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COVER THEM OVER WITH FLOWERS.

DECORATION DAY POEM.

BY W. H. BACH.

"Cover them over with beautiful flowers,"
So sang the bard of our loved ones gone;
"Cover them over with beautiful flowers,"
Give them a thought with our evening's song.
Had you a friend who went forth to do battle?
To fight for his country? To live or to die?
Did he live to come home? Did he die in a prison?
Does he out in the cemet'ry peacefully lie?

Oh! What a hist'ry lies under the sod!
Hopes sadly blasted and lives torn apart;
Life's blood, so precious, has been rudely wasted,
Spilled by a bullet sent straight to the heart.
Know ye the hopes and the fears of the loved one.
As from his home for his country he sped
Away to do battle for freedom and justice—
But to be numbered as "one of the dead?"

Turn back your thoughts to the scene of the carnage;
Hear the fierce shriek of the shot and the shell!
Hear your commanders as loudly they order;
Hear the wild shriek; hear the Southerner's yell!
Then, as the battle's fierce notes are declining,
And the calm which e'er follows the battle has come,
We hear the low moan—'tis the voice of a comrade
Singing that sweet song, "There's no place like home."

Home? Yes—his spirit its flight is now taking;
Home? Yes—the home of his hopes and his fears;
Home? 'Tis the home of eternity's ending—
Check now your sorrows—don't break into tears,
Home? 'Tis the last spot his earth-thoughts still cling to;
Home—and his father, his mother, his wife;
Home—and his sisters, his brothers, his children;
Home? But your comrade has reached Spirit-life.

Raise him up tenderly; he's softly sleeping—
Sleeping Death's sleep. Will he wake nevermore?
Yes! In the light of the Spirit-land teaching,
He is not dead; he has just "gone before."
Dig the trench deeper—cover him softly;
Wrap 'round his body the Stripes and the Stars;
He has done battle for freedom most nobly—
He will not face now the Stars and the Bars.

Place the sod gently over his resting-place;
Right o'er the head place a beautiful flower.
'Tis an ideal spot for a soldier's last resting-place,
Here in this beautiful, green, sylvan bower.
Here the old body will rest free and peacefully,
Careless of battle, strife, bloodshed or storm;
The soul has gone onward to land ever vernal—
Its eyes have beheld the Spirit-land morn.

Now the wild war, with its death-dealing missiles,
Has left our fair country—we trust 'tis for good—
It swept from the face of the earth a foul blemish,
By the African slave, it is now understood
That a friend he has got, in this great Yankee Nation;
A friend who will greet him as real friends should;
A friend who will give him a kind, friendly greeting;
A friend who will treat him as his brothers would.

When we fought our last battle for freedom and right,
One had a blue coat, and one had a gray;
But as we do honor to dead soldiers' mem'ry,
Think of them jointly—each one in his way.
Flowers for blue coats, flowers for gray;
Sympathy dear, for those left behind;
We can do justice to each soldier's colors;
We can do honor to each, if inclined.

Ah! but the cost of this strife was most fearful—
Thousands went forward who failed to return;
Then, as you meet on memorial occasions,
Place beautiful flowers in each soldier's urn.
"Cover them over with beautiful flowers!"
Cover them over, these heroes of ours;
Chant your songs softly—think of them fondly,
And cover them over with beautiful flowers.

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. Re-
turning tickets will be good on regu-
lar trains, also on special train leav-
ing Falconers at 11 p. m., Central
Time. Rate from Lily Dale for the
round trip 75 cents. 164-2t

Excessive conceit makes haughty;
excessive vanity makes "touchy";
and excessive egotism or self-love
makes self-righteousness—all emo-
tions that arouse anger in the spirit,
which in turn irritates the blood;
and between them they convert hu-
man beings into donkeys—misplaced
souls.

A JOURNEY
THROUGH SPACE.

An Astronomical Fancy.

BY ARTHUR F. MILTON.

PART III.

My next visit was to Jupiter.
Oh, glorious and brilliant old Jupe:
whom I have so often admired from
afar, and whose annual return to
the skies I have so often awaited,
rising later every year, and will
eventually hide his face from us for
a long spell of a dozen years before
we are again honored with his pres-
ence in our evening skies! Yes to
his boundaries will I now fly, in or-
der to explore his mysterious sur-
roundings, and bring glad tidings to
those whose physical eye cannot
reach his shore. Jupiter ho, we now
shall go.

In a few seconds I was on the
spot. I must have struck the equa-
torial belt of its atmosphere, for I
found myself in a haze such as a
London fog presents on a November
morning. I passed thru several hun-
dred miles of this before I regained
a clear atmosphere, and then found
myself looking down upon a vast
and unbounded ocean. Water and
nothing but water, wherever I
gazed, making me wonder if Jupiter
had any land at all. I began to
sail northward; and if my calcu-
lations are correct, I passed over ten
thousand miles of sea before I saw
land. Now wondering if it extended
southward as much, I retraced my
voyage and must have passed over a
stretch of twenty thousand miles of
water before I reached land again.
I began to be interested in Jupiter's
water power; and instead of going
inland, I began to sail along the
coast in a westerly direction. For
the first three or four thousand miles
it was an almost unbroken straight
course. Then I encountered a
mountainous region, where the
course began to go seaward, giving
me a view of promontories and
capes—one point extending out as
far as a thousand miles, and where
the sea was very rough, altho
nothing in comparison with that
on the coast of Scotland. Finally
I reached twilight and shortly after
the night side of Jupiter. But in-
stead of darkness the scene was in-
hanced by double moonlight—one
was full and the other in one of its
quarters, throwing a silvery light
from opposite directions on the sea
coast. Altho not surprised at this,
yet it had a novel effect upon me
being the first time I had seen moon-
shines. The old familiar constella-
tion of stars greeted me in the skies,
which were clear southward, but
were hazed toward and over the
equator enough to have the appear-
ance of a great belt extending over
the planet like a huge bridge.

Continuing my journey westward,
I finally encountered another moon
peeping, as it were thru the bridge,
but rather obscured as if covered
by a misty veil. But I found no
connection between the two hemis-
pheres—an unbroken sea extended
completely around the planet and
as far as I could judge, after a thoro
investigation of both sides, no two
points from either shore came with-
in at least fifteen thousand miles of
each other.

And strange to say I found no
great cities on either coast. What
there was seemed to be villages and
summer resorts. I also obtained a
glimpse of a few yachts and small
vessels along the coast, but nothing
to indicate any extensive shipping
business. It being such a vast

planet I had to travel long distances
before seeing anything that indi-
cated human agency. Finally I
sailed for the interior, but with the
same results. A picture of the
earth's surface will suffice to explain
the physical nature of the land; and
the inhabitants of Venus may be
contrasted with those of Jupiter.
Their advancement is about the same
owing no doubt, to the size of the
planet, the same having required
so much more time for development.
I saw nothing to indicate inter-
oceanic communication. I will leave
it to the other voyagers on this route
to bring further details about this
planet and direct my attention to
Saturn.

I had no trouble in finding the
ringed planet, knowing where he
was to be found. No sooner was
my mind fixed on Saturn than I be-
held a grand sight. Beneath me lay
a perfect paradise of a country. As
far as the eyes could reach to use
the expression, I saw an extensive
valley inclosed in a semi-circular
range of mountains. Thru the cen-
tre of the valley coursed, in grace-
ful curvatures, a clear sparkling
river, broadening as it left the moun-
tainous regions, and was lost to
view in a thick forest in an opposite
direction. The whole valley teemed
with pretty villages. Where there
were no habitations, it was under
cultivation of some kind. Every
portion was divided off by picket
fences or stone walls a few feet in
height; and all the villages connec-
ted by straight broad roads, run-
ning out from every village like the
spokes of a wheel, the whole ap-
pearing like one grand piece of cro-
chet work. Along the roads, to and
fro, I saw many human beings mov-
ing along—many walking many in
vehicles, propelled by an invisible
force—similar to that on Mars—but
no flying machines. The inhabi-
tants were well proportioned, but
somewhat bulkier and larger than
those of earth; and, upon closer scruti-
ny, I noticed that they were very
fair.

At an angle of forty-five degrees
above a huge bridge spanned the
planet, appearing like a slice from a
melon, broad in the centre and
slanting down at the ends—the point
being invisible in the distance—the
whole looking an immense crescent
in daylight. When I had satiated
my sight with all this I began to
move along the surface with a view
of encircling the planet on this par-
allel. On my route I passed over a
very fine country including towns
and cities, altho many far apart
from each other, but all were con-
nected by roads, the main ones ap-
parently macadamized, over which
large and small vehicles were run-
ning, driven by some invisible pow-
er. Finally I saw water, which
proved to be an ocean about two
thousand miles wide. On this shore
I happened to pass over a large city;
probably the size of London, and
stopping to take a closer view, I es-
pied, on the water's edge, a splendid
row of dockage, in which thousands
of what I first thought were canal
boats with decks housed, and around
which were fancy balconies; but I
soon discovered that they were ocean
transports, propelled by the same
unseen power, and traveling at the
rate of a mile a minute, and when
at the greatest speed, seem to rise
out of the water and glide over the
surface as if on ice, causing hardly
any spray whatever. Whether this
was due to the element itself or
the motive power and peculiar con-
struction of the craft, I could not
tell. The ocean however, as broad
as it was, had not a ripple on its
surface from shore to shore and ap-
peared as smooth as a mirror.

I soon reached the night side of
Saturn and oh, what a gorgeous

sight greeted my vision. The most
prominent object in the skies was
the huge crescent, now as brilliant
as innumerable of our full moons;
and, with the addition of several
satellites, made the night almost as
bright as day. I saw no artificial
lights of any kind; which were un-
necessary at that moment, at all
events. I have no doubt a cloudy
sky would change the aspect; but
on my entire route I saw nothing
that indicated a semblance of clouds.
In one region I noticed a murkiness,
resembling a heavy fog, but not
sufficiently dense to exclude the light
of the heavens. After passing over
another ocean (about five thousand
miles across and, to my surprise, as
calm on its surface as the former), I
came to the conclusion that Saturn
was freed from rain storms as the
earth possessed them, and that irri-
gation was produced by heavy dew-
falls—certainly a happy condition
to have reached. Having seen all I
cared to see on the ringed planet, I
next directed my attention to Ura-
nus.

As usual, I reached my destina-
tion by concentration of my will
power on the object I sought for,
and the sunny side of the planet. I
found myself within a clear, mild
pleasant atmosphere, such as a No-
vember morning presents in the
Southern States with the thermom-
eter at 60 degrees.

Nearing the surface I happened to
find myself over an immense city,
or, rather, a series of cities connec-
ted by a network of avenues. There
were about a dozen altogether.
Each one distinct and separate from
the other, with about half a mile of
flower gardens or tree groves be-
tween each, and avenues about sixty
feet wide, in the center of which
were rows of shade trees, connecting
the cities together in one corpora-
tion. On both sides of the shade
trees were pavements, where people
were walking to and fro. Between
the trees stood benches. Along the
sides of the roads were either flower
gardens or groves; and in the center
of the roads were car tracks on
which were vehicles (similar to our
excursion cars) running—one line
going down the right and the other
coming up the left side of the road.
The cars were propelled by a hidden
motive power, but not moving very
fast, hardly five miles per hour.
Nor did any one of the people I saw
along the roads seem to be in any
hurry; all were moving slowly, but
with an easy, graceful tread. What
was remarkable about them was
that they were all very fair and deli-
cately built.

The clothing they wore, in gen-
eral, was of the finest fabric I ever
beheld. The buildings of the cities
were not over two stories high, and
on the roof of every one was a bal-
cony; but of none did I notice a
chimney, nor did I see smoke issue
from any portion of this settlement.
Whether these people had broken
themselves from the habit of eating,
or did their cooking by a process un-
known to us, I could not conjecture.

Now for the planet Neptune. The
simple thought was sufficient to take
me wherever I desired to go—so pro-
ficient had I become in my mental
traveling. A moment later, I was
viewing—paradise—I might well say.
The first object my vision rested on,
was a garden about a mile square;
in the center, stood a building, ap-
parently built of marble; but a
nearer view revealed to me a sub-
stance unknown to earth. It was
neither stone, wood nor metal, and
must have been very light material,
for the structure seemed to be put
together of squares measuring at
least ten or twelve feet each way.
The first story covered about a thou-
sand feet of ground, the second about

(Continued on Page 8).



