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ANNUAL REPORT

Of the President N. Y. State Spiritualist Association for 1903-4.

In compliance with the requirements of our Constitution and by-Laws, it becomes my duty as President of the New York State Association of Spiritualists to submit to its officers and members assembled in this Convention my annual report of the progress of its affairs during the last fiscal year, and in the performance of this duty it gives me pleasure to be able to state that the year now closing has been one of progress. While the additions in membership and in auxiliary societies have not shown the increase we all would have been glad to see, still the increased confidence and esteem clearly indicated in the attitude of non-Spiritualists toward our Association, and our work, augurs much for its permanency and future influence.

To persons who come in touch with thinking people it is clearly apparent that a larger number of persons are interested in Spiritualism, and are studying its phenomena and its philosophy than ever before in the history of the movement, and the general public are giving the organized movement greater consideration, and I unhesitatingly assert that our influence as an organized body is greater than it was one year ago.

The opposition to organization, which was so strenuous during the early years of the life of the National Spiritualist Association, has now practically vanished, and the Spiritualists now see that it is but an effort to unite our forces into a methodically working body along business lines, and to make it a strong fortress of defence for our cause in every possible direction.

MISSIONARY WORK.

In accordance with instructions from the State Board, which I have endeavored to carry out, Mrs. T. H. Reynolds was engaged as State Missionary, and while I have not studied her reports, which she will herself present to this convention, I believe at least one third part of the year has been devoted by her especially to this work. Mrs. R. W. Barton, of Binghamton was engaged for one month, and served faithfully during that time. She will presumably present her report to the convention.

Besides this, Mrs. A. G. Atchison, of Buffalo, has under my advice and cooperation, materially assisted in promoting the interests of the Association, as well as the cause in general, by her untiring efforts in the western part of the State. In her generous sacrifices and untiring efforts in the Niagara Falls society, she has shown that her love for the cause counts for more to her, than can be measured in dollars and cents.

All of these able workers have, in my opinion, done faithful service for the State, and while the results in added societies is not so great, the way is paved in several places, and if judiciously followed up will, in my opinion, result in the addition of several good working societies, in the near future.

We have continued the policy of refraining from organizing societies unless we believed they were strong enough to hold together and do good effective work. It looks glittering to see reports of societies organized over the country with two or three day's work by the missionaries, but the trail of wrecks that usually follows such glittering reports make the last estate worse than the first.

We have endeavored, in so far as was consistent, to assist the weaker societies, and in my opinion, the missionary work done this year has been effective, and of lasting benefit to our cause in the Empire State.

CAMP MEETINGS.

State days were granted our State Association, at the City of Light Assembly, or Lily Dale, and at Freeville Camp.

At the former place the State Association was represented by Mrs. Twing, Mrs. Reynolds, Mrs. Duhi, of Elmira, and myself, of the State Board. We were assisted by several State workers, and new interest was awakened in our organized movement among those present.

At Freeville Camp, Freeville, N. Y., Mrs. Reynolds and myself were booked to speak, but illness prevented my presence, and Mrs. Reynolds was the only representative of the State Board there. Nevertheless, the meeting was successful in every way, and several individual memberships to our State Association were received. Mr. Caston Mrs. Travers and others rendered material assistance at Freeville.

At North Collins, the "Friends of Human Progress," the oldest Spiritualist Camp Association in existence, a successful meeting was held in June, and again in September. At the latter meeting I assisted by contributing what I could in carrying out the program, and the meeting was, I believe, a profitable one.

Arrangements have already been made for a State Day at Freeville the coming summer assembly, and your humble servant has consented to be present and assist in the exercises on that day.

MASS MEETINGS.

In July I was invited to West Potsdam, the home of our worthy trustee, Mrs. Laura A. Holt, where an all-day grove meeting was held. State Missionary Mrs. Reynolds and myself gave our thought and inspiration and all seemed to feel that the meeting was a grand success. That faithful, loyal representative of Northern New York on the State Board, Mrs. Holt, seemed to think the meeting, which was really a Northern New York mass meeting, would result in helpfulness in her efforts to upbuild our State Association in that part of the State.

A very successful mass meeting was held in Buffalo on January 15th, 16th and 17th, 1904. The array of talent included Dr. B. F. Austin, Lyman C. Howe, Editor Bach of THE SUNFLOWER, our Second Vice-President and Missionary, Mrs. T. U. Reynolds, F. Corden White the test medium, Mrs. A. G. Atcheson, Chas. F. Hulbert of Buffalo, your humble servant, and others. Financially a goodly sum was netted to the State Treasury, and the cause was given an impetus in that city.

An all-day mass meeting was held at Niagara Falls in the month of January. Brother Lyman C. Howe, Mrs. T. U. Reynolds, Mrs. Atcheson and myself comprised the array of talent. Several Spiritualists were present from Buffalo, Akron and other surrounding towns. Brother George Jones from Akron, was present the entire day, and his inspiring songs contributed largely to the success of the meeting. The feast of song and inspiration gave new life to the work in that city.

Elaborate preparations were made for the holding of a five days' mass meeting in the city of New York the first week of May, in this year, and a grand meeting would no doubt have been the result, had it not been for the sudden and severe illness of our resident Trustee, Miss Marie Fitzmaurice, who had charge of the arrangements. Because of her illness the meeting was postponed indefinitely.

I would emphasize the importance of mass meetings as an efficient means of promoting our cause, and arousing new interest, and would recommend that the system be continued, and that the number of such meetings be increased from year to year, as circumstances seem of favor.

MEDICAL LEGISLATION.

In so far as has come to my knowledge no attempt has been made by our State Legislatures during the past year to further abridge the exercise of spiritual gifts by the citizens of the State of New York.

It is quite probable that the officers of the Medical Associations and the representatives from other special privileges with which mediumship in some of its varied forms may come in competition with, have not forgotten the fight that was put up by our State Association three years ago, but must not assume that bigotry and intolerance have been outgrown. An instance and proof of this is seen in a recent occurrence in a small city in the western part of the State. We had hired a hall and held therein a State meeting in that city, and a lady who had been a member of the Catholic church was active in assisting in the detail arrangements for the meeting. After this meeting the lady arranged with Mrs. A. G. Atcheson, to come to her home and hold an evening circle and several friends had been invited to attend. Before the time for the circle this lady was forbidden by the police to hold it, and a policeman patrolled the walk in front of her house the entire evening ready to enforce that edict. It appears that this lady's daughter was soon to be confirmed in the Catholic Church. Evidently the Catholic Church of that city stands in close relation to the police—hence this outrage on the legal and moral right of a peaceful and law-abiding citizen, which is a shame and a disgrace on our boasted civilization.

Is it not time, fellow-Spiritualists, to secure legislation that will relieve our medical clairvoyants and other abuses of some of the restrictions which have been on the statute books for so many years. Our mission of defense should reach far enough to include the initiation of such legislation as will remove such restrictions which limits or abridges legitimate exercise of mediumship and spiritual gifts.

A strong organization can do this—and, fellow-Spiritualists, will you not take sufficient interest in our State Association to lend us your influence and your support toward the building up of such an organization.

DELEGATES TO N. S. A. CONVENTION.

By virtue of an amendment to the State Association By-Laws which was adopted at your last annual convention, it became the duty of your president to act as delegate to the National Convention, held in Washington, D. C., October, 1903. Also to see that this State was represented in said convention with its quota of delegates. In pursuance of this important duty, I opened correspondence with the several societies, and in such instances as they did not feel able to send a delegate from their own numbers, I suggested names of competent, loyal Spiritualists who were likely to go if appointed, and succeeded in having our State fairly well represented. There were, however, a few vacancies, in instances where the delegates were detained at the last moment by some unforeseen occurrence.

I would suggest that in future, as soon as delegates find they cannot

THE BIBLES OF TODAY.

Literature of the Soul—All Great Men Messiahs—All Great Books Scriptures.

BY JOHN P. COOKE.

Religion, right living, belongs to every day, as much to the place of business as to the meeting house, the church or the assembly hall.

What has the new thought, the living thought of a living age, to say about Bibles?

The Bible is the book, the special book, the book of books. So it has at least been held in a superstitious spirit for many ages.

But let us not forget that all books that are books are Bibles. If they do Bible work and bring inspiration to us, light the flame of a living soul, it matters not that they were not written in Palestine or Asia.

If they bring bright thoughts of the life we long to meet, and long to realize then they may well be able to do Bible work.

Are living thoughts of God so remote to us? Thoughts of God and the inner life from which we live should not be remote by any means. We need not go to Jerusalem to find them; nor to the dead sea. We need not clothe them in oriental language.

Bible thoughts are simply best thoughts, and the best thoughts may come to the mind when the living man is studying or exploring, or investigating, or spending an hour with a friend, or helping the beggar from the ditch; he may be roaming over California or Minnesota, or searching the fields of history.

There are books of science that bring the mind close to the bosom of the Divine mystery, and awaken feelings the most tender and reverent.

There is no dearth of books that introduce one to the dealings of Providence with human affairs in such a way that the intelligence seems to be admitted into the secrets of the over-soul, and the man who is thoughtful and introspective is compelled to bow the head or bend the knee in the presence of that power of love and life that worketh hitherto and always.

There are noble books of biography—Plutarch's Lives, Carlyle's Cromwell, Lives of Charlotte Bronte, Margaret Fuller, Mrs. Ware, Robert Hall and scores of others that can reach the hidden places of the heart, stir noble emotions, kindle aspirations, give new conceptions of duty and of the heavenliness of loving and patient human kindness.

Such books open up a new sense of the intimate relations between the Divine and the human life.

There are poems that excite the purest feelings of worship, that make the heart tremble with awe, glow with gratitude for the gifts of life, or soar with ecstasy, or burn with enthusiasm, or melt with pity and throb with joy.

There are works of imagination and fiction by such men as Goethe, Victor Hugo, Dickens, Thackeray, Marie Evans, to name only few, that are much more effective than the Psalms of David, or the Idyl of Ruth, or the Song of Song, in engaging interest in the joys of simple human life.

Why are not such books as these worthy of the sacred name of Bible if they rouse the heart, the sympathies of the larger and the inner life to deeds of noble daring?

Great scriptures there are which do not bear the names of Solomon or David, but of Plato, Fichte, Carlyle, Emerson, Spinoza, which rank

high in consoling, inspiring and illuminating the race. Shall these and hundreds more be put down as secular, profane, worldly, the products of the "carnal reason," etc., simply because they were not written in Hebrew and composed in Judea? Perish the thought.

Shall the mind and heart of man reject them on the plea that the works of Paul have the authentication of church councils and synods? They were elected to the canon.

Priestcraft has its own tricks of the trade. By giving the volume a peculiar shape and stamping on it a peculiar mark, the impression was conveyed that it had a very singular character.

If the same collection of 66 or 84 books were distributed thru several volumes and labeled "Early Hebrew Literature," or "Early Christian Literature," the spell would be broken. The real unity of the volume is an illusion.

All good scripture is not in the Bible, nor is all in the Bible good scripture. By a more honest presentation some pernicious superstitions would be avoided, such as that of reading the whole Bible thru as a sacred duty. Our grandfathers did this sort of thing and fancied that they did God good service and earned reward in heaven. One good old pious soul from New Hampshire, said (from the spirit side) that it took her sixteen years to unlearn the errors she had absorbed from the Bible. And yet she meant well.

The true Bible for humanity is written in Nature—a volume which cannot be counterfeited.

