemy" in his work against us. If we know fraud come out and state the facts, don't sulk behind the wall and shoot. We know beyond all question that spirits do give messages and that honest mediums honestly transmit them without the aid of any kind of colored book. We know that materialization does occur, and that there are honest mediums for that phase of spirit produced phenomena. We also know that there has been simulation of all phases of phenomena in our movement, but the simulation still remains by very far the smallest part.—Banner of Light.

[We have a standing offer of \$50 for a copy of this book—up-to-date, as affirmed it is to be.—ED. SUNFLOWER.]

Can it be Possible?

Can it be possible that the spirits of some who have passed out of this life have power to impress the spirits still living?

We hope so. Nothing could more reconcile us to physical death than the thought that after death we could still speak and write thru the voices and pens of the living.—Geo. T. Angell.

It is better to gain the simple respect of the spirit world than the loudest approbations of the mortal world.

If we could view our globe from space it would probably seem somewhat unreal or gross compared to its parent, ether; and we wonder why man was made to battle for perfection amidst such shadowy substance as matter, so-called, when a more refined element would have answered as well. But may not the original have been purer, and the "Fall" but a lowering—a condensation of it which now makes life as hard to bear as it has been materialized?

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He who knows naught of the psychic powers latent within him, comprehends not his full potentiality; the physiological senses are but feeble echoes of the soul senses, and do not awaken in him a proper recognition of his capacities. Destiny is a big word when not understood, but the

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a. m. p. m.	a. m. p. m.		a. m. p. m.	a. m. p. m.
7:55	8:00	Lv.	Dunkirk	Ar.
8:05	8:10	Lv.	Fredonia	Ar.
8:09	8:14	Lv.	Laona	Ar.
8:29	8:38	Lv.	Lily Dale	Ar.
8:33	8:42	Lv.	Cassadaga	Ar.
8:41	8:49	Lv.	Moons	Ar.
8:43	8:57	Lv.	Sinclairville	Ar.
8:57	9:06	Lv.	Gerry	Ar.
9:09	9:16	Lv.	Falconer	Ar.
9:45	9:48	Ar.	Jamestown	Lv.
9:14	9:21	Lv.	Falconer Junct	Lv.
10:05	7:07	Lv.	Warren	Lv.
11:20	8:25	Ar.	Titusville	Lv.
a. m. p. m.	a. m. p. m.		a. m. p. m.	a. m. p. m.

*Daily.
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DEAR MADAM—
Your medicine is doing me more good than all the doctors' medicine I have taken the last six years. My right arm has been so bad I had no rest for five years. The doctors here said it was rheumatism; but two years ago a doctor in Bay City said it was the nerves. My right leg took to swelling until it was very large. The doctors said they could not do anything for it; but thanks to your treatment, the swelling has all gone from the leg and my arm is better.
Yours Truly,
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MRS. DR. DOBSON-BARKER,
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I feel that I need another month's treatment of your wonderful remedy. Your medicine has done me more good than all the doctors for the past five years. Awaiting your favor, I am, Yours Truly,
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CUI BONO?

(Continued from Page 1.)

giving them any other information of which they manifest such need. We who lecture, know how frequently we are requested to cut our lectures short in order to give most of the time to descriptive work—"test work," they usually call it. Not long since I was requested to confine my lecture within a half hour, in order to give all the time to "tests." The next time I went there, I was requested to talk 15 minutes, merely as a sort of introduction of what was to follow. They claimed it was necessary in order to "make converts." Think of it! Spiritualism is so far outside of the intellectual plain that we must look to a set of ignoramuses or spiritual sloths in order to hold our numbers, and when we have reached them, what have we got? Merely a set of spiritual mummies, who are too lazy to think, too indolent to make any practical use of it or to help push the Cause along. Unless Spiritualists are in some way useful to the world, we are wasting our time in our efforts to convert people to the doctrine. Cui Bono—what good? In answer I may be told it is "good in business." Yes, but this matter of business is a matter of gain and loss; what one man gains another loses, and if Spiritualism helps the business man to get the better of fellows, it is but loading of the dice against all others with whom he deals.

It seems to me that Spiritualism is something more than a toy for the curious to play with, or than a matter intended as an advantage of one class against another. I grant it is useful to point out the light to a desponding soul weighed down with care, but it is more. It brings us into relations with each other, teaching us that we are a common brotherhood and that we should not live to self alone, but for each other. If we would be useful we must grow, spiritually as well as mentally; this we cannot do so long as we remain on the plane either of curiosity or selfishness. And we lecturers have messages for the world, which we desire to deliver to the world, for the use it will be to those who receive it, and we cannot afford to fritter away our time as advance agents to a mere entertainment for curiosity seekers and greedy get-alls. We should not be out in the field sacrificing our opportunities, comfort and family associations if we did not feel the weight of this message upon us. We have something to say and we believe the world needs, just the message we want to give. Of course, curiosity seekers—those who regard Spiritualism as a mere plaything to amuse themselves with, are actuated by no such feelings, and our message is not for them; they do not need it, and they should not be enticed to come to our meetings by any methods other than those that are most honorable.