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W. H. BACH, EDITOR-IN-CHIEF.
 A. F. MELCHERS, ASSOCIATE EDITOR.

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IS WAR IN HARMONY WITH NATURE?

If God created man according to Genesis; i. e., in "His image," he should have been endowed with attributes comporting with the original. If "God is Love," war-loving humanity is not godlike.

Nature is discordant at times, but that appertains to her material side only. If such existed in the soul or spirit of Nature, we might see trouble in the skies—a war of the planets or suns on each other. But all is serene in that direction. Perfect harmony obtains, and we "turn right side up" with the regularity and precision of a chronometer.

National honor? Well, that could be soothed under circumstances without shot and shell. But jingoism often runs too high for diplomacy, and shows that the majority of humanity is still in the throes of barbarism. The spirit of Revenge, Rapine, and Rapacity obtains—rules the minority. It takes three little r's to educate and civilize humanity, but they cannot quite overcome the three big ones, and thus the discord in human nature.

Shall we blame the latter for our inclinations? Not if all religious or spiritual teachings be true, which say: Overcome, forgive, love one another, be just, do right for right's sake!

Resentment has neither forgiveness, love nor justice in it. It may sometimes be right for our own sake, but not for right's sake, if we dare or desire to acknowledge ourselves in error. False pride is a fearful bugaboo in the soul's mirror, and distorts many images, and notably the "Image of God" itself.

We stand on our dignity too much after a fashion and not enough on principle. "A soft answer" wisely administered, "turneth away wrath" and incites to the same reason offered—love begetting love. But self-righteousness is too prone to deny the other fellow a right to an opinion or to the same feelings we have. We demand what we are unwilling to give, or are too blind to see righteousness in the true light, of which Russia affords an energetic example.

If we could see ourselves as others see us, much of the false pride in humanity would assume a lower vibration, and the harmonious effect of spiritual nature would be sensed instead, and with it those principles or attributes we call divine. To be thus inspired is to know that war is not in harmony with Nature—her attitude being Peace, the soul of which is Love as the governing attribute and the creative principle of existence!

Remember, you who are taking THE SUNFLOWER have the "Crest of Spiritualism" on your reading tables, and also remember, that it is a Simon-pure Spiritualist-weekly, which needs your advocacy as well as subscriptions. Appoint yourself a committee of one to get us a subscriber, and we shall do as much for you in another way, when the time comes.

However good a candidate for office may be, he is always N. G. in the eyes of the opposition.

ARE WE LIVING THE TRUTH? OUR PROTECTION—IS CENSORSHIP AUTHORIZED?

Are we living in an age of deception—at least so far as the civilized world is concerned? People mistrust each other as tho they were all thieves. Even those who are honest and pay as they go are forced to mistrust their fellow men in consequence of experiences with dishonest ones. It seems hard to make an honest deal, from the purchase of a house down to a bit of vegetables from a huckster. Every one appears to be "on the make," as it is technically termed in the lower parlance; and happy is he who has been successful.

What effect this will have on the future generation is difficult to foretell—unless this state of things is already the effect of a past generation. In that event the climax may be nearer at hand than we expect. Perhaps it is on us now, and is one of the causes of hard times. It is certain however that toil and trouble invariably follow general corruption. As the cause so the effect, and the present effects certainly do not show that we are enjoying a blessing.

Of course the innocent suffer with the guilty. That is not out of the ordinary on this mundane sphere. It was ever so, and probably will ever be.

We will not endeavor to fix the blame. Most people have their own opinion, whatever may be said. But it is certain that selfishness is the foundation of it all—deception in all that it implies. Deception in business, politics and religion. Deception in governmental, industrial and social affairs—individually and collectively—all playing a part—either to deceive or combat deception.

Truth hides in fear, and policy rules. Self-deception is the final result, and we wonder at the state of affairs. But no one opens the way for relief from this nightmare, all hoping it will come evolutionally. Time may evolve a higher impulse in the human heart—a higher mentality for truthful reasoning. But in the meantime we are suffering—both by the wrong we see and that which we are subject to; for we cannot note these things without being affected by them, nor be trampled upon without wincing. Even the worm turns upon its tormentor, and why shouldn't man, with all his keener perceptions and finer feelings? Even thought torments when unkindly directed—pains when unlovingly sent forth. This alone is a torture for the spiritual-minded and those true to their convictions or principles of right and justice. There are many such, but they are in the minority; and however small the percentage, a majority is enough to vitiate the mental atmosphere in their favor and to the detriment of their opponents—the well meaning and struggling souls among their kind.

Honesty suffers amidst depravity and wrong-doing—amidst deception and hypocrisy—and not until it is in the ascendancy for a major effect will the tables be turned for a happier future on this sphere of existence.

WHAT GOOD IS SPIRITUALISM?

Simply knowing Spiritualism to be true thru its phenomena is on a par with the FAITH of our Christian neighbors. These good people expect to be saved by a BELIEF in Christ, when exemplification is the real thing. The Spiritualist who expects salvation (future contentment and peace) by a knowledge of the phenomena simply, will be as much disappointed as our Christian neighbor who hopes for such an inheritance thru faith alone. The true religion or salvatory principle of Spiritualism rests in its philosophy—the meaning of these phenomena—the cui bono of the proofs of immortality.

Those who overlook this fact are missing the opportunity of their lives.

The editorial management of THE SUNFLOWER thanks the many friends for their kindly expressions and well-wishes; and, while it regard this as a good omen, it hopes to see this well-wishing sustained by such a run of new subscribers that it will soon need a faster press to meet the demands. Someone has said, "THE SUNFLOWER is the only real spiritual paper." If others share that opinion, our hope may soon be transformed into realization.

About the nearest way to obtain PROTECTION from fakirs and sham Spiritualists is to do as the Churches do: Make direct application to Social, State or Federal government for the same—or all three if necessary.

If these authorities demand proof of our claims say that we are satisfied to have their protection on THE SAME TERMS that they accord it to Christianity, Judaism, Christian Scientists, Mohammedanism, etc.—that is, on faith, or on the word of the chartered applicants that Spiritualism is true just as they take the word of the others; or even on less—ask no questions whatever.

Who ever heard of any government authorities analysing such matters? If they are to be empowered as censors, why not question all that are not of the special faith of those in office? And if they are not thus empowered, what right have they to question Spiritualism?

"We are doing all we can to aid you," is a common expression used in messages from our friends in the beyond. But are we doing all we can to make conditions favorable for that effort? Hardly, at least, not as a majority; and until the majority makes conditions favorable towards that end, we all will have a hard time booming our cause. Unity in society matters in a primal principle to be observed—the first essential towards aiding these well-wishers; for in unity there is strength or the force-center for spirit operation. A society forms as much of a battery as a seance room with a harmonious circle in it; and, as the latter make phenomena possible that are beneficial to the individual, society-harmony will make them possible for universal good, and as they aid us in public.

As we or the world generally judges the claims of religious systems by its ministers, advocates and teachers, so Spiritualism is judged by the outside world; and it should be incumbent upon our ministers, advocates and teachers (phenomenal as well as inspired mediums) to set the pace for their followers by an exemplary life—upholding the dignity of the Cause in a manner that no outsider can find reasons for disrespecting it. If Spiritualists are to be measured by their associates, they would like to feel that it is good to be in company with mediums or claim them as associates.

That Blue Book.

Allow me to congratulate THE SUNFLOWER and thank the same for that timely and sensible article on Speakers, Mediums and Frauds in last issue. It was most excellent and to the point. No doubt fraud exists in Spiritualism. If it did not it would be the only thing (if Spiritualism can be called a "thing") on earth into which fraud did not enter. But harping upon it by Spiritualists is an injury to their Cause and cannot be productive of any good. If by crying "fraud" it could be prevented or eliminated it would be well, but experience proves otherwise. As you state, the "Blue book" business does seem absurd and your readers will be watching who gets the \$50. That article was O. K., and indeed the entire last issue was exceptionally good; and may THE SUNFLOWER thus continue.

CLARA WATSON.

[And the offer for a bona fide copy of an up-to-date Blue Book is still open.—Ed.]

Personals.

T. F. — Article accepted. Will soon see the light.

Prof. H. D. Barrett's address till end of May, will be P. O. Box 162, Syracuse, N. Y.

E. W. Sprague may now be addressed at 18 Newland Ave., Jamestown, N. Y.

J. P. Cooke, Sec'y. Circle of Light Camp, can be addressed henceforth at Williams Bay, Wis.

The thoughts expressed in "Orthodoxy vs. Theater," should have been credited to Rev. N. F. Ravlin. Mr. D. Feast simply reported them from one of his lectures.

Inquirer — "Journey Through Space" is an inspirational effect. Whether true or not must be left to comparisons with future revelations of this order.

The search-light of the soul which illumines the path to righteousness is humanity or love.

More Kindly Expressions and Greetings.

With kindest of wishes I remain yours, Geo. A. Fuller, Onset, Mass.

I am very glad to learn that you are in the editorial harness again.—W. O'Halloran, Cincinnati.

I hope you will succeed in your new enterprise and make it a benefit to mankind.—C. H. Murray, Elkhart, Ind.

Glad to hear from you and more than glad that you have put on the harness again that fits you so well. Success to you and THE SUNFLOWER.—W. F. Peck, St. Louis.

Sample copy of SUNFLOWER came duly to hand. It is the first I've seen. I think it a neat, clean paper, and if you are connected with it, I am sure it must prove a success, and will do all I can for it. May you, Mr. Melchers, live long to do much good with it.—A. Willis, materializing medium, Cincinnati.

I enjoy THE SUNFLOWER very much, and always anxiously await its arrival, for I find many bright and interesting thoughts in it. May she live long to shed its golden light in many homes.—Adella Lakey, Buffalo.

Mr. A. F. Melchers, son of the journalist and pioneer of Spiritualism, Franz Melchers of Charleston, S. C., who, on the death of his father, resigned his associate editorship of the Light of Truth, to return home, has now become associate editor of THE SUNFLOWER at Lily Dale, N. Y. We congratulate THE SUNFLOWER, for we know Mr. Melchers to have had much experience in Spiritualism, and is a thorough journalist. We are also pleased to see him once more in this field; for our Cause needs such representatives; and we thus call to Mr. Bach and THE SUNFLOWER a hearty "Good Luck!"—Max Gentzke, editor Lichtstrahlen.

[Unsere besten Dank Hrn. Gentzke; und hoffen wir, dass unsere Spiritualistischen Landsleute uns beistehen werden.—Bach u. Melchers.]

We also thank the Grape Belt, and Advertiser and Union of Dunkirk, N. Y., the Charleston, S. C., Post and the Boston Banner of Light for kindly notices and greetings.

Could'nt Please Him.

An American editor was asked why he did not support a certain foreign missionary in a certain work, which work was also his own in principle. The editor's reply was that he wouldn't support a foreigner. Finally an American was appointed to the same office, but neither was he supported. Again being asked why it was so the editor replied that the missionary did not belong to this state, and thus he felt no interest in him. In the course of a few years the lot fell to the editor's state for a missionary. Still there was no sign of consent. Again being asked to give a reason therefor, he concluded that it needed a man from his native town to receive his sanction. Now it so happened that the last missionary died shortly after being elected and the state had a right to select one, and found their man in the editor's own town. Readers looked for a grand welcome this time. But alas! no sign. Again being asked why he did not support the present incumbent, he said they hadn't selected the right man. He meant himself, and had been simply jealous all along.—AESOP, JR.

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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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ASTROLOGERS.

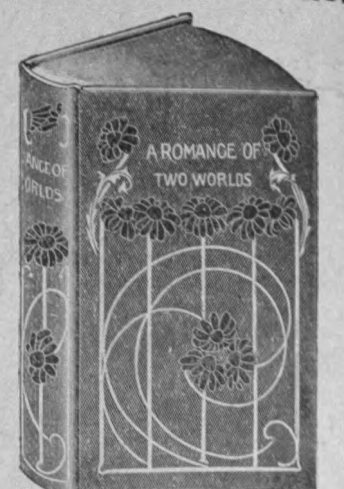
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LILY DALE NOTES.