The books for a noble bible are in the literature of the race. It is the Literature of the Soul. It crops out in all lands and all races. It is known by certain signs. It meets common, human, universal wants. What we call Bible is not for the few but for the many.

Not a book of the reason, dealing with philosophy; nor of the intellect, delving in metaphysical science, nor of the understanding. It must be a book of the heart, taking the word in its most comprehensive sense; a book of the moral and religious sentiments, which are universal, the property and the peculiarity of mankind. It must be for the human not the animal element of mankind.

The sweetest lessons of charity are again and again repeated by Egyptian, Assyrian, Asiatic, European or American life.

The heart of mankind nestling in the life of God, grows these beautiful and natural flowers of every conceivable color and form.

The principles that constitute the good life are universal.

There is but one essential type of the perfect character. Individual traits may be local or national, but basis of the true life is ever the same.

Humble love, not proud reason, keeps the door of heaven. Love finds admission where the pride of self-sufficiency fails.

Many are sick without bodily ailments. Lusting after anything not in harmony with temperance or justice or being troubled with chronic jealousy, ill-feeling, avarice or self-love constitute diseases which need nature as a physician. Her prescriptions are neither patented nor exclusive, but generally effective; and those who have tasted of trials or mental suffering are familiarized with her modus operandi.

The penny-in-the-slot machine is not by any means a modern invention. In the old Egyptian temples devices of this kind were employed for automatically dispensing the purifying water.



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

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HOME EDUCATION AND SENSITIVENESS.

The true sensitive vibrates in unison with his or her surroundings, and inclines to all that is suggested by word or deed. In a child this is a misfortune if not surrounded by a spiritual-minded household; for thru the latter it is more or less protected and strengthened by moral teachings as it advances toward maturity. But where such is not the case a moral degenerate is almost a certainty.

Youthful depravity exists mostly among the sensitives of society—fired by the vicious atmosphere which surrounds them—a mental or magnetic condition generated by those consciously or deliberately indulging in sensuality, crime or selfishness. In a measure the gluttons and drunkards; the thieving office-holders and others of like caliber; and the bigots or fanatics of both the secular and religious worlds, are responsible for the downfall of these sensitives or youthful members of society. Though nature will some day hold the former to account, it does not help the latter now. Our immediate need is a better understanding of the conditions which is leading our young men and women astray.

A moral home education is perhaps the first requisite. Then make the home attractive enough to hold them after they have reached their teens. Many parents are derelict in this respect, and look too much to their own comforts, forgetting that the young enjoy it as much as their elders. It is certain that if they do not obtain it at home they will seek it elsewhere; and it is away from home that all the evil occurs.

This is an age of sensitiveness, and it is difficult to say nowadays who is not sensitive. And as sure as they are, they will be affected by that silent suggestion emanating from the surrounding atmosphere—vitiated by immorality and vitalized by a potency difficult to overcome. Only moral training or character can resist it or remain unconscious to its temptations.

If your child is sensitive have a watchful eye on it. Rather keep it indoors than permit it to commingle with children who are uncultured by home training—unclean by dreamy forgetfulness of their parents. Not to see the faults of our children is as bad as to overlook their sensitiveness; and much can be judged by tidiness. A mother who does not see the corner dust in a child's ears, eyes or mouth is dreamy, and overlooks the moral as well. One who is not awakened to exterior defects certainly can not see the interior, and is not fit company for the sensitive or spiritually awakened. In fact, it acts detrimentally on their physical nature as well, for it robs them of health, sleep, rest and strength. There is a vast gulf between the poor who strive for perfection and the uncultured, even if affluent, who are dreamy; for the latter proves selfishness or prejudice in the fundamentals, and such can not be elevated by advice, suggestion or sympathy. They must be left to their own trials as nature provides. The children of such may be known by their arrogance, unconscious

rudeness, lack of tenderness in expression or speech, mischievous tendencies—impulsiveness and generally quarrelsome dispositions—the latter an effect of blood inheritance from the maternal side, and is an infallible indicator of a self-righteous mother, whose acquaintanceship should be avoided, beginning by peremptorily alienating your own child from the companionship of hers. Sensitive children have a special fancy for that class because unconsciously allured to them as the serpent charms the bird. Such nonsensitives as unconsciously attract sensitives because they feel a spiritual warmth in their environment which they enjoy. But it is pure robbery, for which ingratitude or moral debauchery is the only reward. This may be severe philosophy, but nevertheless true, and experience will prove it so.

Guard well the sensitive child, but do not spoil it by your own weakness. Discipline with kindness, firmness with tenderness; determination with reason must be the curriculum of home practice. For a sensitive child is by no means a mentally weak one. It is generally the reverse. Brain or nervous activity makes the sensitive. It is a gift, but, like a flower, tender in its budding, and can be led to ruin as well as to a useful life. Suggestion does it all; and this can be for good as well as for evil. Both fire the nerves for action, and the brain takes it up for storage. According to the surplus of the latter the child will be. If good predominates the child is safe, and all depends upon its home education.

After writing the above "Suggestion" for June reached us, containing an article on "Practical Psychology" by Prof. E. L. Larkin, director Mt. Lowe Observatory, Echo Mountain, California, from which we cull the following as being compatible with the foregoing and suggestive in application:

"Training of children from the instant of conception to birth and on to maturity should be completely reversed in every method now in vogue. True child culture is totally unknown; and every psychic law relating to the infantile mind is violated continuously.

Almost everything known about our psychic natures is ignored, violated or suppressed in our present hideous methods of education. Every day minds are ruined by forcing children, especially girls, to try to learn things which their very souls loathe. Thus a natural born poet is forced to study analytical geometry; an artists is crammed with trigonometry; a born writer stuffed with mechanics. The Hindus based their training on psychic plans, and the students loved each other and their teachers."

The psychic plan may be defined as the common sense plan. Teach or train children in that for which they are talented or capacitated, and fewer lives would prove failures. Fit the curriculum to the pupils and not the pupils to the curriculum.

We respectfully call attention to the annual report of President H. W. Richardson anent the State Spiritualist Association and the cause in general in this State. It is not only a practical exposition of all that is good, bad or indifferent about it, but it constitutes a creditable lecture—instructive, philosophical and suggestive. He too says, as we hinted at in our editorial columns of May 7th, that it is necessary to produce a harmonious atmosphere by subjugating jealousy or curbing self, in order to obtain good results in society affairs. "The harmony of nature seeks the harmonious among human kind."

To the spiritual-minded newspapers or manuscripts injected with ill-feeling or jealousy appear dingy or unclean, while those carrying influences opposite to these look clean and are soothing to the touch. Effects betray their causal relations, and speak louder than the biggest headlines. Mankind is reaching a plane where deception is losing power.

It is not love that becomes "blind" but passion. True love is peaceful, calm, tranquil, and thus intuitive, clear-minded and far-sighted. Prejudice is naturally blind—thus its narrow conception of things outside of its own ego, and that is mostly of a bigotted nature.

The spiritual phenomena gives man a "new earth," the spiritual philosophy a "new heaven."

OUR SERMONETTE.

A radical change in our environment and mode of living often proves a new lease of life, tho having the appearance of an executioner on first realization that such a change is to be. If we knew prophetically what was in store for us many would die from fear to meet it. Nature governs wisely, tho apparently blindly, but the latter constitutes its principle of justice.

The language be controlled, the hidden emotions betray the true status of the soul to the sensitive.

If you want praise or need it as a stimulant you must give it. Your fellow man is a soul as well as your self. Love can not be one sided. So you cannot take all and give nothing in return. Nature will not tolerate it. You must be modest or generous—either demanding nothing or reciprocating.

Between learning from our own experience and that of others, the former is the longer road to knowledge.

Selfish acts do not worry the selfish; nor does crime the criminal. But to manifest horror and then commit an offence in the form of uncharity towards the selfish or criminal is equalizing the good in self by a like evil. Like revenge, it puts us on the same plane with the accuser.

Many need an awakening to their own consciousness. They are awake and yet in a dream. They know but can not define. An inspiration of the awakened is necessary to make them understood. Thus the value of education—schools for children and literature for adults—and he who is most willing to learn becomes the teacher or leader among his kind.

"SOMETHING DOING."

"Keep in motion, if but an apology for doing something."

Such was the substance of a spirit message that furnished the text for inspiration to follow.

Considering it from a causal standpoint and the oft repeated assertion that spirits never rest—that force or motion is absolute—that consequently Nature could not be idle and that human as well as soul progress depended on keeping in line with this unceasing fundamental principle of life or existence—the only conclusion to be drawn from it is that to become "One with God," man must become one with Nature in her absolute or perpetual motion, whether we term it time, law or love.

If "God is love," then work or labor is synonymous with it; for it means action—doing something to keep the body or soul in motion.

Of course, love also means the opposite of: selfishness, and thus selfish doing is not right-doing—not keeping in motion according to law.

A locomotive may keep its wheels in motion, and still not be moving as a whole. An obstructing cause underlies the propelling force. Soul activity may thus be obstructed by a selfish cause injected into it or made a principle in the movement. One neutralizes the other.

To do good or the desire to do others good leaves the cause free from impediment and the motion becomes real, positive or absolute—en rapport with Nature or God.

It is also said that "Work is worship." To "keep in motion" then, according to the principle of right doing is love in all that it implies; for love is the creative principle of Nature and the man who creates right also loves. What he loves or whence directed, is of no consequence. He simply loves, and that is divine or godlike. To be godlike is to worship without proclamation. And such is the only true worship—keeping in motion with Nature as circumstances or conditions will permit.

Lack of charity makes the spirit of resentment active. We never stop to consider others' impotencies or obstacles that prevent them from doing exactly as we wish them to do. We (the ego) has been offended or hit, and we must hit back as quickly as possible or before we get out of the notion. It is this little human failing which causes all the discord amongst humanity, and prevents organization for peaceful effects.

Those who have no charity for the mistakes or shortcomings of others should be well assured of their own perfection to escape analysis. Vibratory affinity is a very subtle law.

Each one must give his quota of light or love to the world—a tax imposed by Nature for the privilege of progressing. Those who cannot instruct must become the ministering spirits to those who do. Their mission is one of love, and blessed accordingly. The exchange of love (or happiness) for truth is a bargain equally as fair as when reversed.

What often looks like extreme egotism or conceit is but a selfish jealousy. The possessor of such may be intelligent or reasonable enough to admit of others' knowing as much as he, but he doesn't want others to know what he does, or what he has personally conjured up, evolved or solved.

If proud of your virtues let modesty prove it; if proud of your abilities, let example prove it; if proud of your name, let deeds prove it; and if proud of your cause let supporting it be the test. Pride unsupported or unearned is laboring under false pretenses.

Belonging to a church and mourning for the dead as forever gone does not speak well for the comfort religion is supposed to offer.

Inspiration is the best anesthetic for worldly troubles.

PERSONALS.

We had a pleasant visit from Mr. John Coleman Kenworthy of Purleigh, Essex, England. Mr. Kenworthy is on a lecturing tour in this country and open to engagements by Spiritualist societies. May be addressed at Lebanon, N. Y.

Dan'l W. Hull is lecturing at San Pedro, Cal., during this month and part of next. He will attend the Harmony Grove at Escondido, Cal., July 17—31, after which he purposes going to the Washington State Camp Meeting at Surprise Lake, Wash. Address 1410 Kellam Ave., Los Angeles, Cal.

J. Madison Allen may be addressed 427 Scott Ave., Kansas City, Mo. Student—"Soul-writing (intuitive writing) is the direct action of a spirit on the soul of the recipient, tho the brain partakes of the impression and formulates the language for it. Inspirational writing is direct action on the brain; but the combination makes the perfect psychic, whether for writing or speaking.