It is a great thing that we should know that we live after so-called death, but it seems to me that this class of so-called Spiritualists have an indifferent realization of the value of a future life, or they would not spend the present one so listlessly. If men and women want to live in the spirit world for the use they can be to themselves and to others, they will manifest it by making themselves useful in the world. They will try to develop character and intellect and spirituality, and certainly that class will wish to read one or more spiritual papers, and to hear instructive lectures on the various phenomena of nature, and all subjects of an uplifting character.

As a result of the driving of some of our best lecturers from the platform and shutting our doors against the instructive papers that would benefit us, we have driven the more spiritual of our people out from our ranks into Theosophy, Christian Science, Unitarianism and other places, where they may occasionally pick up a mere grain of spiritual or mental food, and we are left with a class who are living on mere husks and chaff.

So-called business spirits were once men who lived entirely on the selfish plane; they have never studied anything else and cannot well talk outside of their line. Our meetings are now largely run by the mediums of these spirits. I would not have any one infer that I have ought against business mediums.

THE SPEAKING DIAL.

THIS remarkable invention was invented in 1894 through spirit guidance. The following year it was exhibited and operated at the Minnesota State Capitol and pronounced one of the most wonderful inventions of the age. The Speaking Dial is placed upon a table and every movement of the table means a letter, and when developed these letters can be read as quick as the eye can follow the pointer. Thus table tipping is utilized in a scientific manner, the Dial giving rational and connected messages. Long interviews may be had with notes taken by a stenographer.

The mechanism of the Speaking Dial is as simple as the A, B and C, and anyone can understand the manner of operation. Each Dial is magnetized by a powerful spirit band; which excludes all sound and roving spirits.

The Speaking Dial is a valuable instrument for home circles, as with it you can investigate Spiritualism and converse with your spirit friends in your own home under your own magnetism.

It gives names, dates and circumstances past, present and future, develops all phases of mediumship, operates in various languages and answers mental questions, proving beyond a doubt that the presence of your spirit friends and relations are giving this information. This is not a Planchette, Ouiji Board or Toy but is entirely different from any invention ever yet introduced; is not operated by mind reading, sleight of hand or any secret device but is honest and convincing.

The Speaking Dial was the means of bringing the late Hon. I. Donnelly (former Governor of Minnesota) into the fold of Spiritualism and up to the time Mr. Donnelly passed away, in 1901, he was a great advocate of the Speaking Dial, and had several of them at his home at Minnetonka, Minn.

Below are a few of the many convincing testimonials to the Speaking Dial.

The following is a brief extract from the late Hon. Ignatius Donnelly's lecture, "If a Man Dies, Shall He Live Again?" Speaking of his experience with the Speaking Dial at his home, he relates an instance where, through the spirit of his brother, John, he received information which enabled him to secure a pension for a widow; also numerous other remarkable instances. He declared his belief in the efficiency of the Speaking Dial as a medium of communication with spirits and is convinced that an intelligence higher than ours acts through the Dial on that which is the spiritual part of us.

Mr. P. J. Dempsey: I am more than pleased with your Speaking Dial, and the results obtained are in some instances astonishing. I have a Planchette and Ouiji board but the Dial is a great improvement on them all.

Mr. Dempsey: It affords me pleasure to be able to testify to the unlimited merits of your Speaking Dial. Through its efficiency I was convinced of the truth of spirit return and proved to me, beyond a doubt, that there is no death; only a change of condition. I consider the Dial one of the most positive means of spirit communication, and have converted many sorrowing hearts (total strangers to me) through the wonderful messages given over the Dial.

Mr. P. J. Dempsey: Dear Sir:—We have had your Speaking Dial for several months and have given it a thorough trial and find it all you recommend, a great help in developing mediums, as well as receiving communications from our friends who have passed away. I would not take the time the price I paid for my Dial if I could not procure another.

Order a Speaking Dial, with full directions, to-day. Dials now \$1.50 each. Address, P. J. DEMPSEY, 2817 Columbus Ave., MINNEAPOLIS, MINN.