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

PROGRAM OF THE ASSEMBLY.

JULY.

- 15—Carrie E. S. Tving.
- 16—J. Clegg Wright.
- 17—Carrie E. S. Tving; J. Clegg Wright.
- 18—Conference.
- 19—Carrie E. S. Tving.
- 20—Charles Jacques.
- 21—J. Clegg Wright.
- 22—Charles Jacques.
- 23—Miss Elizabeth Harlow.
- 24—Miss, Elizabeth Harlow; Charles Jacques.
- 25—Conference.
- 26—Prof. W. M. Lockwood.
- 27—Miss Elizabeth Harlow.
- 28—Prof. Lockwood.
- 29—
- 30—Prof. Lockwood.
- 31—Mrs. R. S. Lillie; F. A. Wiggin.

AUGUST.

- 1—
- 2—F. A. Wiggin.
- 3—W. J. Colville.
- 4—F. A. Wiggin.
- 5—W. J. Colville.
- 6—Miss Susie C. Clark.
- 7—PEACE DAY—Miss Susie C. Clark; W. J. Colville.
- 8—Conference.
- 9—Miss Susie C. Clark.
- 10—Mrs. R. S. Lillie.
- 11—Charles Brodie Patterson.
- 12—Mrs. Helen Campbell.
- 13—Charles Brodie Patterson.
- 14—Mrs. Helen Campbell; Charles Brodie Patterson.
- 15—Conference.
- 16—Mrs. Charlotte Perkins Gilman.
- 17—WOMAN'S DAY—Mrs. Lillie; Mrs. Gilman; Mrs. Campbell.
- 18—Willard J. Hull.
- 19—Mrs. Charlotte Perkins Gilman.
- 20—Willard J. Hull.
- 21—Paul Tyner; Willard J. Hull.
- 22—Conference.
- 23—Paul Tyner.
- 24—
- 25—
- 26—Henry Frank.
- 27—
- 28—Henry Frank.
- 29—Conference.
- 30—
- 31—Tillie U. Reynolds.

SEPTEMBER.

- 1—
- 2—Tillie U. Reynolds.
- 3—
- 4—Rev. J. Stitt Wilson.

CLASS LECTURES

Will be given by J. Clegg Wright, Prof. W. M. Lockwood, W. J. Colville, Chas. Jacques and Rev. J. Stitt Wilson. Chas. Jacques will consider Mental Science and J. Stitt Wilson "The Inspired Life."

DR. E. D. BABBITT

Of the College of Fine Forces, Geneva, N. Y., informs us that if a class can be secured he will give a course of instruction during the Assembly. Those who wish to attend such a class can address the doctor at Geneva, N. Y.

MUSIC.

Northwestern band and orchestra.

DANCES.

Monday, Wednesday and Saturday evenings.

If the weather god would give us some warm weather we would be tempted to fall down and worship him, her or it, as the case may be; but so far fortune has not favored us. Cold, wet weather has been our lot, but now the sun is shining. We have not had a frost, but it has come very near it several nights.

The boards are down from the Auditorium thus presenting a decidedly improved appearance and more summer-like. The pump has been running and the tank is now kept full of water so that we can have it in case of emergency. The leaves are pretty well cleaned up and some few flowers have been put out.

The woods in the vicinity of the grounds are full of flowers of all kinds: ferns, beth lilies, several kinds of "May flowers," violets of half a dozen varieties, blood-root, etc. It is claimed that there are eighty-five medicinal roots and herbs on the island, and nearly all have flowers.

The Leolyn is rapidly getting into

shape for summer visitors but will not open until about the first of June. So far no announcement has been made as to the management of The Maplewood. The Jackson Cottage is open, also Mrs. Dederick's and the South Park House, so there is no dearth of places in which to stay.

Mr and Mrs. E. D. Carver spent a few days here getting some of their goods shipped to Buffalo where Mr. Carver has a good position as pattern maker for the Oliver Manufacturing Company.

Mrs. Ross has been quite sick for a few days but is now able to be about the house.

F. Corden White and W. H. Bach will attend the State Spiritualist Convention at Syracuse, June 3d, 4th and 5th.

At a meeting held in Library Hall May 17th, it was decided, to take the money now laying in the fire and citizens' fund, and purchase some ladders, pikes, a hook and chain, and block and tackle for use in case of fire. W. H. Bach, F. Corden White and J. H. Turner were appointed a committee for that purpose and the articles will be here as soon as it is possible to secure them.

It was also decided to hold a series of dances in the Auditorium every Saturday evening until the Assembly opens, the proceeds to be devoted to putting a hard-wood floor in Library Hall. Anyone who wishes to assist in this laudable object can communicate with the committee, consisting of W. H. Bach, E. L. Griswold, A. C. White and N. C. Lutgen. The use of about \$100 on the lower hall would make it much more desirable for all purposes than it is at present, especially for the Thought Exchange in the summer and for dances and entertainments in the winter. We believe there are many who would like to see this done and can and will aid it.

Mrs. Pettengill has arrived after spending the winter in California. She stopped a few days at her daughter's, Mrs. H. A. Everett, at Cleveland, and Mrs. Clark, at Fredonia.

J. B. Green has returned and is occupying his cottage on Cleveland avenue.

Dayton & Hall are busily engaged in arranging their store in the old Bennett building. Wm. Card has been engaged as baker and begun his duties. They will open the White Restaurant as soon as the conditions warrant it.

Mrs. Mary Jones and Mrs. Emma Buss of Conneaut, Ohio, have rented Mrs. Seymour's cottage on Cleveland avenue, for the season.

Mr. and Mrs. Philip S. Ryder of Syracuse made their sister Mrs. Jacob H. Wright, a brief visit on their return home from Cleveland, where they had been to see their brother, Mr. James F. Ryder who is very ill. Mr. and Mrs. Philip S. Ryder are very fond of Lily Dale, and are visitors here nearly every summer.

Mrs. Griffey has gone to Buffalo to consult a specialist concerning her eyes. She may be operated on before her return.

Wm. Steck is spending a few days here and at Cassadaga.

Mrs. Rose Snakerd is here fixing the two Barnsdale cottages. She states that she and her mother, Mrs. Wm. Barnsdale of Titusville, will occupy their cottage on Melrose Park this summer, arriving about June 15.

J. H. Binney was called to Bradford by the death of his nephew, last week.

Mrs. Addie Reynolds of Buffalo has rented the Peate cottage on Cleveland avenue.

Charlie Campbell has returned to his home at Atlantic City, after a week's visit to the Dale. A. Campbell will soon make us a visit.

Mr. T. J. Skidmore's condition has shown no decided change since last week. As we go to press he is reported a little brighter, and took some egg and toast this morning. The best that can be said is that he is gradually failing.

OBITUARY.

Mary Gaines of Madison Ohio, passed to spirit life May 4th, 1904, aged 89 years. She was a sister of Mrs. L. C. Hutchinson of Lily Dale, N. Y. Altho the opportunities to hear of the Spiritual philosophy were beautiful, she had also received the light of its blessed reality and thus passed to the higher life with a full knowledge of it.

Buffalo Notes

N. H. EDDY, Correspondent.

Sunday morning, May 15th at the Allen street church, Dr. F. O. Matthews held a very interesting service and gave a large number of tests and descriptive readings, which were acknowledged as quite correct. A goodly number were present. The evening services were very largely attended.

Addie Reynolds who occupied the Peate cottage on Cleveland Ave., during the summer of 1903, has again secured same place for this season and expects to be at Lily Dale early in June.

Wednesday evening, May 18th the meeting at Temple on Prospect avenue was conducted by President Leo Manger, and after singing of a hymn, Mrs. A. Atcheson was introduced to the audience. A number of strangers being present, Mrs. Atcheson first read a poem, then gave spirit messages, most of which were recognized. There being also considerable spiritual interest manifested in Akron, N. Y., Mrs. Atcheson of this city has been called there several times to demonstrate thru her medical powers the truth of Spiritualism and continuity of life. She may be addressed at 274 N. Division street.

The morning services at Temple, Prospect Ave. and Jersey street Sunday morning, May 15th were conducted by Mr. Austin of Geneva, N. Y. After reading poem he took for his subject, "Mediumship." The ideas expressed were interesting and instructive. The speaker said that mediumship was an endowment on one hand and a development on the other—that development consists in bringing out the soul cause, and that mediumship affected health and morals in accord with the use or abuse of it. He also spoke of the educational principle and knowledge gained thru mediumship, and gave some views regarding experiences in that line. The evening subject was, "Religion of the Future." Mr. Austin spoke on the progress of Spiritualism and said it would not become a sectarian religion. Also stating that the religion of the future would be based on intelligence and morality, and that it would be a religion of life, rather than of creeds—a religion which would fit men to live now as well as hereafter—a religion that would help humanity, and that in the face of demonstrated facts, the doubters and skeptics would be convinced. At the close of Mr. Austin's discourse, Mr. Lockwood was called upon and made some pointed remarks along the same line of reasoning.



Any book noticed in this column can be had at this office.

After having gratified your younger generation with our book on (Natural History) and the Arabian Nights, and the more matured mind in your family with Heroes and Hero Worship (which is especially good for ambitious boys), give the young maidens in your household some soul-food, and get "Romance of Two Worlds" by Marie Corelli. We deliver it on same terms as the aforementioned—at the wholesale price. But this book is only 25c—additional to your subscription to the THE SUNFLOWER, if you order it for a year. This is not a premium, but a privilege accorded our subscribers. \$1.25 secures "Romance of Two Worlds" and a year's subscription to THE SUNFLOWER.

CAMP MEETINGS.

LAKE BRADY, 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, Williams Bay.

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, Manelona, 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.

FREEMAN, 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.

Our desire or wish to be just, may lead us to believe that we are just, yet be far from it, when we analyze self in the mirror of truth.

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

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

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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.

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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 homestead at Nininger, Minn.

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

Saxton, Iowa:

Mr. P. J. Dempsey: Dear Sir.—Enclosed find check you will please apply on a Speaking Dial. I have seen two of your dials in Wesley, and am very much pleased with the results. Respectfully yours, E. A. LAAGE.

Hot Springs, Ark., Jan. 22, 1904.

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. J. A. GIBSON.

Sept. 16, 1903.

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. Very truly, FREDERICK A. G. BELL.

23 Merriam Place, Merriam Park, Minn.

Shakopee, Minn., Sept. 17, 1903.

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 ten times the price I paid for my Dial if I could not procure another. Yours respectfully, MRS. ANDREW KOPP.

Order a Speaking Dial, with full directions, to-day. Dials now \$1.50 each. Address, P. J. DEMPSEY, 161-4 + 2817 Columbus Ave., MINNEAPOLIS, MINN.

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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.

C. V. WILDRICK, 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 hall 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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If you want to rent, buy or sell a cottage on the Assembly Grounds, address with stamp.

MRS. NELLIE WARREN, Lily Dale, N. Y.

Painting, Graining, Furniture Repairing, UPHOLSTERING.

First Class Work and Reasonable Prices. D. PIERCE, Lily Dale, N. Y.

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LIZZIE TURNER, Box 53, Lily Dale, N. Y.

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I have some of the best property on the Grounds Centrally Located.

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RATES—\$1.00 to \$1.50; 21 Meal tickets \$5.00; 7 Dinner tickets \$2.00 Single Meals, 25 to 40 Cents.



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

For particulars and program, address with stamp.

A. H. Jackson, Proprietor,



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Conducted by EVIE P. BACH.

TELEPATHY.

To feel the presence of a friend!
What greater boon can come to one?
To know, to love! Angels descend
From Heaven itself, for this alone.

And must we see, and hear, and touch,
Before we trust the soul's response?
To see, alone, would not be much,
Forsight has duped us more than once.

An ecstasy, more wild and fresh
Than South winds blowing, flower-
perfumed!

This can we see? Not by the flesh,
By spirit, is such food consumed.

A pure white light, a breath of life—
A spray of lilies, wondrous fair—
With visions, thoughts, the hour is rife,
The soul of Love fills all the air.
—Clara J. L. Pierce, in Practical Ideals.