Dew Drops.

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Tho wars may cease—men be at peace;

Past national glory will rhyme with gory.

Revelators may be regarded as cranks, but their truths cannot be ground out of existence.

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On sale daily from June 1st to September 30th, over the D. A. V. & P. R. R. to all resorts in the east and west. Apply to ticket agents for particulars. A select list of tours to the eastern resorts is given in book entitled, "Summer Tours," furnished on receipt of one cent stamp to cover postage, by addressing A. J. Smith, G. P. & T. A. Cleveland, O. 168-3t.

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DEATH

Its Meaning and Result.

DO YOU, as a Spiritualist, Free Thinker, or seeker after light and truth, desire to know why there is not a reliable and proficient telegraphic line of communication existing between earth and the spirit world? Do you wish to know who are blocking the way of this possibility and for what purpose? Do you wish to know under whose censorship all mediums are, which servitude 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,

"Death; The Meaning and Result,"

by JOHN K. WILSON,
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BY LEROY BARRIER.

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.

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AGENTS WANTED



LILY DALE NOTES.

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

Summer is actually here. Warm weather and the people arriving more or less all the time. The Board meeting was held June 10th and business pertaining to the coming season was thoroughly discussed. Among the important matters decided was the selection of those who were to occupy the positions and have the concessions of the present season. H. H. Skidmore resigned his position as director and treasurer, as the duties devolving on him make it impossible for him to attend to anything outside. A. C. White was elected to fill the vacancy, and Mrs. Eustaphie was appointed secretary to fill the position made vacant by his appointment.

Elias Richards was selected as superintendent, C. H. Payne, electrician; A. H. Winchester, has charge of the boiler house and pumping station; Riley M. Johnson, gatekeeper; Mrs. Ella Wheeler and Miss Payne, ticket sellers; H. L. Bellows, popcorn; Jean Read, bowling alley; E. P. Bach, Pagoda; Graham Turner, Ice; C. D. Grenamyre, dray and barn; Dayton & Hall, the White Restaurant; A. N. Wheeler, barber. Bath House Mr. and Mrs. Ed Kent.

It was decided to hold dances Monday, Wednesday and Saturday evenings, as usual; a card party Tuesday evening, the Willing Workers to have each Thursday evening during the season, and Friday and Sunday evenings to be devoted to miscellaneous entertainments or lectures.

The price of season tickets was fixed at \$4.00 and an employees ticket, for those who were actually employed all the time by a concessionaire, was authorized for \$2.00 for the season.

Mrs. Ely, of Cleveland, Mrs. Pettengill's sister is visiting here.

Mr. and Mrs. Manchester and Miss Florence Webber of Cleveland are at the Leolyn.

Mr. John Coleman Kenworthy, of Essex, Eng., spent a day on the grounds.

Mrs. J. B. McNeill, of Buffalo is occupying her cottage for a few days. Madame Vignier has returned from her trip to New York.

Mrs. Riley, who was a resident of the Dale several years ago is here for the season.

People coming here from Cleveland should take Lake Shore train No. 32, and they will make close connections at Dunkirk. See railroad time-table in each issue of THE SUNFLOWER. Observe that it is Central Time and do not get confused by the difference of one hour between that and Eastern Time.

Mrs. M. K. Bolby has rented the large Bowens cottage on Second street; Mrs. M. A. Corbett of Eldred, Pa., has rented the Rouse cottage on Cottage Row. The Woods' cottage on Third street has been purchased by Mrs. Wellman, who will run a home laundry there. The Sage cottage on Cottage Row has been sold but we have not learned the name of the purchaser.

Fairview cottage on Marion street and the "Lillie" cottage on Melrose Park, are getting new coats of paint.

Mrs. Lloyd and Sherman are occupying their cottage on North street.

Mme. Mayer has secured rooms in the Pond cottage, and N. H. Eddy in the Sunflower cottage on Melrose Park.

A stenographer will be located on the grounds who will report lectures, etc., and matter of chairman, test mediums, and other essentials will be settled in a few days.

The camp edition of THE SUNFLOWER will be issued next week, and all who desire copies for circulation should apply to the secretary or THE SUNFLOWER office at once.

Mrs. S. M. Kingsley will act as corresponding secretary for the season. Address her at Lily Dale, N. Y.

Mrs. Carrie Twing, and Mrs. E. A. Clark were present at the board meeting.

The Leolyn is open and entertaining guests.

George C. Burnham, of San Diego,

Cal. Mrs. Pettengill's brother is at the Leolyn and will spend the greater part of the summer here. He reports San Diego as booming and as it is the first deep water port in the U. S., the Panama Canal is expected to do great things for it. He presented us with some very pleasing illustrated literature from there.

Mrs. Hyde has returned from a trip to Buffalo, and other points.

Miss Addie Dewhurst who has been at the Leolyn for several years has returned for the season.

S. J. Richardson was at Warren looking up a drilling outfit to sink the gas well that is soon to be begun by the Cassadaga Gas Company.

Leo Manger and Alexander Winters spent Sunday looking over the Dale. Mr. Manger arranged for The Maplewood for the summer and Mr. Winters was so taken with the place that he will spend part of the summer here.

Mrs. C. B. Turner has opened their cottage on Cottage Row.

The dance in the Auditorium Saturday evening was a very enjoyable one tho not so large in point of numbers. The new roof on the Auditorium and the repairs to the floor put it into first class condition and the remaining dances are expected to be much larger.

Capt. John Martin is spending a few days at the Leolyn.

An Evening at the Psychic Research Club of Buffalo.

Thursday evening, June 2d, was a very interesting meeting of the P. R. C. at their Club room, 398 Jersey street. The evening was given over to the women as per program, and to which they did credit.

A very ably constructed paper on "The Influence of Woman" was read by Mrs. L. E. Barr. written thru her in a trance state by one of her guides, for the occasion. The thoughts expressed brought out many heroic qualities of woman not ordinarily thought of. The same guide responding in person thru the organism of Mrs. Barr at the conclusion of the reading of the paper, promised to let us hear from her again.

Miss Bessie Starr read an original paper of various beautiful thoughts, also by request, read a paper on "Woman's Rights," written and read by her at the previous woman's meeting, which was full of good thoughts and certainly a credit to woman.

Mrs. M. J. Klipfel next read a paper on the "Definition and Importance of Spirit Phenomena," written by herself with the assistance of her guides. It contained good sound logic and made the points very clear.

Mrs. E. A. Fisher read a paper of "Greeting to Members of the P. R. C." from Mrs. Mary E. Clark, Syracuse, N. Y., an honorary member of the Club. It contained beautiful thoughts of friendship and was highly appreciated by all members.

Other ladies of the Club were slated to prepare papers, but owing to circumstances could not be present.

Mrs. S. C. Starr was the last lady called on to fill her part of the program. In a very few words she assured the members that she would do her part, but not in the line of reading a paper, etc. She asked to be excused from the room for a few minutes, and upon her return announced that all should repair to the dining room. Two large tables beautifully decorated with flowers and loaded with good things to eat greeted the members, which needed no oral expression or written paper to identify its fulfillment. All partook freely of everything, intermingling the same with jolly conversation, departing with a resolution that "Woman's Night" was a grand success. We will have more of them. H. L. H.

Mediums Who Will Attend the Assembly.

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

TESTS.	
F. Corden White	Mrs. M. A. Enches
Mrs. Maria Carpenter	Harriet H. Danforth
Mrs. Mary J. Ramsdell	Mrs. E. H. Thompson
Mrs. Maggie Turner	Mrs. Estelle F. Balliet
Mrs. C. D. Grenamyre	Mrs. J. S. Steele
HEALERS.	
S. J. Richardson	Mrs. A. A. Cawcroft
Mrs. Wreidt	Mrs. J. de Bartholomew
MATERIALIZING.	
Mrs. N. D. Miller-Wilcox.	
PHYSICAL SEANCES.	
P. L. O. A. Keeler	
PALMISTS.	
Harriet H. Danforth.	
ASTROLOGERS.	
N. H. Eddy	Mrs. M. Mayer.
INDEPENDENT VOICES.	
Mrs. Mollie Smith	
SLATE WRITING.	
P. L. O. A. Keeler	A. Normand
SPIRIT PHOTOGRAPHERS.	
Mr. and Mrs. A. Normand	

A sample copy means an invitation to subscribe.

OBITUARY.

Passed to higher life from her home in North Amherst, Ohio, on May 28th, 1904, Mrs. Alden Bean aged 63 years.

Her knowledge of life's continuance beyond the change called death sustained her in the hour of transition, it was her request that a Spiritualist service be held.

The funeral was largely attended by representative citizens which was in evidence of the high esteem in which she was held. She leaves a husband who feels the loss keenly, but has the evidence that her spirit is still his counsellor. In addition to a sorrowing husband the departed leaves a brother and three sisters.

Services were conducted by Mrs. Carrie Firth-Curran, Toledo.

The Rose In History.

It is said that the rose has had more written about it than any other flower. The Bible makes frequent reference to it, and the oldest writers, particularly Persian, speak of it constantly, and nearly always in connection with the nightingale, a bird which pours out its love in an ecstasy of song. There is not a country which does not boast several varieties of this charming flower; Egypt's sands yielding rock and sea-roses, China being rich in climbing white roses. Persia boasting the hundred-leaved varieties, and even Iceland bringing forth a vivid crimson rose which the natives find as they scrape away the snow to gather moss for their reindeer. But the rose has always had a rival in the lily, even from the earliest days, and in Hindu mythology while Buddha always extols the lily, Vishnu, the second greatest god has, as his flower, the rose. Indeed it is said that he found his wife, Lakshimi, in the heart of a white rose. The luxury-loving Greeks and Romans garlanded their heads with these flowers at banquets and feasts, and the phrase "under the rose" comes from this custom, since words uttered on such occasions were to go no further, being spoken under the rose.—Four-Track News.

In the Land of the Setting Sun.

Mr. George C. Burnham, whose home address is 1340 Fourth st., San Diego, Cal., is presently located at Hotel Leolyn, Lily Dale N. Y. Mr. Burnham is in possession of quite a deal of interesting literature concerning San Diego, its environments, climate, natural and artificial facilities—all beautifully illustrated and setting forth by the truthful camera what is claimed for it. The climate is said to be superior to anything the world offers; the scenery the most beautiful; the bay the finest on the Pacific coast. As to accommodation for travelers, nothing is wanting, children being especially provided for in the line of amusement, bathing and comforts. Families are therefore safe in venturing thus far. For personal information or reading matter on the subject for those interested or who have a trip thence on their future program call on Mr. George C. Burnham at the Leolyn. A more genial gentleman is rarely to be found among such world travelers as the aforementioned.

4th July Rates—D. A. V. & P. R. R.

Account 4th July, the D. A. V. & P. R. R. will sell excursion tickets at reduced rates good returning until the 5th, inclusive. These will be sold also to points on a number of connecting lines. Particulars from agents. 168-3t

The reason why criminals are ill-looking is because they are ill in reality. All crime diseases the flesh thru either poisoning of the blood or a disruption of the nerves—if the civil-doer lives long enough after a crime to reap the effects of the same. If not he will reap it in spirit, where he has less chance of freeing himself from it than in a physical body—unless he can usurp the place of some other soul and pass thru another life on earth, or reincarnate himself by obsession to someone whose stars destine him to undergo temptations for similar crimes, and which resistance neutralizes the ill effects of past crime—provided, of course, either one is possible.