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The calling is as legitimate as any other calling is. We are yet in a commercial world, where the "survival of the fittest" is the highest law poor minds can comprehend, and psychics are in the crush and they must take advantage of the opportunities afforded them to be trodden under foot. Commercialism has also forced them to take advantage of the opportunity afforded at Spiritualist meetings of displaying samples of their goods—that is of their mediumship, which can be done most easily by calling a Spiritual meeting and lecture awhile and then give descriptions. But as they do this for the mere collections which Spiritualist lecturers cannot do, they have driven them out of the field, and those who would prefer a higher class of lectures out of Spiritualism. The lectures given by business mediums, cannot be of that high order as those delivered by a well posted class of people and spirits. Those men who lived on the business, or selfish plane, as is well known have never been known to give much thought or study to any other matter than money-getting, and of course, they are not prepared to teach others. The lectures we get thru them are on a par with the platitudes we hear in the churches, and but for the psychic work in their meetings, one could just as profitably spend their time in some church.

The query is, how are we to bring Spiritualism back to its legitimate field? We all see where we have drifted; our lectures are no longer of a character to attract the more thoughtful, intelligent and spiritual class of people, and our audiences are now made up largely of a class of selfish, careless, unenterprising and unthinking people, who have not reached that intellectual stature yet to fit them for vigorous, intellectual work, and who are poorer readers than they are hearers, and Spiritualism has been so dragged down to their level, that it seems a herculean task to raise them from it again. There never has been such a work before Spiritualists as now. And that work is not proselyting the world or any portion of it, but lifting Spiritualism out of the gutter in which it is wallowing. The National Association is using every effort in this direction, and it is to be hoped it will be successful, and to this end we who see these things should make every effort possible to assist the enterprise. Unless this can be done, I feel no desire to remain on this side of life where my toil will be useless.

Imagine a Cremona used as a foot-ball, being endowed with life and conscious of its treatment. Such is a sensitive roughing it outside of his sphere. The world has not yet found employment for this class.

What Psychometrist would care to read the corroding on a pen dipped in the ink of malicious jealousy?

Reception to Dr. Peebles.

The first society of Spiritualists, of Battle Creek, Mich., tendered Dr. J. M. Peebles a reception and banquet, last Friday evening, in their Hall. It was a grand affair.

It is well known that Dr. Peebles has been a resident of Battle Creek Mich., some forty five or fifty years, when not engaged in Sanitarium work in San Diego, California, or in traveling around the world. At one time he lectured six consecutive years in this city; accordingly when he returns to us, the older Spiritualists especially, flock to see him.

At seven o'clock about one hundred friends and admirers of the Dr. gathered around the banquet table, beautiful with its snowy linen, elegant china, colored candles, and a profusion of flowers. Our president Mrs. Kleckner read a very cordial, well written welcome to the Mrs. Dr. Morrill our present speaker, pronounced the invocation, after which all were seated to partake of the luxurious repast spread before them.

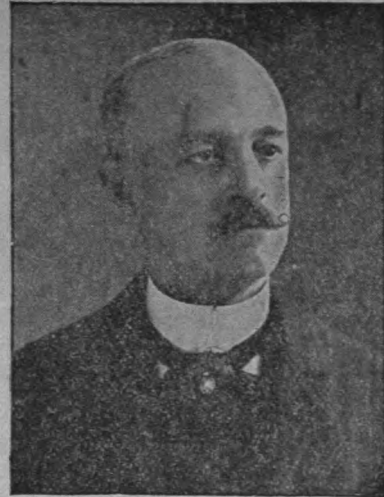
The committee in charge had prepared an excellent program, every thing passed off harmoniously, and harmony among Spiritualists means success. After the congratulations and hand-shakings all around, the audience was given a short stirring talk by the Dr in which he thanked the society for the reception, and friendly greeting given him. His words were full of sympathy and encouragement, riveting the closest attention. He was followed by Dr. W. G. Thurber, a young man who accompanied the Dr. from California. Dr. Thurber is bright and talented, speaking in a trance state. We predict for him a brilliant future.

Mrs. Morrill gave a short but clear, concise, and excellent address. She spoke of the passing away of the old pioneers, and the grand work they did when it cost something to be a Spiritualist.

Miss Nellie Richie favored us with a charming solo—"The message of a rose" accompanied on the piano by Mrs. Blakely.

Dr. B. L. Elkelson gave a fine address in a semi-trance state, complimenting the Dr. on his long work, and extending to him the friendly hand from the controlling spirit. Miss Whitney was entranced and spoke. And so concluded one of the brightest, happiest evenings in our history. We all hope that Dr. Peebles may be with us for many years to come, for he wields a good strong influence for good among us. He stands as a beacon light in our midst, all of whom love and revere him.

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Philadelphia, Pa., March 8, 1898.
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