HEART TALKS.

BY HELEN VAN ANDERSON.

In a recent letter from a distant correspondent there is the question, "What can I do to master these dark conditions, and to become more conscious of the light? I am so pinioned by events that I am disheartened. Are all these beautiful promises but glittering theories? Why cannot I make the Law apparent in its operation in my circumstances?"

This is the essence of many similar questions. It is not the Law that is at fault, nor can it be true that the Law is inadequate; there are certain conditions to be met and conquered in the individual. The difficulty lies not always in the same kind of overcoming, but in some particular with the individual. It may be too great an anxiety to overcome. It may be a certain pride which refuses to accept unpleasant conditions. There may be a thousand reasons why there is delay. We must never attribute failure to the Law, but look to the self.

Now, my dear correspondent, whether I can give you the exact key to your problem I do not know. I would suggest that you look most carefully, not only into your mind to see what faults habitually dominate, but look into your character, with all its diversities of expression and inherent traits of disposition and temperament that make character. Carefully analyze your motives; see if you are at all times consistent with your intention and your ideal. You may say that you are perfectly willing to accept any portion of the field as your divine allotment. You may honestly think you have no unbecoming pride in refusing to accept certain conditions that require service that may be unpleasant. You may be subject to impulses, or you may be sensitive to every suggestion which may be received from contact with others. Whatever it is, if it be that which is contrary to the child-like spirit, be assured it will be sufficient to keep them from the Light. For this reason it will keep you from making conditions right by which the Law may be made manifest.

The best, the surest way of meeting all conditions is to realize that life is opportunity. It is not merely a series of events, joys or sorrows, work or play. It is not even your position. It is far greater than that. You are being lived, rather than living. You are plastic and receptive to an Intelligence greater than your own, and if resolutely and earnestly you declare yourself alone with the Higher Intelligence, it will make all things plain to you. It will reveal you to yourself in your human littleness and in your divine greatness. It will open every door and present to you every opportunity. If you trust it it will merge itself with your intelligence, and you will be strengthened and made wise. When it is necessary for you to abandon plans or desires that are detrimental to your larger accomplishment you will gladly and willingly dismiss them. In this practice of self-abandonment, that is, abandonment of that which is particularly interesting and gratifying to your personal self, you will find larger conceptions entering your mind and possessing your attention.

I know your question will be, "What has this to do with my special and particular problem? How will it put me in my rightful position, where I can live my life to the best advantage and use my gifts?" To this end I will reply.

"The larger life absorbs and includes the lesser." The solution concerning this larger life, once settled, will also solve the particular problems. Instead of giving all your energy and undue anxiety to the ways and means of changing conditions, you will do the very best with the wisdom you have. You will use the strength that you have to meet whatever is required of you for one hour or one day, believing that when the next day comes the wisdom and strength will be given.

I am quite aware that you still desire a more definite application in your case. Dear friend, I know that you are dependent upon your own exertions for your daily bread. I know it means a great deal to you as to where you are placed and how you are able to use your talents; but I also know, that years of experience justify me in saying this, that the highest and best method of finding success in life is to give yourself, your gifts, your hopes, to the same Power to which you give your breath. You are not thinking continually of how much much air you can appropriate, or whether you will have enough to breathe tonight or tomorrow. On the contrary, you breathe involuntarily, without labor. You have faith that the succeeding breaths of today will come without your having to worry over them, and that as you lie down upon your bed at night breath will come and go regularly, without effort, without fail. When you can adapt this same faith to your work, to the conditions by which you are surrounded, in other words when you can adapt this faith to your daily problems, you will have a larger conception of what it means to live as God's child should live.

With this conception will come a peace, serenity that will have an effect upon environments and conditions. True you may be "pinioned by events" for a time, but the moment you are ready to be free the freedom will come. Have more faith; have more continuous depth of purpose. Throw yourself upon the unchangeableness of the Law, as you throw yourself upon its reality. You know that it exists, else should the stars fall and chaos reign. Know, also, that it operates for you, as it operates for the universe. This will help you to live one moment at a time. It will help you to be your highest and your best at every moment. Thus you will gather your forces, your wisdom, your judgment faculty, your power of action and your environment will gradually change.

Anxiety corrodes; fear perverts; despair destroys. Beware of entertaining either of these emotions. The larger life can only be lived when the lesser is merged into it. Of itself the lesser in nothing. Merged into the greater it becomes the All, because it manifests the fullness and perfection, in its sphere, of the nature and power of the greater.

Try to live simply. This will be a very great advantage in bringing you into harmony with the directing Wisdom. Sometimes it is the effort to carry out the complex demands of the civilized and social life that stands in the way of accomplishing your higher aims.

Have your eyes fixed upon the perfect, not upon the difficulties of attaining it. There is always a way even in the humblest environment, to live the Majestic Life, and he who succeeds in maintaining as Emerson says "in the midst of the crowd the independence of solitude," is he who is greater than any limitation of condition. The moment, dear friend, you have found the majesty of the life which is being lived, thru you, that moment you will become master in every sense of the word. Yet I cannot say this is the attainment of a moment, for according to the Law, the fullness of perfection in this realm of natural things is attained only by successive stages. It would be contrary to all nature were there really the "Aladdin's lamp" of the old fairy tale. We cannot expect in a moment to be empowered to turn midnight into midday. Should there seem such a consummation it is only a seeming. The change is but the result of hid-

den processes gained in the far past. It might be a great calamity, as we can well imagine, for one to pass from a state of poverty to opulence, from a state of ignorance to God-like understanding. All growth is gradual. Development comes in successive stages, and even of man the statement of the Spiritual Law is that he shall be obliged "from glory to glory." Do not ask or expect too much, then, as too manifestations, for disappointment in this respect may be as great a cloud upon the mind as fear or grief. Notwithstanding the All that you have in reality, be as a little child. Trust with your whole heart. Love, work and pray, and you will gain the secret of the Law.—Magazine of Mysteries.

Onset Camp Meeting.

The 28th annual season of this camp opens July 24th, and closes August 28th, 1904.

Onset is located 50 miles from Boston on the Cape Cod Division of the N.Y. N.H. and H.R.R., with daily express trains to resort, and excursion tickets on sale. But circulars with all particulars can be had on application by postal addressed to Dr. Geo. A. Fuller, Onset, Mass.

Following is the program for 1904—Dr. Geo. A. Fuller, chairman:
Sunday, July 24, 10.30 a.m. Dr. George A. Fuller.

Sunday, July 24, 2.00 p.m., Mrs. C. Fannie Allyn, of Stoneham, Mass.

Monday, July 25, 2.30 p.m., Conference.

Tuesday, July 26, 2.30 p.m., Mrs. Carrie F. Loring, of East Braintree.

Wednesday, July 27, 2.30 p.m., Conference.

Thursday, July 28, 2.30 p.m., Mrs. Nettie Hoyt Harding, of Bryantville.

Friday, July 29, 2.30 p.m., Conference.

Saturday, July 30, 2.30 p.m., Morris Pratt Institute Day.

Sunday, July 31, 10.30 a.m., Mr. Thomas Cross, of Fall River.

Sunday, July 31, 2.00 p.m., Rev. Cora L. V. Richmond, of Chicago, Ill.

Monday, Aug. 1, 2.30 p.m., Conference.

Tuesday, Aug. 2, 2.30 p.m., Rev. Cora L. V. Richmond.

Wednesday, Aug. 3, 2.30 p.m., Conference.

Thursday, Aug. 4, 2.30 p.m., Rev. Cora L. V. Richmond.

Friday, Aug. 5, 2.30 p.m., Conference.

Saturday, Aug. 6, 2.30 p.m., Veterans' Spiritualist Union.

Sunday, Aug. 7, 10.30 a.m., Mr. J. J. Morse, Editor, "Banner of Light," London, Eng.

Sunday, Aug. 7, 2.00 p.m. to be announced.

Monday, Aug. 8, 2.30 p.m., Conference.

Tuesday, Aug. 9, 2.30 p.m., Mr. W. J. Colville, London, Eng.

Wednesday, Aug. 10, 2.30 p.m., Conference.

Thursday, Aug. 11, 2.30 p.m., Mr. W. J. Colville.

Friday, Aug. 12, 2.30 p.m., Conference.

Saturday, Aug. 13, 2.30 p.m., Mass. State Association.

Sunday, Aug. 14, 10.30 a.m., Dr. Geo. W. Carey, San Francisco.

Sunday, Aug. 14, 2.00 p.m., Mr. W. J. Colville, of London, Eng.

Monday, Aug. 15, 2.30 p.m., Conference.

Tuesday, Aug. 16, 2.30 p.m., Dr. Geo. W. Carey.

Wednesday, Aug. 17, 2.30 p.m., Conference.

Thursday, Aug. 18, 2.30 p.m., Mrs. Kate R. Stiles, of Boston.

Friday, Aug. 19, 2.30 p.m., Conference.

Saturday, Aug. 20, 2.30 p.m., National Spiritualist Association.

Sunday, Aug. 21, 10.30 a.m., Mrs. Sarah A. Byrnes, of Boston.

Sunday, Aug. 21, 2.00 p.m., Rev. F. A. Wiggins, of Boston, Lecture and Tests. Special, 10 cents.

Monday, Aug. 22, 2.30 p.m., Conference.

Tuesday, Aug. 23, 2.30 p.m., Rev. F. A. Wiggins.

Wednesday, Aug. 24, 2.30 p.m., Rev. F. A. Wiggins.

Thursday, Aug. 25, 2.30 p.m., Mr. Willard J. Hull, of Chicago.

Friday, Aug. 26, 2.30 p.m., Conference.

Saturday, Aug. 27, 2.30 p.m., Children's Progressive Lyceum.

Sunday, Aug. 28, 10.30 a.m., Miss Susie C. Clark, of Cambridge.

Sunday, Aug. 28, 2 p.m., Willard J. Hull, of Chicago, Editor Light of Truth.

Over-exertion of body makes us tired, of mind discontent, and of soul melancholy.

The Microcosmic Universe.

BY JOHN GUNTZ JR.

We have all seen the Solar System around us, at least a part of the microcosmic universe. We see the planets as they revolve around the sun at varied distances and with more or less rapidity and irregularity; and around them we see various sized satellites, with now and then a comet or a meteoric shower—all so grand, so beautiful. It is an onward march, forever, no matter how irregular nor how entangled it may seem to be.

Did we ever observe our microcosmic universe, the universe of men and women, of suns and moons and stars? The great men of the world, such as Shakespeare and Voltaire, the suns around which we revolve? They give us freely of their warmth and light, piercing thru the heart of man, bringing forth a harvest full of joys and smiles, and we shall never starve for lack of food nor thirst for water anymore.

'Tis the fireside of the universe of men and women, and here it is, we meet each winter night beside the fire and the light, to receive the sunshine and the warmth, of the hearts that drew a nation around them—

hearts that melt a tyrants chain and give promise of more sunshine and of a fairer day tomorrow. But how

irregular our courses, how we're drawn from side to side, tossed in space, and kept revolving by the law of gravitation and by the love of fellow-men. So, let us ever continue to revolve, let us see the sunny side of things, and keep our harvest growing; let it grow till it is ripe, for each grows a different harvest, advancing meet the light that fills their soul with warmth and drives away the storms of superstitious night.

It is asserted that life is motion. Then consciousness must be motion, for that is certainly the best proof of life extant. If life, motion and consciousness are synonymous, then who knows but that the grass blade is conscious to a degree—fitting itself to circumstances comparatively as man does to the degree that he possesses it. And if all life is conscious then the original must be, and the law of nature or nature per se, must be conscious or intelligent; for does not the ultimate effect, man, prove the nature of the cause? Can we grow figs from thistles? Are not man and nature related by virtue of like principles? What we know of our own being we know of life—no more, no less. And we may add, that that life is to us just what we make of it—misery or happiness; shadow or sunshine.