On temperance and justice religion builds its firmest foundation, while moderation, modesty and morality is the trinity which all mankind can accept.

Lily Dale Advertisements

ROOMS FOR RENT

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

FOR SALE.

Lily Dale Cottage for sale, furnished. Address: J. L. K., 220 Delaware Ave., Buffalo, N. Y.

Painting, Graining, Furniture Repairing, UPHOLSTERING.

First Class Work and Reasonable Prices.

D. PIERCE, Lily Dale, N. Y.

Do You Want To BUY, SELL OR RENT PROPERTY On the Camp Grounds?

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

Call or address: J. H. CHAMPLIN, 161-81 Lily Dale, N. Y.

COTTAGES FOR RENT.

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

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

COOPERATIVE ROOMS AND BOARD.

A lady occupying her cottage alone would like to rent rooms to six ladies who would live on the cooperative plan. Cottage furnished complete for house-keeping. Address Mrs. NELLIE WARREN, Lily Dale, N. Y.

FOR RENT!

Front Room on Ground Floor, Suitable for Seance Room, with a Bed Room; Also two Sleeping Rooms on Second Floor. Near Auditorium. Address:

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

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.

Seven Room Cottage For Sale.

At No. 10 Third street, Lily Dale. For particulars address 935 Islington street, Toledo, O. 163-3t

A FULL LINE OF

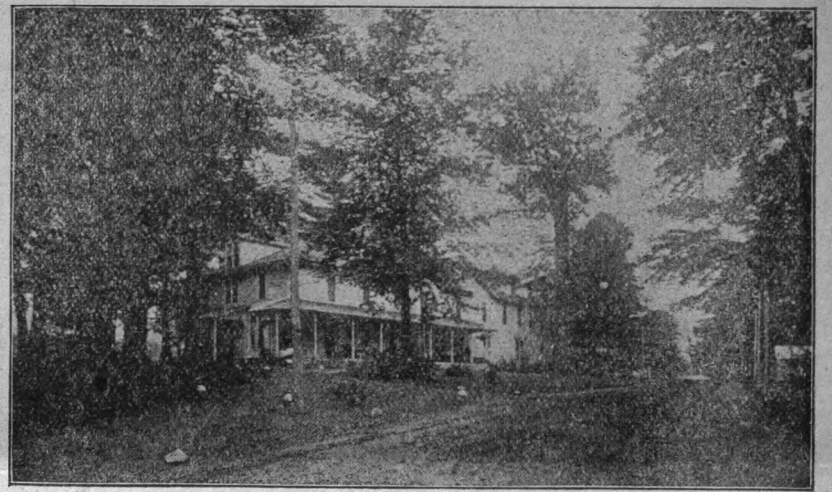
Ladies and Gents Furnishings.

Toilet Articles, Cosmetics, Hair Goods, Shoes, Slippers, Cottage Furnishings, and Campers Necessities. Can be found at

Miss E. Keenan's

10 Fourth Street, Lily Dale, N. Y. Ladies Hairdressing, Shampooing, Manicuring and Face Massage a Specialty.

THE LEOLYN.



A fine summer home on the bank of one of the Cassadaga Lakes. The lake on the west side, the primitive forest on the east, and beautiful parks on the north and south. Good boating, fishing and magnificent drives.

Delicious home cooking. Table supplied with the best of everything. Fresh fruit, vegetables and berries furnished by the farmers every morning. Imperial mineral water free to guests.

Write for illustrated booklet.

FOR RATES ADDRESS

A. C. WHITE, Manager,

Lily Dale, N. Y.



The South Park House

J. H. CHAMPLIN, Prop.

NEAR THE AUDITORIUM.

Large Veranda, Cool Dining Room, Bath Free to Guests

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

The White Restaurant and Bakery

DAYTON & HALL, Props.

WILL SERVE

Regular Meals at Reasonable Rates. Lunches at all Hours.

All kinds of Baked Goods from our own ovens, fresh every day. Ice Cream, Ice Cream Soda, Grape Juice, Summer Drinks, Candy and Cigars.

Good Meals, Cool Dining Room, Prompt Service.

JACKSON : COTTAGE

11 Third Avenue, Lily Dale, N. Y.

Having enlarged the Dining Room, made other improvements and secured competent help, we are better prepared than ever before to cater to the comfort of our Patrons.

Good Meals, Good Beds, Large Veranda, Reasonable Rates. For particulars and program, address with stamp.

A. H. Jackson, Proprietor,



METAPHYSICAL.

Conducted by EVIE P. BACH.

OPTIMISM.

There's many a man goes thru the earth
Bemoaning his cheerless lot,
Who sees no joys in the world around
Nor ever remembers what
The song bird's note in the wayside tree
Is saying to him in its ecstasy,
For the man is sad, and no time has he
To look about and be glad.

How changed the world if we only would
But watch with a hopeful eye
The spring green of the spreading field
And the blue of the bending sky;
Oh, the soul would sing and the heart
Would bound,
Could we but look up from the sodden
ground
And over the bright things all around
Gaze hopefully—and be glad.
—San Francisco Bulletin.

THE SUNNY SIDE OF LIFE.

You sometimes see a woman
whose old age is as exquisite as was
the perfect bloom of youth. You
wonder how this has come about.
You wonder how it is her life has
been a long and happy one. Here
are some of the reasons:

She knew how to forget disagree-
able things.

She kept her nerves well in hand,
and inflicted them on no one.

She did not expect too much from
her friends.

She made whatever work came to
her congenial.

She retained her illusions, and did
not believe all the world wicked or
unkind.

She relieved the miserable and
sympathized with the sorrowful.

She never forgot that kind words
and a smile cost nothing, but are
priceless treasures to the discour-
aged.

She did unto others as she would
be done by, and now that old age
had come to her, and there is a halo
of white hair about her head, she is
loved and considered. This is the
secret of a long life, and a happy
one.—Exchange.

FALSE ECONOMY.

What would you think of an en-
gineer who would try to economize
in lubricating oil at the expense of
his machinery or engine? You
would consider him very foolish,
would you not? Yet many of us do
more foolish things. We do not
economize in that which would in-
jure the inanimate machinery, but
do in cheerfulness, recreation, health-
ful amusements—all that would lu-
bricate life's machinery and make it
last longer.

We economize in our friendships
by neglecting them; we economize
in our social life, pleading with our-
selves that we cannot spare the time
for visiting and receiving visits, un-
til we are obliged to take long en-
forced rests from the arduous duties
of our business or profession, because
the machinery of our bodies, so
delicately and wonderfully made, has
become worn, and is in danger of
snapping at some vital point.

All this strain and pressure might
be avoided if would only take our
fun each day as we go along, if we
would only lubricate our machinery
by taking a few minutes, now and
then, to see the humorous side of life
to have a little chat with a friend or
to indulge in some innocent game
which would relax the too rigid mus-
cles about the mouth in a health-
giving laugh.—(Success.)

PROGRAM

Of the City of Light Assembly Campmeeting at
Lily Dale, N. Y., July 15 to Sept. 4, 1904.

JULY.

- 15—Carrie E. S. Twing.
- 16—J. Clegg Wright.
- 17—Carrie E. S. Twing; J. Clegg Wright.
- 18—Conference.
- 19—Carrie E. S. Twing.
- 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. Col-

ville, 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 Satur-
day evenings.

God Or Love.

If God created the universe from nothing, as often asserted, nothing must have existed. But where there is nothing, no God could have existed either, and we must search elsewhere for a "first cause." Time and space ever was, and as time never retrogrades, it must represent perpetual motion or absolute energy. Time acting on space, therefore, may be accredited with being the origin of creation.

Whether this "first cause" be termed Spirit or God is indifferent. It is undoubtedly a state of consciousness; for the effects prove it. And if "God is Love," then intelligence and love are synonymous.

But whatever it is, it seems to be the governing principle in man, though differentially exercised. And he who reaches out for the highest light, becomes the most actively conscious to its attainment.

Happiness is its reward—perhaps due to the harmonious vibration of man with nature in its purer conditions. Thus heaven is within—Eden restored thru the gateway of the heart, with sympathy as its first budding—the spring flower of the human soul—shedding its fragrance upward to meet with that of its parent source, God or Love!

LIFE'S FIELD.

It is not just as we take it,
This mystical world of ours,
Life's field will yield as we make it,
A harvest of thorns and flowers.
—Alice Carey.

Nature Study.

It is one of my regrets that I was born too soon for the kindergarten. I studied the names of the mountains of Asia and the rivers of Africa, but did not know the names of the trees I passed on my way to school.
—Mrs. Alice Freeman Palmer.

LANDMARKS.

BY ADDIE COOPER.

As we pass along the journey of life, we are leaving landmarks. Each word or act leaves an influence. It matters not whether a Napoleon, a Washington, an Ingersoll or a Lincoln, or the most obscure person that lives—we are leaving our influence. A child may speak words that will set its grandparents thinking.

The very trees that are planted by you or me may live for ages after our material bodies have passed to dust, yet if you listen to the wind whispering thru their branches, you may hear a language that will tell a story.

What kind of landmarks are we leaving? Are we kind and gentle and courteous to all? Are we affectionate one to the other?

We should keep all the ill humor out of sight of those we love, and show only the best side. Remember it is those who love us best will tell us of our faults.

Have we taken some girl by the hand, that has met with what Mrs. Grundy might say, was misfortune, and shown her that some one cares? Or have we tried to encourage some boy that has met with many rebuffs?

Dear friends, do not wait until we are ready to leave the material body before we do all we can to help others. There can be no better landmark than for us to help sup-

port Spiritualism. There are many that know and understand the truth, if you call it the New Thought, why, yes, they are interested; but if you say Spiritualism they will twist their visage all out of shape. Do not be a Peter and before the cock shall crow twice deny the cause thrice. Come to the front, dear friends, and do not forget your pocketbooks to help save this glorious cause. The National State, the Camps, and last but not least the Morris Pratt Institute, all need the support of those who desire a heaven of their own.

There will be no pockets in the shrouds. I know of no Rockefellers or Carnagies in our ranks; but if each will give all he can to help, it will be an evergreen tree that will be a landmark to our memory.

Let us start a little contribution in our own place and send to H. D. Barrett, president of the N. S. A., to help that association, and see if we cannot raise what is needed at the present time, or as we can, help each society. It will be to our honor and glory.

Who believes every one wrong in his dealings towards himself, or finds a wrong motive before an excuse for a supposed wrong has a stronger force of uncharity than charity; for where love vibrates more vigorously than egotism, man is not only forgiving, but sees more—sees right—is not blind to the truth as most prejudiced people are.

Questions For Priests and Preachers.

The new testament is founded upon the old, and will prove that it is by quoting two verses from the New Testament, as follows:

"For had ye believed Moses, ye would have believed me."—St. John, chapter 5, verse 46.

"But if ye believe not his writings, how shall ye believe my words?"—St. John, chapter 5, verse 47.

In the Old Testament is the story about Joshua making the Sun and the Moon stand still.

The Bible says that Joshua was the successor of Moses.

The Christians must not only believe John and Moses but also Joshua.

The Bible says, that the commander Joshua made the Sun and Moon obey, while engaged in a big battle for the purpose to kill, he made the Sun and the Moon stand still.

How many priests and preachers believe every verse found in the Christian Bible? What right has any priests or preachers to treat Thomas Paine with contempt if they do not believe every word and verse found in the Christian Bible?

Thomas Paine did not believe every verse contained in the Christian Bible, for that reason the priests and preachers have denounced him.

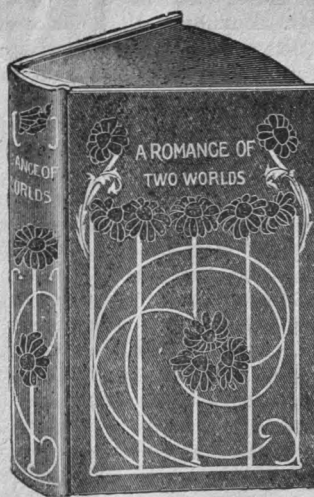
How many of them believe every word in the Bible? Do they know the way to eternal happiness?

GEORGE R. SINNING.

Titusville, Pa.

GET THE NEWS OF THE CAMPS. THE SUNFLOWER'S SUMMER CAMPAIGN.

The summer is the "dull time" in all newspaper offices, but we don't intend there shall be any dull time in this office. Never in its history has THE SUNFLOWER met with such a reception as at present. Letter after letter is received expressing the satisfaction of our patrons, and they are showing their good faith by their works.



YOU CAN GET UP A CLUB

as well as anyone else. Just talk to the Spiritualists of your vicinity and get them to join with you in a club.

OUR PREMIUM BOOKS

are of the finest, well printed and bound, most of them gift tops, and every one is by a standard author.

TERMS:

When renewing your subscription to THE SUNFLOWER you are at liberty to include one or more of the following books, at the prices following the titles. That is, send \$1.00 for a yearly subscription to The Sunflower, and 15c, 25c, or 50c extra for each book you want, according to the price. You may include one book, one of each, or none of them, as you wish, and it makes no difference whether you are an old or a new subscriber; but you must include a year's subscription to this paper with an order for these books.

Please bear in mind that this is the only condition on which these books are furnished. Do not ask for any other, or to substitute other books not on the list below:

We are now prepared to furnish the following books:

The Nemesis of Chautauqua Lake, by A. B. Richmond,	25c
Romance of Two Worlds, by Marie Corelli,	25c
Natural Law in the Spiritual World, by Henry Drummond,	25c
Heroes and Hero Worship, by Thomas Carlyle,	25c

Don't Forget the Children.

The Arabian Nights Entertainments (Lane Edition) 772 pages, Illustrated	50c
Wood's Natural History, Illustrated on nearly every page	15c

\$2.65 for all of the Books and The Sunflower one year.

CLUBS OF TEN for \$7.50, and a year's subscription to the one getting up the club, during June and July.

THE SUNFLOWER is not the largest, but hundreds of our readers say it is the BEST and only Spiritualist paper published, and is growing better all the time. NOW IS THE TIME TO SUBSCRIBE.

The Sunflower Publishing Company,

LILY DALE, N. Y.

A REVIEW

Of T. J. Hudson's Exposition of Spiritualism.

BY E. J. SCHELLHAUS, M. D.

To one who reflects, it is evident that the most important of life's problems are yet unsolved. We accept only what to us seems to be a reality whether that seeming has truth for its basis or not. No one has the least confidence in what to him seems unreal. Truth is the only reality, and what is accepted and acted upon is what we FEEL to be reality. That law of mind expressing this truth, may be stated as follows.

Feeling gives rise to the sense of reality in what is felt.

The old proverb is, "As a man thinketh in his heart, so is he." It is often quoted with the phrase "in his heart," left out; thus, "As a man thinketh, so is he." This gives rise to the idea that the thinking makes a man what he is. The phrase "in his heart," expresses the real meaning of the proverb. The word "heart" in scripture means feeling, and the proverb really is, "As a man feels, so is he."

In Dr. Hudson's attempted explanation of Spiritualism, this law applies. He did not know that the sense of reality which one feels, is no proof of its being reality, and he failed to consider the fact that others arrive at opposite conclusions on the same subject since opposite states of feeling give rise to an opposite sense of reality on that subject.

The purpose of this article is to present a friendly criticism of Dr. Hudson's theory of a "Subjective Mind."

When a different problem arises, it is easy to coin words for its solution. A schoolboy in his effort to solve a problem in arithmetic, will find the desired answer very easy when he makes his figures mean what he wants them to mean. So Dr. Hudson uses the term "Subjective Mind," to fit his theory; that is, he employs it as a factor that gives rise to the phenomena of spirit manifestations. Everything must conform to his conceptions. The theory is that man has two minds—a subjective and an objective mind. It is evident that he, observing the rapid advance of Spiritualism and crumbling of creeds, and realizing the growing disbelief in the dogmas of the church, sees that something must be done to destroy this enemy.

The doctrine of solution being accepted as a scientific fact, he abandons the Mosaic conception of creation and undertakes to prove conformity of the evolution of creation with the biblical account, so as to give Christianity, so-called, a scientific prestige, and save it from the tender mercies of Spiritualism.

In his last work "The Evolution of the Soul," he has this to say:

"Science has succeeded in unravelling the whole mystery, removing every phenomenon from the demon of superstition, and demonstrating that all manifestations of whatever name or nature, proceed from the subjective minds of living persons. I cannot now enter into details, but must content myself with saying in the most emphatic manner, that all that is mysterious, all that is uncanny and diabolical, all that is inane and idiotic, all that is false and infamous, all that transcends reason and common sense in psychic phenomena, is due alone to ignorance of the fundamental laws that govern the relationship between the body and the soul."

It is the opinion of some Spiritualists that Dr. Hudson's work will aid in the cause of Spiritualism by arousing a spirit of investigation, and that no truth will suffer when it is free to combat error. This opinion would be correct if people were disposed to investigate. But if anything is desired in regard to opinion it is confirmation since all, generally speaking, are satisfied with their opinions. Public sentiment among all classes, favors the institution of the church, at least, in exerting a moral influence in the community.

This is the case in regard to Dr. Hudson's theory. If it is false and truth being free to combat it, it is thought to be of no consequence, everybody is waiting for somebody to do the combatting, and this theory like all other theories is likely to prevail. The people know little about Spiritualism, and care less

about it. Spiritualism in Dr. Hudson's opinion, is all that is expressed in the last part of the above quotation beginning with, "I cannot enter into detail," etc. and it must be throttled, so he goes about it by the assumption of a "subjective mind," that in his judgment, explains the phenomena.

It is impossible to conceive the action of mind without it being conscious, and if conscious, it can in nowise differ from the objective mind, as by implication, there must be one if there is a subjective mind. Mind, per se, is neither subjective nor objective. This necessitates two kinds of mind in one person which is absurd.

A phenomena is the manifestation of a force acting on or thru some form of matter. Human conduct has its rise in mental or psychic force, and differs in one respect from all other forces in the fact that it has a purpose to accomplish. In the action of the physical forces, there is nothing between the force and its phenomena. The force is not conscious; but in psychic force having a purpose, it must be conscious in order to devise means for the accomplishment of that purpose. This conscious state, we call mind which is the manifestation of the psychic force. There is no force in the mind, per se. Mind is sensation in consciousness. Thought is the consciousness of sensation. The force is in the sensation, (feeling,) but the antennae of it is in the consciousness of it. Consciousness enables us to realize sensation and that realization is the purpose we are to accomplish in life, whether we succeed or fail,—enjoyment, happiness.

The body is the organism of the psychic force, and its action is cognized in consciousness. This force is ignored and the attention is given entirely to the phenomena to which it has given rise; namely, human conduct. Every voluntary act in life is an effort to realize pleasant sensations or to avoid unpleasant ones. These are realized or avoided thru the instrumentality of means devised by the intellect. The structure of the body results from the action of mechanical, chemical and vital or organic forces. The psychic force, that is, the sensations, feelings determine the action of the vital force when they are aroused by stimulus of environment, cognized by consciousness. Some say, "Mind acts upon the body," "Thought takes form in action," because it appears so; just as the people a few hundred years ago said, "The sun rises," thus we are constantly deceived by appearances.

A brief analysis of the words subjective and objective in regard to the mind will afford some light on the subject under consideration. All depends on the meaning of these two words. Says Webster: "Subjective.—An epithet applied to those internal states of thought and feeling of which the mind is subject." When these are cognized, they become objective. That is to say, feelings and thoughts rising within, are cognized as states of consciousness which we call subjective. The words subjective and objective are used to distinguish the manner of their being aroused by feelings within; or by perception of environments without. That is, facts, events or information arousing states of feeling which we call objective; reflection, imagination and conception of like kind we call subjective. Webster continues: "That which is subjective in one relation may be objective in another. Thus, subjective states of mind when recalled and dwelt on for the purpose of inspection or analysis become objective." So we see that Dr. Hudson's assumption of subjective mind clothed with power to act, per se, and separate from his implied objective mind, has no ground either an authority or reason upon which to rest. But in his attempt to explain the phenomena of spirit manifestations, he ignores the most important and demonstrative of them; that is, materialization, now so common. He admits the fact of telepathy and attempts to explain the higher psychic manifestation in this way,—"When a medium tells you of a circumstance in your own life, or in the life of a departed friend which you never confided to a living person, you say, 'That is telepathy; she read it in your mind,' but if the medium should give you a message from your departed friend to the effect that before his death, he had hidden in a particular spot a certain sum of money which he instructed you, but which he was unable to

give because at the time of his death you were absent; and if afterwards, you should find the exact sum in the spot indicated, you might find it different to account for the medium's knowledge, yet it is easily accounted for by the fact that intimate friends are often in telepathic communication with each other unconsciously. In this case we may suppose that your friend had in his life time unconsciously communicated the knowledge to your subjective mind; and there it lay hidden from your objective consciousness, until the medium by virtue of her psychic power, read it in your soul." This is the loose and illogical manner of reasoning based on the assumption of a "subjective mind," and founded on a "we may suppose." It seems strange indeed, that men should resort to such measures to explain the phenomena of spirit manifestations when the true explanation is so easy and the evidences of it so abundant. There are facts recorded in the literature of Spiritualism on the best authority, that Dr. Hudson's theory does not include even in his telepathy; and he must have had very limited knowledge of the phenomena he attempts to explain. Especially is this the case in the materialization of spirits, that involves no question of a "subjective mind." The writer of this has witnessed thousands of instances in the presence of hundreds of visitors who saw and realized the same manifestations and in the same manner. These are indubitable evidences of the fact of materialization. He has attended more than three hundred of Mr. Aber's seances in which the most wonderful phenomena were witnessed, materialized forms of spirits—children and men of gigantic size appeared and conversed with the visitors whom they claimed as relatives and friends. Among these visitors were judges, lawyers, physicians, editors and other educated men who came, some of them over a thousand miles to investigate these phenomena; some remained weeks, demanding the most crucial tests, all of which were cheerfully given, and not a single one left without being fully convinced of the genuineness of the manifestations, and well satisfied with the result of his investigation.

Writing with pencil at the rate of five hundred words and more in a minute, and on the typewriter as many as two hundred and twenty-five words in a minute, done in legible and elegant style. Eloquent orations and conversations with the visitors, some in languages known only to the spirit and the one with whom he conversed; life sized portraits of spirits whose bodies have long since mouldered into dust—executed in the time of a single minute, some are drawn in a box with the visitors hands on the lid; (see Beyond the Veil, page 173-4,) and other portraits of spirits from the higher spheres in oil on canvas drawn in from five to seven minutes, with most exquisite skill, without brush or pencil, that would require days to execute by a mortal artist. When we consider these facts, we see how absurd is the attempt of Dr. Hudson to explain them on the theory of a "subjective mind." Yet thousands accept it as a scientific speculation. In the light of reason and common sense, again we may say, how absurd.