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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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This is the most critical, and at the same time fairest, examination of The Ten Commandments that has ever been attempted. They have long been considered the only true moral guide, and to give the exact standing of the Bible on all moral and religious topics—but this is not the case. The Bible gives them in THREE different places, in TWO ENTIRELY DIFFERENT FORMS, and it CONTRADICTS EVERY ONE as positively as it gives it. This book quotes the Commandment, then the places where the same power that gave the Commandment gave others directly to the contrary, giving chapter and verse. "Thou shalt not kill." "Now therefore, put every man his sword by his side, and go in and out from gate to gate; kill every man his friend, every man his neighbor, every man his companion." "Cursed is he that keepeth back his sword from blood."

The two forms are placed side by side for easy comparison, examined, and critically analyzed. All that are good are older than the Bible; the new are worthless. Don't miss reading it. Paper, 25 cents.

Mediumship And its Development, and How to Mesmerize to Assist Development.

This book is, regardless of price, the most complete work on the subject ever published. It considers the matter in a plain, practical manner and explains the different phases and the conditions necessary for their development. Teaches how to secure the best possible development and how to avoid the errors so many fall into when they do not understand how to proceed. It contains a plain, practical chapter on obsession, and a treatise on the law of influence as demonstrated in mesmerism and hypnotism. Every question you can ask about mediumship is answered so that anyone can understand it. EIGHTH THOUSAND NOW ON SALE. Paper, 25 cents, 5 for \$1.00; Cloth, 50 cents.

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May 28, 1904.

HUMAN BAROMETERS.

In the Causal Realms—The soul of things.

Man's sense of feeling, if closely observed, may unearth secrets for him, not obtainable thru any other agency. As a rule, men think as they feel, often with purposes intent; and he who can sense another's feelings can pretty well estimate his thoughts or intentions by this.

Feeling irritated or provoked for example, by a stranger's entrance, may be either due to our being disturbed or to the vibration he sends forth. But if we understand ourselves and can control our feelings, and despite this sense a combative-ness or disposition to oppose, it indicates an extraneous influence trespassing upon us, volens volens from which we can form our conclusions.

It is certain that if the stranger had anything pleasant to convey, his feelings would harmonize with his thoughts or intentions, just as they would with us were we in that mood. Thus the discomfort he puts us to must mean something unpleasant or disagreeable, and we can prepare ourselves accordingly. Our feelings told us something not indicated on the surface or in the effect; tho the cause did not escape us.

Suspicion, doubt, fear, apprehensiveness, are all based on our sensitiveness to causes, and may serve as warnings to be on guard.

To the experienced the following have been valuable guides in these matters:

Feeling provoked or irritated under conditions as previously mentioned indicates selfishness or deceit in the vibration.

Feeling disturbed or discomforted hints at assumption, false pretenses or a tendency to prevaricate.

Feeling repelled or qualmish betrays filth or disease, due to sensualism or lust.

Feeling a desire to flee the presence of such a visitor or companion betrays malice or some other evil intention in the vibration.

Such is sensing the causes in connection with persons; and many are enabled to catch the vibration of the thought accompanying the feeling underlying it. They term it "reading," but it is in verity, a phase of mind-reading, if not this qualification perse.

Lake Brady Camp.

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

PROGRAM.

Sunday July 3d. Opening day. Address of welcome by Mrs. Gillespie at 10:30 a. m., and lecture and tests at 2 p. m.

Wednesday and Saturday, Conference.

Sunday, July 10. Lecture 10:30 a. m. and lecture and tests 2 p. m. Mrs. Gillespie.

Wednesday, Conference, lawn fete and entertainment, and Saturday conference.

Sunday, July 17. Lecture 10:30 a. m. and lecture and tests at 2 p. m. by Mrs. Cora Morrel of Grand Rapids, Mich.

Wednesday, Conference, and Saturday, Woman's Day.

Sunday, July 24. Same as on 17th.

Wednesday, Memorial Day, and Saturday, Conference.

Sunday, July 31. Lecture 10:30 a. m. and lecture and tests at 2 p. m. by Harry J. Moore.

Wednesday, Mediums' Day.

Sunday, Aug. 7. Lecture 10:30 a. m. and lecture and messages at 2 p. m. by Mrs. Amanda Coffman.

Wednesday and Saturday, Conference.

Sunday, Aug. 14. Same as 7th.

Sunday, Aug. 20. Annual meeting and election of officers at 2 p. m.

Sunday, Aug. 21. Same as 7th.

Sunday, Aug. 28. Mrs. Marion Carpenter in Lecture and messages.

Wednesday, Bazaar at 2 p. m. and Supper and Entertainment at 6 p. m.

Sunday, Sept. 4. Closing Day. Lecture at 10:30 a. m. and Lecture followed by messages at 2 p. m. by Mrs. Marion Carpenter.

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

The insane opposition with which some people attack mediumship is due to an equally insane jealousy because they can not fathom the power, and thus conclude that it is fraud. Conceit and jealousy combined leads to a sort of despair which disturbs the equilibrium of the mind and generates monomania or a form of insanity in the opposer.



HATFIELD PETTIBONE.

HATFIELD PETTIBONE.

Hatfield Pettibone is no more. A trusting soul has passed out. And tho "There is no death," "There was but one Hatfield Pettibone" to his soul-mate and wife (nee Lizzie Young, of Pittsburg.)

Bro. Pettibone was born at Sandusky, Ohio April, 1 1853, was raised in Green Bay, Wis. educated for the ministry at college, and tho born to wealth, was like others of our mediums, disinherited because of unseen influences that governed him and to whom he listened rather than to other counsel, not of his tendency and heart's consciousness.

As a medium he then traveled all over the world, and after 32 years of public life, passed over in Boston on the 9th, of May. His earthly remains were interred in Knollwood Cemetery, under the auspices of the Knights of Pythias.

We recall the following from the Boston Journal:

"Hatfield Pettibone was known as the 'world renowned psychic.' He has sat with kings, queens, presidents, monarchs of all degrees, and, discontent with these, he has delved into the mysteries of another world for the sake of communion with spirits which he has at last joined forever.

"The life story of this man almost rivals that of Mohammed, for he had a host of followers, and they were scattered to the utmost parts of the world."

"Hiram Pettibone was chief justice of the Supreme Court of Connecticut for many years, in the interim between the Revolution and the Civil War. His son, W. C. Pettibone, was among the pioneers who trailed across the plains to California in the gold craze stampede of 1845. From California W. C. Pettibone, as a merchant, journeyed north and west, still longing for the wilds of newer country, up into the wastes of Wisconsin. He married and settled there, and began building up a mercantile business which afterward grew into a chain numbering eleven stores, one of which was the largest mercantile establishment west of Chicago at that time. It was in 1853, when he first started in this gigantic business, that his only son, Hatfield, was born."

After his college course, Hatfield took a trip thru the United States by his father's desire, who thought this apropos. But while on this trip he met with a clairvoyant, who discovered his mediamic powers; and as in all such cases, when true, the truth sticks. He soon developed as a psychic, and as a result lost the privileges of his home. Then he began to travel as a medium and gained a reputation, which has been his to the last.

After being abroad and holding seances for many distinguished people, Mr. Pettibone returned to America and home on the death of his mother. He had not been home many hours when he had converted his father to the religion which caused their estrangement.

Abroad once more in 1882, and back to America for the rest of his life, except for occasional visits to England and the continent at the invitation of foreign nobility, he passed the remainder of his days in charitable and earnest work for the good of a religion in which he believed as profoundly as the ancient saints did in theirs.

Many of his predictions have come true. He foretold the assassination of President McKinley, when at a sitting with the President, he said, "You will be elected, but you will not fill the office the entire term." It is said that he predicted the Galveston flood three weeks before it occurred, that he predicted a bank failure in Little Rock during the financial depression in the early nineties, and that several depositors profited by his advice in getting their money out.

"Since his marriage fifteen years ago, he has spent most of his time in the east and south. For the last two years they have lived in Boston, except during the summers, which were spent at Lily Dale, the greatest Spiritualist's headquarters in the world. There were no children, and Mr. Pettibone, being an only son, was the last of a family branch. Only the widow survives him."

Aphorisms on Causes.

"As we sow we shall reap."
If the mind is right the body is. Indolence leads to spiritual stagnation.

Soul-growth is stimulated by physical and mental activity.

Self-knowledge is the sesame to the comprehension of causes.

The indolent soul dislikes to be disturbed by any kind of progress.

Accuracy is a leading principle towards honesty.

How to overcome the burden of time is the world's cry; but it can be accomplished by removing the cause that leads to it, be it in too much thought for sense or self.

Contentment self-earned is absolute.

Self-restraint accelerates interior vibration and consequently mental or soul action for a higher understanding of both cause and effect.

The soul loves thru the heart and reasons thru the brain.

Love or sympathy sees where prejudice or selfishness is blind—love being the creative principle in man, which relatively partakes of the penetrative force of nature, omniscience, so-called.

Sympathy or love is to the human soul what fragrance is to the rose.

The sweetness of human character must be felt rather than seen—cognized thru sympathy.

The sympathy which trials generate is the initiatory step towards humanity.

It requires its similitude to appreciate merit.

Those discords which disturb us mostly in others, point to a cause within for its simile.

Mind-constipation is engendered by self-conceit.

With improved mental digestion, new ideas obtain a hearing.

STRAY THOUGHTS.

Only a great soul can appreciate its like.

The firmament is God in body—love or law the soul thereof.

True pride stands for everything that is elevating, honest and just.

The most lasting gratification we can inherit of our labors is to know that they have benefited others.

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MISSIONARY WORK.

President H. D. Barrett's Interesting Report.

The Ohio State Spiritualists Association, under the able and efficient leadership of its zealous and faithful President, Mrs. Carrie Firth Curran, engaged in active missionary work during the month of March. Mrs. Curran was ably seconded in her work by Mrs. Anna E. Baird, of Elyria, a member of the board of trustees, and an honest Spiritualist medium. Mrs. Elizabeth Schauss was also a most efficient worker in the missionary field, and possesses excellent mediumistic talent. Let it be known and remembered also that Mrs. Curran is one of the able speakers of the west, and second to none in her psychometric and message work.

These workers made up a strong team and faithfully did their endeavor to do their duty. The loyal president was ever at her post, and never permitted the interest in the work to flag for a single moment. The labor of the month was continuous from March 6th., to 31st., without respite. Mrs. Curran and Mrs. Baird, together with the writer held meetings in Toledo and Cleveland, and what may be termed "revival meetings" in other places. All meetings were well attended, save one or two, when the downpour of the rain rendered it next to impossible for the people to venture out of doors.

In Sandusky, the general attendance was good thruout the four days spent there. The local society has an efficient corps of officers, who are working most harmoniously together for the good of the Cause. Mr. Irving Jackson makes an excellent President, and he labors with singleness of heart, to build up the society over which he presides. There are many loyal Spiritualists in Sandusky, and they are not afraid to "stand up and be counted" when questioned as to their religious views. If all Spiritualists were members of the society, Spiritualism would be the leading religious factor in Sandusky today.

Our next meeting was in Toledo. Here we had the G. A. R. Hall, secured thru the generous kindness of J. J. Curran, a G. A. R. veteran, at no expense to the association. Mayor Jones, he of "Golden Rule," delivered a most felicitous address at the evening meeting. He was cheered to the echo, when he announced that he agreed with every word that had been spoken from our platform that night. He eloquently pleaded for the right of man, using that term in the generic sense, and was quite vigorous in his denunciations of creedalism and violent partisanship. Truly, there is but one Mayor Jones, and the citizens of Toledo have good cause to be proud of him.

Mrs. Curran, Mrs. Baird and Mrs. Schauss were at their best during the day. I spoke in the afternoon, and preceded Mayor Jones in a brief address in the evening. The psychic work was most excellent and the meeting was a great success in its influence upon the popular mind. The Toledo Spiritualists Church members many noble souls in its membership, and they are for a spiritual Spiritualism, first, last and all of the time. It is a pity that all societies are not equally as fortunate. If the Toledo societies were united as one band of sisters and brothers, a fine temple and Sunday School would soon follow.

From Toledo we journeyed to Elyria in which city and vicinity meetings were held for the period of one week. Lorraine, South Lorraine, Wellington and Elyria were visited, and a revival of interest in things spiritual was apparent everywhere. This was a rainy week, yet in all cases save two, our audiences were large. A party of us visited Aunt Lydia Steele, at her pleasant home in Amherst one afternoon and a better time was never enjoyed by any of us. Aunt Lydia, altho beyond four score years in age, was the youngest, most active and jolliest member of the happy circle of friends who had assembled in her honor.