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Conversion is a misnomer. Simply wishing to be good does not transform anyone. The vibration of one good deed does not neutralize that of two evil ones; for every act constitutes a force added to the individual's life-centre, which force becomes a living principle for repetition, good or bad. The "utmost farthing" must be paid.

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ANNUAL REPORT.

(Continued from Page 1.)

attend the National Spiritualist Association Convention, that they notify the president of that fact as early as possible; at least by the first day of that convention, so that suitable substitutions from our own State may be made.

I deem it important that each society be fully represented in all these conventions by its own loyal workers, for many reasons, but more especially to look after such legislation as is of a character which will affect our own State interests in some special feature, as is sometimes the case.

Our own State workers better understand the needs of our State and can act more intelligently on such matters than can some delegate from a distant State where conditions may be entirely different in many respects.

LEGISLATION BY THE N. S. A. CONVENTION.

Several important measures came before the last National Spiritualist Convention. One question in particular to which I would call your attention, was the adoption of certain regulations or requirements that should be complied with by candidates for ordination, and a compliance with such regulations was to be obligatory in all subordinate State Associations in the granting of ordination certificates.

I had expected to be able to lay before each delegate a printed copy of such ordination service and requirements, but was informed by the National Secretary that the N. S. Association Board had postponed the date when such regulations would take effect until September 1st, and had also deferred the printing of the same. In my opinion this ordination service and regulations, as adopted by the National Association, were of that conservative character which will be a safeguard to our cause, and will tend to strengthen our movement, and give it standing with candid thinking people.

We have with us Brother Harrison D. Barrett, President of the National Spiritualist Association, who was chairman of the committee that formulated the ordination service, as adopted, and who can give this convention much light on this important subject, and will probably be asked to do so at some time during the convention. That committee of which he was the chairman, made a most exhaustive study of the whole subject, and the laws bearing an ordination in each of the several states especially as they relate to marriages by ordained ministers, and it was believed that this system, as adopted, will place the ministers of Spiritualism on the same basis, with the same rights and powers as they enjoy by ministers ordained by many of the other religious denominations.

ORDINATION.

This is a question that may well engage the most careful consideration of every Spiritualist in this land. How can ordination best be regulated so that only persons who are qualified by education, or development, or spiritual gifts shall receive indorsement of this kind.

There are ordination certificates in this country that are not worth the paper on which they are written. Something over a year ago a person claiming to be a Spiritualist wrote me from a western state, saying she was endeavoring to effect, or else secure control of a state charter in that state, and indicated that the object was to be in position to issue ordination certificates, remarking that plenty of people would pay \$25.00 to be ordained, and that the business could be a lucrative one.

Such a state of things as indicated could not exist in a state which had a good, true State Association, working as auxiliary to the National Spiritualists Association. Here is another argument in favor of extending and perfecting our organized movement.

The National Association has very wisely taken the stand that ordination legitimately belongs to State Associations, and, as I have elsewhere set forth at the last National Convention adopted regulations that should govern the action of State Association in certain respects in the exercise of this very important function. With this system of uniform requirements in all the states, the certificates issued would carry with them not only the weight

of legal authority to marry, but would also carry a wholesome influence which would command general respect and confidence. Under such a system there would be no more question as to the legality of marriages performed by regularly ordained ministers of any other denomination.

Our State Association has always aimed to be conservative in its action on ordinations, and I think it wise that the incoming board co-operate with the National Association in every legitimate way to carry out and put in force this system of ordination, revised if need be, but always conservative, efficient, and uniform in several states. I recommend that this convention instruct the incoming board of trustees to so amend the state rules of ordination that they will harmonize with and confirm to the regulations adopted by the National Association.

REGISTRATION OF ORDAINED MINISTERS.

Heretofore the National Spiritualist Association has had in force a system of registration of ordained ministers of Spiritualism. Such registration to be made annually at a nominal cost.

I have not studied the working of that system, but it occurred to me that either that system or some other that may be formulated could with profit be adopted and put into practice in New York State. Such a system, rightly conducted, ought to be of assistance to the local societies in securing suitable persons as pastors and speakers.

I recommend that a special committee be appointed to deal with this question, which committee shall report to this convention so that action may be taken on their report before the convention adjourns.

COMMITTEE ON LITERATURE.

One field of labor which appeals to me as worthy your consideration is that of the distribution of literature. We have favorable avenues for such distribution thru our several Auxiliary Societies, and thru our individual memberships, and such literature as goes out under authority of the State Association should be selected and edited with the greatest care, and its proper preparation and selection would require the good judgment of those who have had wide experience in this work.

I recommend the appointment of a committee of three, whose work shall be done under the general supervision of the incoming President, and kept within such lines of expenditure as the Board of Trustees may decide can be legitimately spared from the treasury to be used for this purpose. I would clothe that committee with authority to solicit contributions to a special library fund to be used for that special purpose.

I would have them equipped with a full list of names and addresses of individual members, and the officers of the auxiliary societies. I fully believe that a competent, conscientious and enthusiastic committee could do much in this line of work for the promotion of our cause, and the growth of our movement.

LIFE MEMBERSHIP.

At our last annual convention several Life Memberships were taken at \$25.00 each. And I bespeak your earnest consideration this afternoon in behalf of this organized movement. Is it not worth your while to invest in a life membership. It assures you of continued connection with organized Spiritualism—not only in New York State, but with the National Association as well, without annual dues or further financial demands. Do you not feel that it is a privilege that you could enjoy to thus assist in laying permanent and lasting foundations for our State Association. As a token of your life membership—a beautiful certificate will be presented you which will serve to be a remembrance of this worthy action.—If you do not feel that you can take a life membership the opportunity presents to become an individual member by the annual payment of \$1.00. Supposing we should receive five thousand or even ten thousand individual memberships from the thousands of spiritualists in this State. Yes, add to the present receipts \$10,000, annually and have ten thousand more persons interested in our state work and what a work could be done and what a power for good it would make our State Association. When I received my life member-

ship certificate I framed it and hung it upon the walls of the meeting place of our Local Society. I wanted people to know that I was a Spiritualist and that I feel a deep interest in the organization movement. I suggest to the incoming Board that more individual effort be put forth for the increase in both Life and Individual Membership.

CHILDRENS LYCEUMS.

I regret that I am compelled to report the seeming lack of interest in Childrens Lyceums in so many of our Local Societies.

To be sure there are in the state several good strong Lyceums,—which are doing a noble work with the children and with the young people. But we wish such Lyceums might obtain in every society in the state. Young blood is as essential to the healthy growth of Spiritualism as to any avocation in life.

Some of our heads are sprinkled with the frosts of many winters and we shall soon graduate to the spiritual realm from whence all travelers may return, but our work in the physical will have been finished.

Younger men and younger women will in the nature of events soon be called upon to fill the depletion in our ranks, and the Childrens Lyceums are the very best places in which to train up spiritual workers to fill our places. The National Association has appointed Brother John Ring as National Lyceum Superintendent and he is striving to arouse interest in this work.

He is sending out The Lyceum Banner, which is an interesting and useful sheet for the children.

I recommend that each and all of our local societies open correspondence with Bro. John Ring, of Galveston, Texas and become imbued with a little of his enthusiasm and absorb some of his ideas regarding lyceum work. I bespeak the careful consideration of this question by the delegates there assembled and trust that some practical or judicious means may be discovered and put into operation whereby our lyceums may be put onto solid and substantial basis—the members and membership largely increased.

I sincerely hope this convention will take some definite action on the question.

RESPONSIVE READINGS.

The National Association at its last annual convention took the question of the adoption of a system of responsive readings that societies could use if they so desired.

A committee had been appointed to formulate these and they were presented to that convention and discussed at some length but were laid on the table to be considered at some future convention. With the responsive readings suggested were a marriage ritual and a burial service. The adoption of this and sending out under authority of the National Association does not make their use obligatory upon any society or individual. I mention this subject to call attention to what has been done, and what will probably come up in the future in this direction—but will make no recommendations at this time.

I would say, however, that there has been some inquiry for a marriage and burial ritual.

WHAT SPIRITUALISM STANDS FOR.

In secular affairs Spiritualism stands for Peace, "Universal Peace." For Arbitration in lieu of war in the adjustment of all difficulties.

For equal rights and privileges with all people regardless of sex or color.

For the enfranchisement of women, placing them on an equal footing with men at the ballot box.

For the same standard of purity for men and for women alike.

For equity, justice and truth at all times and everywhere.

And let us strive diligently to promote a realization of these lofty ideals, for no more laudible principles can engage the attention of mankind.

STATUS OF LOCAL SOCIETIES.

During the year I have visited several of our local societies, especially in the western part of the State, and in many instances I find them weak financially as well as numerically; and I have queried to myself whether it could be possible that belief in a literal hell of fire and brimstone was a necessary adjunct to a religious movement in order to open the pocketbook.

Can it be possible that fear of hell is more potent than truth, justice and equity in commanding the sup-

port which is essential to the life of this, or any other movement? Our cause is worthy of liberal financial support, and I appeal to all Spiritualists to support our movement, and enter into this work with a will and an enthusiasm that is worthy of so noble a cause.

Another drawback that confronts the State officers is the friction and discord which frequently comes in and interferes with the success of our local societies.

Instances could be cited where local societies with local talent have been doing good and efficient work, and things have been running very smoothly for a year or more, when all at once another speaker drops in and proposes to purify things; contention and discord are at once stirred up, trouble begins, and many of the most spiritually minded Spiritualists seek homes elsewhere, generally in the churches. Perhaps the society is broken up, or possibly meetings continue with diminished attendance and membership.

What a pity it is that these reformers of reformers cannot see that no matter how good their intentions, they are doing more harm than good to our cause, by rending societies in this way.

We have in another section of our report considered the question of a system for the registration for ordained ministers of Spiritualism in the office of the secretary of our association. With this system in force and such information as would naturally go to the secretary and to the members of the board, would not our local societies be in position by availing themselves of such information of avoiding some of the breakers that have heretofore been so prolific in causing trouble to them? But in reality, fellow-Spiritualists, the remedy for all this is to cultivate spirituality, subdue jealousy and curb self.

We might as well try to grow corn in a snow bank as to grow spirituality in continuous discord and inharmonious. Let us learn to govern self—control our thoughts and words and produce a thought atmosphere in our meeting places, which will be so full of harmony and so permeated with love that there will be no room for discord or contention.

Let us get our hearts right and contention will depart from our midst, our pocketbooks will be converted, and Spiritualism will assume its proper station in the world and mankind will be doubly blessed by its coming.

This, my fellow-Spiritualists, is in my opinion the real salvation for Spiritualism.

We have the proof of immortality; we have the grand spiritual lessons that come across the borderline of the two worlds. We claim our movement to be identical in character with that earlier movement, the primitive Christianity of two thousand years ago, and if we are wise enough, and good enough, and strong enough to hold to the true landmarks we will make our cause the power for good which will elevate and spiritualize the races.

I feel that I am not alone in the sentiments herein expressed. The tendency of Spiritualism and Spiritualists is in the direction I have indicated.

Our meetings partake more and more of the devotional features. There is less of materiality and more of spirituality apparent in our work and with our workers.

Hence I feel that there is more for encouragement than discouragement for the workers in our local societies, and I would say, Brothers and Sisters, press on, do not be disheartened or discouraged. Do your whole duty, but do it in harmony and in love for every child of God.

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TESTIMONIALS.

MRS. DR. DOBSON-BARKER, SAN JOSE, CAL.

DEAR MADAM:—

Your medicine is doing me more good than all the doctors' medicine I have taken the last six years. My right arm has been so bad I had no rest for six years. The doctors here said it was rheumatism, but two years ago a doctor in Bay City said it was very large. The doctors said they could not do anything for it; but thanks to your treatment, the swelling has all gone from the leg and my arm is better. Yours Truly, MRS. JAS. G. WHEELER, Standish, Mich.

MRS. DR. DOBSON-BARKER, SAN JOSE, CAL.

DEAR MADAM:—

I feel that I need another month's treatment of your wonderful remedy. Your medicine has done me more good than all the doctors for the past five years. Awaiting your favor, I am, Yours Truly, MARY L. PAYNE, McComb, Miss.

"REASON"

Formerly "The Sermon," a live 48 page monthly.

—EDITED BY—

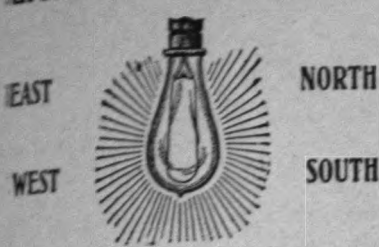
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This department is conducted to enable Spiritualists and Public Workers to keep in touch with each other and with the work. Send us notices of your meetings, or any other matter of interest. Officers of societies, what speakers you have, your elections,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

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

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

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

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

Suggestions for the improvement of the paper are invited.

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

Dr. E. B. Brigham of Indianapolis, Ind., writes that a new organization has been started, called The Progressive Spiritual Church, and is meeting with encouragement all around.

P. T. Slater, of Lestershire, N. Y., writes that the spiritual meetings held by Mrs. R. W. Barton at Binghamton have been closed for the summer. Mr. and Mrs. Noyes, evangelists are at present in Binghamton, conducting meetings with much success.

The New Orleans papers chronicle the transition of Dr. Geo. P. Benson, magnetic healer and trance medium. Dr. Benson has been in New Orleans about forty years, practicing medicine. He is an Englishman by birth, came to this country as a homeopath, and for the last fifteen years has been a specialist. He was at one time president of the N. O. Spiritual Society and a loyal subject to the cause he espoused.

P. N. Foster of Grand Rapids, Mich., writes; I am pleased to see that Bro Melchers is on deck again and congratulate you upon securing his services.

J. B. Hatch of Boston writes. I am pleased to know you are again in the great work, and that you are with that wide-awake paper, THE SUNFLOWER.

Mrs. S. E. Delong of Columbus, Ohio, writes: It is with pleasure that I read of your return to the field of labor. I congratulate THE SUNFLOWER and its readers. I never forgot your kindness to myself and all other reliable mediums while you were on the Light of Truth staff. I am still working at my mediumship at the same place 973 Hunter Ave. I will do all I can to secure subscribers to your paper.

Mary Jones of Conneaut, O. writes: May has gone, and with it pleasant remembrances. Rev. D. A. Herrick served our society during the month, he did a fine work both spiritually and financially. We all have a very deep reverence for Bro. Herrick as he was the instigator of forming our society, which has been on the way to progression since its organization. He will always receive a warm welcome here and we hope to have the pleasure of listening to his guides again soon. June with all its brightness, and the month of roses came to us and left a dark shadow, the first day of the month as the day was sinking into oblivion, it took with it a soul, and left us the physical for a few short hours, it was the form of G. R. Knight, an esteemed brother member of our society. The obituary will be read with regret by the readers of THE SUNFLOWER in next issue. Our speaker for the month, Oscar A. Edgerly, filled his first Sunday's engagement last Sunday. Everyone was very much delighted with his lecture; his guides are strong and forcible and hold the audience with all attention.

Corr. of St. Louis, Mo., writes: Dr. Green, secretary of the Missouri State Spiritual Association, with headquarters at 518 Commercial building, is arranging a World's Fair Parliament of Advanced Minds. Dr. Green is well known as a student and lecturer on spiritual, occult, new thought and brotherhood topics. His original plan was to have a world's international convention of Spiritualists, but this has been abandoned with a view of making it more general to a Parliament of Advanced Minds. The meetings will be held in the auditorium tent at the Canvass Cottage City north of

the Worlds Fair. Dr. Green has been corresponding with the advanced thinkers and a large gathering of these bodies is expected.

The management of the Wonevoo Camp take pleasure in announcing the progress of their preparations for the coming Campmeeting at this place. The grounds beautiful in themselves, are being put in better condition than ever, and the talent will be of the best. The meeting will open August 4th, and close August 22nd, thus affording all an excellent opportunity to attend in the best part of the camping season. The camp grounds are situated on a beautiful bluff, within the corporate limits of the town, the view from which is unsurpassed. Tents, restaurants and all necessary accommodations can be secured on the camp grounds. So far the talent embraces the following well known workers. Georgia Gladys Cooley; Mrs. J. A. Murtha; Mrs. Katherine McFarlane. Will J. Erwood, Mrs. Pierce, Mrs. S. P. Whitwell; J. S. Maxwell—others will yet be secured, including some of the best phenomenal mediums. Make up your mind to attend this camp and enjoy the intellectual feast that has been prepared for you. Write "now" for further information. Watch for the publication of the complete list of workers. Address, for information and programs to Miss Gertrude Spooner, Sec'y, Wonevoo, Wis.

Director A. M. Robert of St. Louis, Mo. writes: From the many inquiries that have been received at the Spiritualists' headquarters and bureau of information, at 2716 Lucas Ave. St. Louis Mo., and the number of visitors that have called, shows very much the appreciation of the Spiritualists in general for a place of this kind. The parlors, during the day, are open to the public, where the leading spiritual papers are on file. Here all are to be invited to spend their leisure time; also to notify us of their coming to the city and have their mail addressed here where it will be cared for until they call. In connection with our place at 2716 Lucas Ave. we have also engaged one of the most appropriate halls in the city for spiritual work, the Henneman Hall 3723 Olive St. where each Sunday afternoon and evening meetings are regularly held. At these meetings some phase of the phenomena is always given. In the evening meetings Mrs. L. A. Roberts occupies the time with seances such as physical, trumpet in the light, tests etc. In the parlors on Lucas Ave, Mrs. Roberts holds seances for materialization without a cabinet and in good light. Our meetings are largely attended and we are well pleased

with the manner and intelligence of those attending.

C. P. Follett, Secretary, writes from Minneapolis: The missionaries of the State Spiritualist Association, Mrs. Jos. P. Whitwell and Mrs. John Sauer were called upon to perform a very pleasant and agreeable service, the occasion being the dedication of a Temple to the Minnesota Spiritual Association at Long Lake, Minn. The services were very impressive but on account of rainy weather the attendance was not as large as was expected, but what was lacking in numbers was made up in enthusiasm. This society deserves great credit for they have been doing a grand noble work and we should be and are proud of them. Mrs. R. S. Lillie of San Francisco, Cal., who is on her way East to attend some of the campmeetings during the summer, is at the present time visiting relatives in St. Paul. She lectured for the St. Paul Spiritual Alliance the last two Sundays in May. The last Sunday in May being the closing Sunday for the year she took for her subject, "A review of the work," and the lecture was fine. As she did not like to be idle on Sunday evenings she made arrangements to hold meetings every Sunday evening during the month of June.

The Ideal Vacation Land.

This is the title of a finely illustrated book of forty-eight pages, 8 by 10 inches, covering the vacation country on the lake region of southern Michigan and northern Indiana and that along the south shore of Lake Erie, reached by the D. A. V. & P. R. R. in connection with the Lake Shore & Michigan Southern Ry. This book will assist you in selecting a place for your vacation; sent for 4 cents in postage by applying to A. J. Smith, G. P. & T. A., Cleveland, Ohio. 168-3t.

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Most people are too busy to read long-drawn arguments. Have an idea. Begin with this idea like the crack of a pistol. If it is a good idea, little argument is needed. It will be understood if clothed in simple language. Simplicity does not mean bad grammar and slangy phrases—rather a nicety in the choice of words. Short, sharp sentences, like blows straight from the shoulder, make the strongest hits. Only deceit needs a flowery verbiage to cover its falsity. Truth flourishes best in the open. The argument made, stop—the quicker the better. Brevity and conciseness are always clear, never blurred, and point the way straight as an index finger at a road fork.—Printers' Ink.

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Buffalo Notes

N. H. EDDY, Correspondent.

Friday evening, June 3d, the Ladies Aid Society met at the Temple to transact business, after which a very social and enjoyable time was held. Refreshments, cake and cream were served.

A social test seance will be held at the Temple for the benefit of the society, Wednesday evening, June 29th. Come and bring your friends. A noted medium will be present.

Sunday morning, June 5th, at the First Spiritual Society, the guide of Mrs. Ripley spoke very interestingly on various lines of interest to humanity germane to the spiritual philosophy; also asking the question: "Am I my brother's keeper?" and advocated higher aspirations. Most excellent ideas were expressed in behalf of Spiritualism and the welfare of all mankind.

Sunday evening the guide of Mrs. Ripley gave a very able address which was listened to with much attention. The trend of thought expressed was along the lines of the great principles of Spiritualism, and that life is a real thing, and that the future of results were outlined and found to be in accord with the sowing of good seeds which would certainly bring its reward, as per the old-time adage, "as ye sow, so shall ye reap." She advocated teaching the children right ideas and had much to say on the mission of love to humanity. The lecture was foretelling and interesting. After the discourse the guides gave several readings and spirit messages.

Wednesday evening, June 8th, the services at the Temple were conducted by the president, Leo Manger. The medium, Mrs. W. Ripley, under direction of her guides, gave spirit descriptions and messages, most of which were acknowledged correct. A fairly good audience was present.

Thursday evening, June 9th, the Psychic Research Club of Buffalo, held its monthly pedro party at the Club room, 398 Jersey street, the last one of the spring and summer season: A goodly number were present and a very sociable and enjoyable evening was the result. Entertainment committee did well their part in the bountiful supply of refreshments served, composed of sandwiches, cake and coffee to which ample justice was done. Dr. Hanson, took the gentlemen's first prize and Mrs. M. J. Klipfel the ladies' first prize. Aside from the games, music and social converse was enjoyed.

Mrs. O. W. Grant, psychic and medium, 135 Prospect avenue, has returned from her visit to Auburn and Syracuse, N. Y.

Mrs. M. E. Lane, 215 Virginia street, is kept very busy in her medial and magnetic work. Her Monday evening circles are largely attended. Tests and spirit messages are given with satisfactory results.

Mrs. E. J. Chase, 241 East Eagle street, is improving in health and is able to attend to her household and business affairs.

Patrons of THE SUNFLOWER in Buffalo, please bear in mind the Ladies' Aid Social at the Temple, on Wednesday evening, June 29th. Spirit messages will be given thru the mediumship of Mrs. W. Ripley. The social feature of the evening will be made enjoyable. Come and bring your friends. Refreshments will be served during the evening.

Mrs. A. G. Atcheson, 274 North Division street, aside from her Monday evening seances every week at her home and attending to the many who call during the week for business advice and spirit messages, is also meeting with continued success as speaker and spirit message bearer for the society at Niagara Falls, every Sunday.

CAMP MEETINGS.

CITY OF LIGHT ASSEMBLY—Lily Dale, N. Y., July 13, to September 4.—Mrs. Pettengill, Lily Dale, N. Y.

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.