Elyria has many loyal supporters of our cause within her borders, all of whom are deserving of praise for their devotion to the truth. R. C. Baird, secretary of the State association, resides here, and is president of the local society—a capable, hard-working and devoted officer. He believes in a Spiritualism that spiritualizes, and is a bold and outspoken exposé of fraud. His wife is a

good speaker and most excellent psychic. Elyria is also the home of Mr. Frederick W. Martin, the large-hearted, enthusiastic advocate of the "Good Cause." Bro. Martin is a good speaker, and gone wherever he feels that he can do the most good. I heard his address praised by many who heard him, and the general verdict was that Bro. Martin's place was upon the rostrum. His heart is in the right place, and he is never so happy as he is when he is doing a friend a kindness.

Cleveland was our next rallying point. Here on Anniversary Sunday, March 27th, we had a most excellent meeting. A heavy snow storm in the morning held back a portion of our audience, yet a goodly number braved the elements to attend the services in the afternoon and evening. Mrs. Curran spoke eloquently and to the point, and was most enthusiastically received. This is also true of Mrs. Baird, whose message work was the delight of all—its directness and downright honesty being its best advocates. It was a real pleasure to me to greet the friends in Cleveland again, and I hope that my two addresses did our cause some little good, at least. Hundreds of people were present at both meetings, and the outlook was promising for continued progress in the great "Forest City by the Lake." Some of the societies had consolidated and were trying to centralize their labors as well as harmonize the various factions in the city. It was a most praiseworthy effort and it is to be hoped that it will be crowned with success.

Ashtabula was our final field of labor in Ohio. Here is a most excellent society, whose president, Bro. Clarke, is one of the leading business men of the city, and a loyal Spiritualist. The society has a large membership and is making steady, but permanent growth. Here our day meetings were held in G. A. R. Hall, and in the City Hall in the evening. Prof. Wm. H. Lockwood, the gifted and eloquent lecturer, was a most welcome addition to our band of workers, and delivered two addresses that were received with enthusiastic approval. Prof. Lockwood had been serving the society in Conneaut, O., for the month, and took a street-car ride to Ashtabula to see his co-workers in the field. He did a good work in Conneaut, and is as loyal to organization as a man can be. It was a great regret that I could not see more of him.

Rainy weather interfered with our Ashtabula meetings somewhat, yet large audiences were the rule, rather than the exception. Mrs. Curran and Mrs. Baird gave the best of satisfaction in their message work, while their words of encouragement to the people found universal favor. We worked against the noise of a heavy thunder storm during our last evening, but the people present enjoyed the meeting, all the same, for the speakers won the fight! The Ashtabula society is most fortunate in having an excellent home medium in its midst. This lady gives phenomena that are valuable, for they are genuine and bear the unmistakable stamp of honesty. She is a most faithful worker for the society as a whole, and never allows the personal equation to influence her in any way.

President Curran and her aids are entitled to great credit for their hard work in Ohio during the stormy month of March. They were faithful to their trusts, and have left a good impression upon people wherever they have gone. It is a matter of keen regret that they were not better sustained financially. The people seemed to think in many cases that they had no responsibility beyond the giving of a dime at the door. They knew they enjoyed the meetings, and seemed to want the State association to meet bills. Mrs. Curran was a careful manager, and sought by every means in her power to reduce expenses to the minimum. The people evidently wanted something for nothing, and acted accordingly. On one evening the collection was \$1.51—another \$1.68.

There is more of an obligation resting upon the Spiritualists of America than the payment of a ten cent door fee, or the giving of a dollar when the boxes are passed to them. Honest labor for the good of our cause is or should be, the measure by which every Spiritualist should be tested. No corps of officers can do good work when the people are remiss in their support of their organizations. Reciprocity is the law of life, and Spiritualists

should live up to that law. The State association of Ohio has made an effort to do something for Spiritualism, and has succeeded. With the present management retained in office for an indefinite period, Spiritualism would become the dominant factor in the minds of the people of Ohio, and other State bodies would have to look well to their laurels.

Yours for Spiritualism,
HARRISON D. BARRETT,
Pres't N. S. A.
Syracuse, N. Y.

MARY BOONE FOWLER.

Nearest Surviving Relative of the Famous Daniel Boone of Kentucky—Funeral at Grand Rapids.

After eighty-six years of usefulness, Mrs. Mary Boone Fowler took leave of earth, at the home of her daughter, Mrs. Dr. Batdorf of Grand Rapids, Mich., leaving three daughters, and a beautiful record of womanly graces to honor her memory. Born in Dansville, N. Y., January 20th, 1818, she was named after the mother of Daniel Boone of Kentucky—the famous frontiersman of revolutionary times, who was her great uncle, and she his nearest surviving relative.

In 1843, she with her husband, Dr. William B. Fowler, moved from New York to Sister Lakes, near Dowagiac, Mich. For a number of years she has had a home with Dr. J. C. Batdorf, 69 James street, Grand Rapids, where the funeral rites were held at 4 o'clock, p. m., Saturday, May 14th, the writer presenting the gospel of Spiritualism as the sweetest comforter that can soothe the pain of sorrow. Mrs. Robert Merrill sang several pieces in a most tenderly inspiring voice, accompanied by the autoharp—agreeable to Mrs. Fowler's request.

Mrs. Amelia Boone Peterson, her youngest daughter, is well and favorably known at Lily Dale as leader of the Lyceum workers, and her many friends there will be interested in this notice, and extend to her the loving sympathy that brightens the shadows of life. Mrs. Ida Fowler, her older sister, and Mrs. Dr. Batdorf make the family trinity, and all in one accord are cheered and comforted by the knowledge of spirit return.

Mrs. Batdorf has written many beautiful poems which would be acceptable reading for the Spiritual papers. The following is one of them, which, by Mrs. Fowler, was read by the writer as a part of the funeral service:

MY WISH.

Come not with sombre color
Or mourning weeds of black,
Nor cast a darksome shadow
To call my spirit back
When I am gone.

But come in colors blending
Like mellow sunset skies,
And o'er my casket bending,
Drop tears from loving eyes,
Thy pain to ease.

Draw not the blinds so closely
And add to sorrow's weight,
O, burden not with horror
The closing hour of fate,
When I am gone.

But let the sun's warm kisses
Fall on my cheek so white,
And 'mid the silken tresses
Strew flowers with colors bright,
The gems I love.

And on my bosom sleeping
A rose with odors sweet
Placed there for "Angels' greeting"
And friends I soon shall meet
Just over there.

When in my bed thou'st laid me,
And Earth receives its own,
A silent prayer breathe o'er me
To wait my spirit home—
Sweet heavenly home.

—Z. Helen Batdorf.

On her 86th birthday—January 20th, 1904—some twenty, or more, gathered in to congratulate her and inspire her last days with loving cheer. At that time, in presence of those friends, she made arrangements for her funeral, selecting the speaker, and the music; and she wanted Mrs. Merrill with her harp, and plenty of light, and no solemn, gloomy ceremonies, or sorrowing for the dead.

Everything was carried out as she directed, and the floral decorations brought, or sent, in by loving friends were in a rich profusion of beauty and fragrance. The house was well filled with sympathetic neighbors, most of whom had never heard a spiritual discourse before, or knew aught of our faith and philosophy. LYMAN C. HOWE.

69 James street.

Sympathy and antipathy are due to the vibrations as they pass from one person to another for a harmonious or a discordant effect.

DEATH

Its Meaning and Result.

DO YOU, as a Spiritualist, Free Thinker, or seker 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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BY T. A. BLAND, M. D.

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EDW. E. GORE, Lawrence, Kan.

The New Life.

BY LEROY BERRIER.

Author of "Cultivation of Personal Magnetism."

The New Life is an expression of the New Thought, which is so rapidly making its way in thousands of minds.

We have learned of the power of thought, and that by right thinking our lives and surroundings will be all that we can desire. This book presents in a simple and clear style the fundamental principles, an understanding of which enables us to realize the new life.

In this book the writer deals with the principles which constitute the very basis of the successful married and home life. Handsomely bound in cloth, Price, One dollar.

BOOKS AND PAMPHLETS

—BY—

Moses and Mattie E. Hull.

WHITEWATER, WIS.

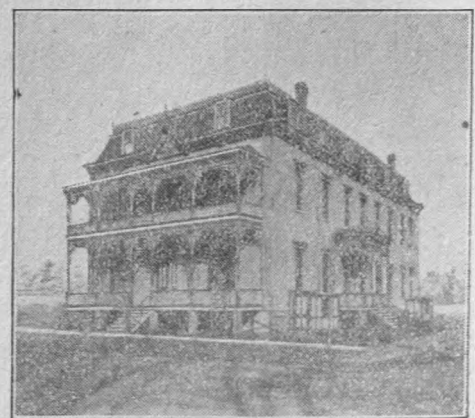
The Hull-Jamieson Debate.

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 auto-biographies 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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The Morris Pratt Institute Association, Whitewater, Wis.

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A Voice from the Higher Criticism. The latest of Moses Hull's Books, with portrait, 422 pages. While this book furnishes a more definite inside knowledge made, and how it is to be interpreted than any other book in the line of Liberal Literature, it also gives a brief history of the Canon, and of other Bibles and Religions. Everyone needs it as a hand-book of definite knowledge of Bibles—their origin and contents. Price, post-paid, \$1.00. A small edition has been printed on thinner paper, which will be sent post-paid for 75 cts.

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Or, A Comparison of the Christ Work or Mediumship or Biblical Messiahs, and the Conditions they required, with Similar Manifestations in Modern Spiritualism. A revision and enlargement of "Jesus and the Mediumship of the Bible with that of today." By Moses Hull. An invincible argument, proving that Jesus was only a medium, subject to all the conditions of modern mediumship. It also shows that all the manifestations throughout the Old and New Testaments were under the same conditions that mediums require today; and that the coming of Christ is the return of mediumship to the world. Price 15 cents. A few bound in cloth, 25 cents.

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With Portrait of the Author.

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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Ascend Them;

or, A few thoughts on how to reach that altitude where the spirit is supreme and all things are a subject to it. With portrait. By Moses Hull. Just the work to teach you that you are a spiritual being, and to show you how to educate your spiritual faculties. Second edition just published. Price, bound in cloth, 35 cts.; in paper covers, 25 cents.

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or, The Inspired Heroine of Orleans. By Moses Hull. This is at once the most truthful history of Joan of Arc and one of the most convincing arguments on Spiritualism ever written. Victor Hugo said: "Joan of Arc was the only person who ever had control of an army at the age of 18 years, and the only general who never made a mistake." No novel was ever more interesting, no history more true than this pamphlet. Price, cloth covers, 25 cents; paper 15 cents.

Talmagean Inanities, Incongruities,

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A review of Rev. T. DeWitt and Rev. Frank DeWitt Talmage's oft repeated attacks on Spiritualism. This is not dry argument; it is learned, logical and witty. It is filled with just such arguments as are needed to meet the stock arguments that are used every day to kill Spiritualism. Moses Hull shows that every one of the Talmagean arguments has a sharper edge to be used against themselves than the one they use against Spiritualism. 48 well printed pages. Price, 10 cents.

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The Spiritual Idea of Death, Heaven and Hell. By Moses Hull. This pamphlet besides giving the Spiritualistic interpretations of many things in the Bible never before given, explains the heavens and the hells believed in by Spiritualists. Price, 10 cents.

Wayside Jottings,

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.

Spirit Echoes.

A collection of Mrs. Hull's latest and best poems, neatly printed and bound in beveled board. Especially fine to read from in evening meetings and on other occasions. It has Mrs. Hull's latest portrait. Price, 75 cents.

All About Devils;

or, An Inquiry as to whether Modern Spiritualism and other Great Reformers came from His Satanic Majesty and His Subordinates in the Kingdom of Darkness. By Moses Hull. 60 pages. Price 15 cents.

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or, The World's Progress in Religious Thought. In this pamphlet Moses Hull shows the advancement of the world from its infancy to the present maturity. Price, 10 cents.

Spiritual Songster.

By Mattie E. Hull. Fifty-eight of Mrs. Hull's sweetest songs, adapted to popular music, for the use of congregations, circles and families. Price, 10 cents, or \$5.00 per hundred.

The Real Issue.

By Moses Hull. (Only a few left and not to be reprinted). A compound of two pamphlets, "The Irrepressible Conflict," and "Your Answer or Your Life," with important additions making a book of 160 pages. This book contains statistics, facts and documents on the tendency of the times. Every one should have it. Price, 10 cents.

Swept Away.

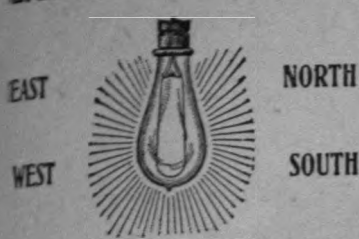
A sermon by Moses Hull on some of the sins of our aw makers, in which the "Refuge of Lies" heaped up as reasons for sinful legislation has been "Swept Away." This pamphlet should be read by every one interested in the condition of our country and how to improve it. 36 pages. Only a few left and not to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

The Devil and the Adventists.

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 due. Price reduced to 5 cents.

May 28, 1904.

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, and 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 be well in this column.

Always give your full name and address to every communication; not necessarily for publication, but as a guarantee of good faith; "correspondent" or "subscriber" gives 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 papers as we do not return them if we can not use them.

Suggestions for the improvement of the paper are invited.

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

Alfred Kitson, Gen. Sec. B.S.L.U. of Dewsbury, Yorkshire, Eng., writes: The British Spiritualist Lyceum Union held its 15th annual conference lately with 130 officers and delegates present. It was a decided success.

Annual convention of the Ohio State Spiritualist Association takes place at Columbus, O., May 27, 28 and 29th, at Board of Trade Auditorium, E. Broad St. and first class speakers engaged. Delegates entertained gratis by Columbus societies. Rate of one fare, plus 25cents to Columbus and return on O.C. & H.V. R.R. from May 28th, good until June 1st.

H. J. Hoffman writes from Toledo, O., that the S.S. of Toledo has closed for the season, which was very successful, and will reopen again the 1st. of September.

Our Correspondent at Norwich, Ct., informs us that Mr. and Mrs. G. W. Kates are doing satisfactory work in the spiritual field of that section—that their services are well attended and interestingly reported in the Norwich Bulletin, a secular paper, which is disposed to do justice to our cause, and one that should in consequence be patronized by Spiritualists, when the occasion calls for it.

D. Feast of Baltimore writes: "For the month of June, H. D. Barrett Esq., will occupy the pulpit of First Spiritual Church, then closing until September 1st. Open with Mr. Brooks for 4 months, 1st of January until close of season. Dr. Austin will officiate for balance of season."

William Caldwell of Chicago, writes: I think it would interest a number of your readers to know how things are progressing spiritually here. A greater number of meetings have been held this winter than ever before, with more or less success. There is no lack of spiritual food in this city, the most fastidious can be satisfied. Who is there more capable of presenting the philosophy of Spiritualism in its true light than Mrs. Cora L. V. Richmond? As a teacher in our ranks she has no superiors. One never tires of listening to her. Then there are the Bangs Sisters, presenting another phase of our cause in the physical line, and spirit portraits which are admired by all who have seen them. Another well known worker here who is doing a grand work is Mrs. Maggie Waite, well known thruout the length and breadth of the land as one of the foremost platform test mediums in the country. This lady has made Chicago her home and is a very welcome addition to our cause. Her meetings are always crowded. Her tests are remarkable for their accuracy; her manner is most pleasing, and she has become a great favorite here. The Rising Sun society—a new society formed on the West side this winter has had a phenomenal growth. It now numbers nearly two hundred members and its meetings are crowded every Sunday. A number of local mediums are in attendance every Sunday, furnishing the soul-food for the spiritually hungry.

C. L. S. of Pittsburgh, Pa., writes: Under date of May 18: To-day I was asked over the telephone to write a paragraph concerning a Mrs. Colville an old tried and true Spiritualist born and bred in her nature. She has been in Pittsburgh for the past few months living with her daughter and son-in-law on Monongahela St. 23d Ward. She is a good energetic soul, independent in thought

and action, striving to earn her own way thru life. Some three or four weeks ago she was about to leave her daughter's house to attend to some business when she made a misstep, and fell and broke her limb. She is an earnest faithful advocate of our philosophy, and is deserving of our sympathy and assistance in bearing her sufferings in these hours of pain and misfortune. Mrs. Awl, who for many years has been president of our Ladies' Aid—is on the visiting-sick committee, and ministers unto the wants of those needing encouragement, sympathy and motherly attention. Mrs. Gladys Cooley is with our society this month, speaking and giving spirit messages at each service. The large attendance at all our meetings is indicative of the interest her ability attracts. We are sorry to report that our friend and brother, M. C. Matthews, who has charge of sale of Spiritualistic literature has been greatly missed from his accustomed position lately on account of illness. His many acts of kindness and steady devotion to principle in all matters to which he applies attention entitles him to the kindest consideration, love and respect of all our members. We trust, yes pray with all the earnestness of thought-vibration that he may speedily recover, so as to resume his position at our church door, dispensing spiritualistic literature with genial smiles and a kind word to passersby. Brother Lyman C. Howe met with special favor and a very warm reception among a host of our people who came out to hear him speak his words of eloquence and wisdom on Thursday evening, April 28th. He evidenced his old time vigor, and gives promise of many valuable years in behalf of the cause of Spiritualism.

FOR LIVER TROUBLES.

I saw Esau, kissing Kate,
The fact is we all three saw,
I saw Esau, he saw me,
And she saw I saw Esau.

Why is a sample copy of THE SUNFLOWER more to be relied on than a sample ounce of whiskey?

Because the rest is like the first—neither adulterated nor watered!

A New Jersey woman is suing for divorce from her husband because he smokes. None but angels need apply.

A school teacher in Neodesha asked one of her pupils the other day who Nero was. The only response came from a little fellow who held up his hand.

"Robbie," said the teacher, "do you know who Nero was?"

"Yes, ma'am," he answered proudly. "He's the one we sing about in Sunday school."

The teacher could not recall any particular religious music devoted to Nero.

"What is the song, Robbie?" she asked.

"Nero, My God, to Thee," came the confident answer. — Neodesha, (Mo.) Register.

The Annual Convention

Of the Ohio State Spiritualists Association takes place Friday, Saturday and Sunday May 27, 28, 29, 1904, at the Board of Trade Auditorium, East Broad St., Columbus, Ohio.

First class speakers and mediums engaged. Among them are, Harrison D. Barrett, George B. Warne, Mrs. Carrie Firth-Curran, Mrs. Laura G. Fixen, I. W. Pope, Mrs. A. E. Baird, F. D. Dunakin, Mrs. Elizabeth Schauss, and Mrs. Hattie G. Webster.

Business sessions Friday, and Saturday at 10:30 p. m. Public meetings Friday and Saturday at 7:30 p. m. Sunday meetings at 10:30 a. m., 2:30 p. m., and 7:30 p. m.

All delegates will be entertained by Columbus Society free gratis. Rates of one fare, plus 25 cents will be made to Columbus and return on the Ohio Central and Hocking Valley. Tickets good going May 28th and returning to and including June 1st. Good music.

Low Rates—St. Louis Excursions.

On May 17, 19, 24 26 and 31, also on each Tuesday and Thursday in June, the D. A. V. & P. R. R. will sell low rate excursion tickets to St. Louis and return, good in day coaches. These tickets will be good returning for 7 days, including day of sale. Other excursion tickets with longer limits are on sale daily. For particulars apply to ticket agents. 165-2t

A sample copy means an invitation to subscribe.

The Greenbacker Discusses the War.



Some of my friends have asked me why I did not discuss the war question as it seemed to be the prevailing topic now. Well, the first reason I had for it was because I did not see where there was any war. I don't call it war when one side just goes ahead and does as it pleases while the other side does all the running. That is not a fight, it's a running match. Do you think Japan challenged Russia to run a race? It looks that way now.

But seriously this war question is quite absurd. Here are two great big nations. They can't settle their difficulties any other way, so they go to killing each other. Japan seems to have the best of it so far, even if they are Heathens. I don't know much about this heathenism. I think a great many people who call themselves Christians are quite heathenish. Now the French are opposing Japan and upholding Russia because they say Japan is Heathen. That is all right, if they want to, but don't you think a nation that thinks fried frog's legs and toasted snails are great delicacies are a little bit heathenish too? I do.

I want to see one side of this war question settled, and that is who is the best fellow. That is all a war is about anyway. They talk about the principle involved, but it is mostly lack of principle. Here is Russia. She wanted to cheat the Chinese out of some of their country. I suppose it was because they were Heathens too, for I never heard of Russia coming over here and attempting to annex Massachusetts; but perhaps that is because Boston is in Massachusetts and they were afraid they would fire some of their big words at them. It is only Japan, China, or some country that they think is smaller than they are that they want to get a slice of without paying for it. I think that if I wanted my washing done and beat a Chinaman out of the price because he was a Heathen I would hardly deserve to be called a Christian. Anyway, I don't want to be as names don't count in this world.

Say! I would like to have been there when the Japs tried to out-Hobson Hobson! Wouldn't you? Think of going up there and sinking those ships in the harbor! It must have been worse for the Russians than it is on me and my brothers when they try to catch us with a hook baited with red flannel or shoot us with bean-shooters and blow-guns.

I wish someone would tell me the difference between a Heathen and a Christian. Someone who knows. But my! don't try to explain it the way that fellow tried to tell me about astral shells. That was awful. If you do try to tell me please don't angustate to much.

This war seems to account for much of the trouble of the past, or the trouble of the past seems to account for the war. Some way, anyway. I think Russia was trying to bear on a little hard and when that bear settled over Manchuria, the man took too much of a chew. That's the only way I can figure it out.

The way the war started was, Russia said it would and all the rest of the nations said it should 'nt. Part of them were afraid to back what they said, and the rest, all but Japan, dissent. Then Japan said to the bear, "You quit climbing Manchurian trees or I will cut them down when you are up them." Russia called Japan another and Japan hit her. Now she is trying to cut down the trees and it looks as though it won't be long before they are all cut.

I don't think they are treating Japan quite fairly because she is Heathen. But that can't be helped. The Christians are so good that they can't be expected to tell the truth about Japan. I think Japan is a better nation than Russia. Japan will let us send her all the whiskey and missionaries we want to. Who ever heard of sending whiskey and missionaries to the Russians? Japan wants our papers, books and education, while Russia won't even allow a Spiritualist paper to come into their land, to say nothing about the daily and Christian papers. If Russia licks Japan, the other nations had better look out. If Japan licks Russia, Russia had better look out. Russia has been saying to the nations, "You better go and get a reputation," just as the prize fighters say. Just at present Japan is getting

that reputation. My advice to the Russians is to get a few barrels of sauerkraut and send it to their army and get someone who is not so blue-blooded to lead the soldiers, treat them a little better, and then appeal to their better natures. If that won't make them do better, the bear had better climb a tree until he finds a hole, climb into the hole and pull it in after him. For, after all of his blowing and saying "woof," "woof," to scare the world, it looks as though he had been treed by a black and tan who would worry him to death.

I am sorry for the Czar. He was unfortunate enough to be born "Czar of all the Russias." It looks now as though it would not be long until he was rushing around trying to collect all the Russias together and see what he has left.

If it is such a bad thing to be a Heathen, why doesn't the Christians' God help out? If this is war between Heathen and Christian deities, the Heathens' must be the strongest. I think tho, that the deities, whether Christian or Pagan, are always on the side that has the most and best guns and the men who know how to fight best. If I was going to war I would rather be able to shoot straight than to have the best kind of faith in any God, Heathen or Christian.

Someone told me that they hoped they would compromise the war and put a stop to it. I don't. I hope they will fight it out. If it is compromised they will have to fight it all over again. Let's have it out now and then all be good boys again for a time. The question must be settled. Let them alone and let them settle it.

Don't say Japan's plans are heathenish when they get ready to blow up Russian ships. If Russia had the chance they would do the same. There is a difference who is hit with the stone that is thrown. That's all.

Now you know what my opinion is of the war.

A. GREENBACK.

Pequa's Sixteenth Anniversary.

Mrs. H. M. Cory, will hold Pequa's anniversary exercises at the Veteran Spiritualists' Home in Waverley, Mass., on Saturday-afternoon, May 28. For many years one of the pleasantest occasions of the year has been Pequa's anniversary exercises, and this year, Mrs. Cory, who is vice-president of the V.S.U. is to mark the occasion by exercises at the home in Waverley. The admission will be 25 cents as on former occasions, the entire proceeds to go to the Veterans' Union. The ladies of the board will also have for sale on that occasion, some light refreshments with tea and coffee. Everyone interested is invited, and we bespeak for everyone who can attend a most satisfactory experience.

The efficacy of prayer rests on the purity or unselfishness of the thought vibration sent forth. Freightened with sense or self the vibration is like a bullet ejected by shoddy gunpowder—it falls to the earth (attracted to matter) before it can reach its destination or any destination which can serve, aid or reply in accordance with needs, comfort or the light wanted. A prayer to condemn, injure or confuse another is a useless expenditure of force, when directed against that which is superior to us—whether spiritually, morally or intellectually. Prayer like all causal states is a matter of affinity or of like attracting like.

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| No. 1 | No. 2 | IN EFFECT NOV. 15, 1903. | No. 2 | No. 4 |
|-------------|-------------|--------------------------|-------------|-------------|
| a. m. p. m. | a. m. p. m. | | a. m. p. m. | a. m. p. m. |
| 7.55 | 6.00 Lv. | Dunkirk | Ar. | 9.20 6.00 |
| 8.05 | 5.10 | Frederonia | | 9.12 5.52 |
| 8.09 | 5.14 | Leona | | 9.08 5.48 |
| 8.29 | 5.38 | Lily Dale | | 8.52 5.32 |
| 8.33 | 5.42 | Cassadaga | | 8.49 5.29 |
| 8.41 | 5.49 | Moons | | 8.41 5.21 |
| 8.45 | 5.57 | Shenandoah | | 8.34 5.14 |
| 8.57 | 6.09 | Genery | | 8.25 5.05 |
| 9.09 | 6.16 Lv. | Falconer | Lv. | 8.14 4.54 |
| 9.45 | 6.49 Ar. | Jamestown | Lv. | 7.45 4.30 |
| 9.14 | 6.21 Lv. | Falconer Junction | Lv. | 8.07 4.47 |
| 10.05 | 7.37 | Warren | | 7.17 3.57 |
| 11.20 | 8.55 Ar. | Titusville | Lv. | 6.00 2.40 |
| a. m. p. m. | | | | a. m. p. m. |

*Daily.

†Daily except Sunday.

SUNDAY TRAINS.

Leave Titusville 7 a. m., Falconer, 9:14; Lily Dale, 9:52; arrive Dunkirk, 10:20.
For return see number 3 above.

Central Standard Time is one hour slower than Eastern Standard which is used by the towns along this line.

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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 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.
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A JOURNEY THROUGH SPACE.

(Continued from Page 1.)

two-thirds of this, the third about the same comparison to the second, and crowning the third story, was a cupola—the whole measuring from base to vane about five hundred feet in height.

While admiring this, I saw two snow-white forms, looking more like spectres than human beings, issue from the front entrance; and, instead of walking they seemed to glide along the ground; and pass over half a mile of road in about two minutes, and were finally lost to my view. I wondered if the whole of Neptune was in this condition, and moved on.

About two miles westward, I espied another villa; but the building or dwelling house, was of a different order and of darker material. It was built more on the cottage style, and beautiful beyond anything that earth furnished; but, it struck me as being inferior to the first one. Why this was I could not exactly formulate until I espied several human beings moving about in the garden. To my surprise, they were of the same hue as the cottage. They were not as white as those I saw issue from the other house, and altho they seemed to glide along the ground rather than walk, they did not seem to move along quite as fast or as gracefully as the former. This caused me to conclude that the beings here were etheralized according to their development—the white being paramount.

I wondered if this theory would hold good all over the planet, and continued my journey. Several miles further on, I saw a village. Stopping to inspect, I was surprised at the analogy. The houses, altho not all of like architecture, had a uniform color this time, a dark brown; and what was still more wonderful, all its inhabitants—complexion and dress—were of the same hue, and as before seemed to glide over the ground. I saw nothing to indicate commerce or agriculture. The buildings were surrounded by flowers and fruit trees.

I continued my journey in pursuit of more information, and strange as may seem, the entire sunny side of the planet, exhibited an analagous picture to the first three. Many white, gray and brown buildings stood alone in the center of a garden; many villages and cities were similar to the other, uniform in color, and its respective inhabitants partaking of the same hue. Besides this, the atmosphere, altho it was perfectly clear, appeared like earth's during a total eclipse of the sun, lending a charm to the scene, and reminding one more of a fairy land, than a material planet.

(To be Concluded.)

Advice to Amateur Press Contributors.

Avoid long sentences. State your proposition and end it with a period. Do not run your sentences all into each other with commas only. Avoid repeating a thought at the end of a sentence, already expressed in the beginning. In poetry measure off your rythm on your fingers.

Do not use words that have to be wrongly accented to meet your rythm.

Do not make a rhyme with a word whose affix is the same (as bears and forbears).

Poetry may permit of license in grammar but not a perversion of it, (Study the rule of ellipsis).

Get a book of synonyms as an aid to finding the right word or substitute for another.

Re-write your offerings until they can be read by others with an easy grace.

Forgiveness.

As we are often misjudged by appearances we too say that which we may regret—also basing our momentary vexation on appearance. But, oh, how sweet forgiveness is, if but to impart or receive it in imagination. Its very thought carries a vibration in its wake that should enlighten us acent its virtue or benign influence as a heart's impulse.

If a man think thee a fool be not offended; for if true it will do thee no harm to know it; and if not true it will do thee final good to know how well thou hast fooled him.—Sol, Jr.

MISSIONARIES' REPORT.

How to Dispose of Fakirs—In the Home of the Watseka Wonder—30 Meetings in a Month.

We were in St. Louis, Mo., serving the Temple of Spiritualism Society, of which Thomas Grimshaw is pastor, when April 1st. arrived.

We left for Bloomington, Ill., the 7th of April, after having completed a very successful engagement with this society, as was reported in last month's report.

The Bloomington society, which we recently organized, is doing good work, meetings being held regularly every week. A reading circle and a developing class has been formed for the study of the Spiritual philosophy and Spiritual unfoldment. The members of this society are earnest and enthusiastic workers and we look for grand developments and the building up of a large society in Bloomington. On Sunday evening the hall was full and chairs had to be brought in to seat the people.

We next visited Danville, Ill., where we found our cause in a deplorable condition. This town had been visited by traveling charlatans who had robbed innocent people in the name of mediumship, palmistry, astrology, etc., when they are specimens of the vilest type of rascals, preying upon an innocent public and bringing odium, dishonor and disgrace upon the fair name of Spiritualism. They are not Spiritualists, or mediums at all, and know practically nothing of what Spiritualism is, and yet Spiritualism and Spiritualists must suffer in consequence of their vile acts. It is a shame and there is only one way to rid the country of them and that is to thoroughly organize and have each society appoint a committee to visit every fakir who enters a town and advise him to leave and report him to the authorities and help them to run him down. In this way we can at least convince the authorities and the public that we do not uphold these "land pirates" and that they are none of ours.

As has been said, Spiritualism was in a sad state in Danville. Many Spiritualists had ceased work when three or four good and true Spiritualists decided to make one more effort to build up the cause. They instructed Bro. G. W. F. Church to write and engage us to come and serve them. He did so. They engaged the largest hall in town and advertised the meetings well, and we went there. A good audience was present at the first meeting, tho a great influence was shown by the Spiritualists regarding the organization of a society and carrying on the work; nevertheless our meetings increased in numbers and enthusiasm, and in one week we completed the organization of a society of fifty members.

Excellent reports of our meetings were published in the daily press and Spiritualism is again at the front in Danville. Hereafter fakirs had better give this place a wide field, for a resolution has been passed to visit every person coming into town and advertising to unite lovers, tell whether the husband or wife is true, find stolen property, develop any phase of mediumship desired, etc., for the sum of 50 cents and up. These people will be looked after and the public will be protected so far as possible.

Before leaving Danville we received many words of appreciation with God-speeds and blessings which is a great inspiration in the good, tho tiresome, work of the missionaries.

We next visited the society at Watseka, Ill. We held two meetings and one seance in this place, with excellent success. This society is composed of true Spiritualists and are loyal to our organization. They have exchanged their N. S. A. charter for one from the Illinois State Association, falling in line with the wish and purpose of the National and State Associations. This is the result of our former visit to Watseka. This place is somewhat noted, having been the former home of the medium Lurency Venum, who for months was another personality not her own, but that which purported to be the deceased Mary Roff. Miss Venum left her home and parents and took up her abode with the Roth family as their daughter, forgetting her own parents, knowing and calling by name the friends and relatives of Mary Roff. The pamphlet called "The Watseka Wonder" records some of these strange experiences.

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This strange affair occurred many years ago, and Spiritualism has been known and accepted by a portion of the Watseka people ever since, they growing to understand its great philosophy more and more as the years go by. We were hospitably entertained in the home of the sister of Mary Roff.

We visited Galesburg, Ill., where a small society had been recently organized and held one parlor meeting, one seance and two public meetings in a fine hall, all of which were well attended. Great interest in the meetings was shown which gives promise for a good work in the future.

This society is composed of the right kind of people, and if they make any mistake in its management it will be of the head and not the heart.

Galesburg is a new field. I believe ours were the first public Spiritual meetings ever held in the place.

We closed the work of the month at Dana, Ill., where we held five meetings in the Opera House and one seance in the Spiritualist Hall. This society we organized last year with fifty-eight charter members. It is located in a town of less than 300 population. It has a number of members living in the country on farms some distance away, so regular meetings are held once in two weeks.

Mr. George Drummitt, a leading business man and farmer, is its president. He is an ardent Spiritualist and is supported in the work by leading people in the community who are also happy in the knowledge of the truths of Spiritualism. Our cause is safe in their hands.

It is a pleasure to visit the societies we have organized, especially those located in communities where no work has been done previous to the time of their organization, and find them doing such good work as these societies are doing.

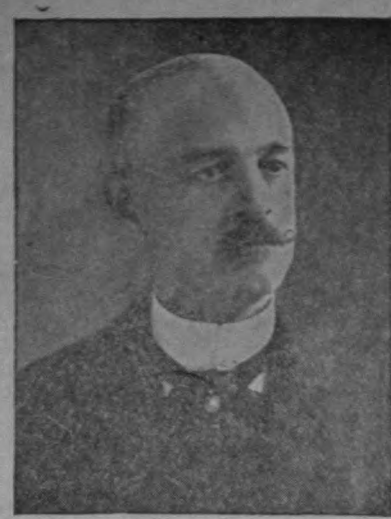
We held thirty meetings during the month of April—one meeting for each day, and are still in good working order.

Our hearts beat faster whenever the thought of home comes to us, as we will be in our own home the whole month of June for our vacation. The very thought is inspiring, after having been so long among strangers, and in so many homes of others; (tho we have been royally treated in every home that we have visited.) We can realize the meaning of the dear old song, "Home, Sweet Home," more than ever now after the hard work of the past year and a prospect of soon being at home.

It has been a year of great activity. We have been among strangers much of the time, and have traveled continually and held meetings incessantly. We are conscious of having done a good work for our fellow mortals and the good cause of Spiritualism which is the real compensation for all the deprivations and unpleasant conditions that must be met with in traveling from place to place, even during such a terrible Northern winter as we have just passed thru.

Spiritualism is the true savior of mankind. Organization is the savior of Spiritualism in its purity. It will save it from the many fads that are appropriating portions of it and attaching them to their hideous creeds. It will keep it pure and creedless as it is presented to us from the spirit world. Let every true Spiritualist lend a hand in pushing the work of organization to a still greater success.

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