MT. PLEASANT PARK, Clinton, Ia.—July 31 to August 28, Mollie B. Anderson, secretary, Clarksburg, 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 PLASANT, Mass.—July 31, continuing 30 consecutive days, A. P. Blinn, secretary, 61 Dartmouth St., Boston, Mass.

FOREST HOME, Mich.—July 30 to August 22, Mrs. R. Eastman, secretary, box 69, Mancelona, Mich.

DELPHOS, Ka.—August 5 to August 22, I. N. Richardson, secretary, Delphos, Ka.

GRAND LEDGE, Mich.—July 31 to August 28, J. W. Bwing, secretary, Grand Ledge.

ISLAND LAKE, Mich.—July 10 to August 31, H. R. Lagrange, secretary, 84 B. Montclair St., Detroit.

HARMONY GROVE.—July 17 to July 31, P. C. Foster, secretary, Escondido, Cal.

ONSET.—July 24 to August 28, Secretary Onset Campmeeting, Onset, Mass.

FRANKLIN, NEB.—July 29 to August 15, D. L. Haines, secretary, Franklin, Neb.

NEW ERA, OREGON.—July 2 to 26, George Lazelle, secretary, Oregon City.

Waterloo, Ia.—Aug. 21—Sept. 11, M. G. Duncan, Marshalltown, Ia.

Wonevoo, Wis.—Aug. 4—22, Miss Gertrude Spooner, Wonevoo, Ia.

Lake Sunapee, N. H.—July 31 to August 28, Lor. Worthen, Sec., Hillsboro Bridge, N. H.

Ottawa, Ka.—Aug. 20 to 30, Jacob Hey, Sec., Carbondale, Ka.

As much as one imagines himself a lord on his own premises, he generally diminishes in size on others.

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Savitri Saravali.

MISSISSIPPI VALLEY SPIRITUALISTS' ASSOCIATION.

Campmeeting at Mt. Pleasant Park, Clinton, Ia.
From July 31st to August 28th, 1904.

Mount Pleasant Park is located upon a high bluff overlooking the city of Clinton, Iowa, and a fine view of the surrounding country may be obtained from various points of vantage. Two deep wells supply all with an abundance of pure, sparkling cold water. Plenty of water for general purposes is brought there by the city water works, hydrants being placed at convenient points. The grounds are now brilliantly lighted with incandescent lamps. Grand old forest trees protect with their cooling shade, which with the cosy private cottages, comfortable tents and commodious buildings for public entertainment, combine to make an attractive place for a summer outing. Our park is not merely a camping ground, it is a beautiful summer resort to which all are welcome with overflowing good will.

Constant improvements are going on and better facilities are being provided each year for the entertainment of those who visit the grounds. Several cab and baggage lines ply between the depots and steamboat landings and the Park, while the electric street cars pass the main entrance to the grounds, making them readily accessible to the city.

Single admission, 10c; weekly ticket, 50c; season ticket, \$2.00.

PROGRAM.

Sunday, July 31.—9:00 a. m., Flag Raising.

10:00 a. m., Opening address, Pres. W. F. Peck.

2:00 p. m., Lecture, Mrs. Anna L. Gillespie.

4:00 p. m., Test Seance, Mrs. J. A. Murtha.

Tuesday, August 2.—10:00 p. m., Conference.

2:30 p. m., Lecture, Mrs. Anna L. Gillespie, Followed by Messages.

8:00 p. m., Dance.

Wednesday, August 3.—10:00 a. m., Conference.

2:00 p. m., Lecture, Mrs. Anna L. Gillespie.

4:00 p. m., Test Seance, Mrs. Murtha.

Thursday, August 4.—10:00 a. m., Conference.

2:30 p. m., Lecture, Mrs. Adelaide K. Brooks.

8:00 p. m., Entertainment.

Friday, August 5.—10:00 a. m., Conference.

2:00 p. m., Lecture, W. F. Peck.

4:00 p. m., Test Seance, Mrs. Murtha.

8:00 p. m., Dance.

Saturday, August 6.—10:00 a. m., Conference.

2:00 p. m., Lecture, Dr. George B. Warne.

4:00 p. m., Test Seance, Mrs. Murtha.

Sunday August 7.—10:00 a. m., Lecture, Dr. George B. Warne.

2:00 p. m., Lecture, Willard J. Hull.

4:00 p. m., Test Seance, Max Hoffman.

MEMORIAL DAY.

Tuesday, August 9.—10:00 a. m., Conference.

2:30 p. m., Lecture, Willard J. Hull. Followed by Messages, Max Hoffman.

8:00 p. m., Dance.

Wednesday August 10. 10:00 a. m., Conference.

2:00 p. m., Lecture, Willard J. Hull.

4:00 p. m., Medium's Meeting.

Thursday, August 11.—10:00 a. m., Conference.

2:00 p. m., Lecture, Willard J. Hull.

8:00 p. m., Entertainment.

Friday August 12.—10:00 a. m., Conference.

2:30 p. m., Lecture, Harry J. Moore.

8:00 p. m., Dance.

Saturday, August 13.—10:00 a. m., Conference.

2:00 p. m., Lecture, Harry J. Moore.

4:00 p. m. Test Seance, Max Hoffman.

Sunday, August 14.—10:00 a. m., Lecture, Mrs. Nellie S. Noyes.

4:00 p. m., Test Seance, C. H. Figuers.

Tuesday, August 16.—10:00 a. m., Conference.

2:00 p. m., Lecture, Mrs. Nellie S. Noyes.

4:00 p. m., Test Seance, C. H. Figuers.

8:00 p. m. Dance.

Wednesday, August 17.—Woman's Day. Special Program.

Thursday August 18.—10:00 a. m., Conference.

2:00 p. m., Lecture, Mrs. N. S. Noyes. Followed by Astrological Readings.

4:00 p. m., Test Seance, C. H. Figuers.

8:00 p. m., Dance.

Friday, August 19.—M. V. S. A.

10:00 a. m., Annual Business Meeting.

8:00 p. m. Dance.

Saturday, August 20.—Morris Pratt Institute Day.

10:00 a. m., Conference. "Education." Opened by Eugene R. Cooper.

2:00 p. m., Lecture, Mrs. Clara L. Stewart.

4:00 p. m., Test Seance, C. H. Figuers.

8:00 p. m. Entertainment.

Sunday, August 21.—10:00 a. m., Lecture, Clara L. Stewart.

2:00 p. m., Lecture, Miss Elizabeth Harlow.

4:00 p. m., Test Seance, Georgia G. Cooley.

Tuesday, August 23.—10:00 a. m., Conference.

2:30 p. m., Lecture, Miss Harlow. Followed by Messages, Mrs. Cooley.

8:00 p. m., Dance.

Wednesday, August 24.—10:00 a. m., Conference.

2:00 p. m., Lecture, Prof. W. F. Peck.

4:00 p. m. Test Seance, Mrs. Cooley.

Thursday, 25.—10:00 a. m., Conference.

2:30 p. m., Lecture, Miss Elizabeth Harlow.

8:00 p. m., Entertainment.

Friday, August 26.—10:00 a. m., Conference.

2:00 p. m., Lecture, Miss Harlow.

4:00 p. m., Test Seance, Georgia G. Cooley.

8:00 p. m., Dance.

Saturday August 27.—10:00 a. m., Conference.

2:00 p. m., Lecture, Miss Harlow.

Sunday, August 28.—10:00 a. m., Lecture, Prof. W. F. Peck.

2:00 p. m., Lecture, Miss Harlow.

4:00 p. m., Test Seance, Georgia G. Cooley.

8:00 p. m. Closing Exercises.

For circulars address Mrs. M. B. Anderson, Secretary. M. V. S. A. Clarksville, Mo.

SENSITIVENESS.

To the sensitive, disturbances in the mental atmosphere are as palpably cognized as those in the material are to the nonsensitive—the same being felt or sensed as vibrations, and are interpreted thus:

A feeling of apprehension betrays its like emanating from another person present or a near affinity, and may be due to discontent or sickness; a feeling of sadness to some adversity impending; of both, to a calamity.

On the other hand a feeling of peace or joy bespeaks of a like soul-state in someone present or in self, if alone. In like manner weariness betrays either a sensual or an intellectual vibration; irritability a selfish or an angry one; restlessness a hateful or a dangerous one.

An aversion or a disinclination to an undertaking is sensing the cause prior to the effect, and may be heeded as a warning to desist or postpone, to avoid trouble or failure.

The opposite hints at a good cause or timeliness—to be guarded, however, against impatience or personal desire.—But observation and experience facilitate acuteness of perception and rapidity of interpretation.

Bible Phenomena.

References to spiritual phenomena in the Bible may be found as follows:

Materialization—Gen. 19:1; Ex. 24:10, 11; Ezekiel 2:9; Dan. 5:5; Luke 24:36; John 20:19, 20.

Spirit Writing—II Chron. 21:12; Dan. 5:5.

Independent Spirit Writing—Ex. 24:12; Ex. 34:1; Deut. 5:22; Deut. 9:10.

Trumpet Speaking—Ex. 19:13, 19; Ex. 20:18; Rev. 1:10.

Trance—Gen. 15:12, 17; Dan. 8:18; Acts 9:3, 9; II Cor. 12:2.

Independent Spirit Voices—Deut. 9:12, 13; I Sam. 3:3, 9; Ezekiel 1:28; Matt. 17:5; John 12:28, 30; Acts 7:30, 31.

Spirit Tests—Gen. 24:14, 19; Ex. 4:14, 31; Judges 6:36, 40; I Sam. 1:10, 20.

Healing by Magnetized Articles—II Kings 4:29; Acts 19:11, 12.

LITERARY WORLD

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

"Success, and How to Win It," by B. F. Austin, B. A., D. D. Price 25c. The Austin Publ. Co., Geneva, N. Y. This neatly printed little volume contains the substance of a lecture on Success and twenty-four Lessons given by Dr. Austin to his summer classes and thru his monthly magazine "Reason."

The author treats interestingly on the various modes of success in life and what is so denominated, showing the difference between the true and the false, the way to attain the first and how to avoid the last.

Among the subjects of his Lessons there are "Self-Help," "Methods and Maxims of Thought Power," "Financial Success," "Ideals," "Economy," "Planning," "Attraction," "Tact," "Angelic Help," "Right Use of Difficulties," "Use of Opportunities," "Law of Success," "Shun Secret Sins," "Self-Assertion as a Success Factor," "Fidelity to Principle," etc.

Each of these Lessons contains high and practical advice. In them he admonishes to an understanding of one's direct relationship with the universe thru self-knowledge—the awakening of the individual to causes for the better comprehension of effects and thus enabling the student to look ahead to avoid mistakes.

The author shows that most men fail from having low ideals, and cautions young people to develop a high one by perusing well-written and truthful biographies of successful men. Also to shun secret sins, as their indulgence destroys self-respect even tho they offend no one else. But when the animal dominates the intellectual or spiritual nature of man, it will sooner or later betray him.

However, the subjects intimate the rest; and one of the many good things that may be said of the book, is that it is a Chesterfield for the present generation of American youthhood.

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Pokey—I suppose for the same reason that the lesser lights use the greatest names for their controls.

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St. Peter: "Yes, she said it didn't come up to the entrance of the St. Janitor apartment house she had lived in."

Answered.—What did Moses do when the lights went out?

Turned on the Israelites.

She Couldn't Observe.—Mistress: "Did the fisherman who stopped here this morning have frogs' legs?"

Norah: "Sure, mum. I dinna. He wore pants."—Cornell Widow.

TO THE SICK



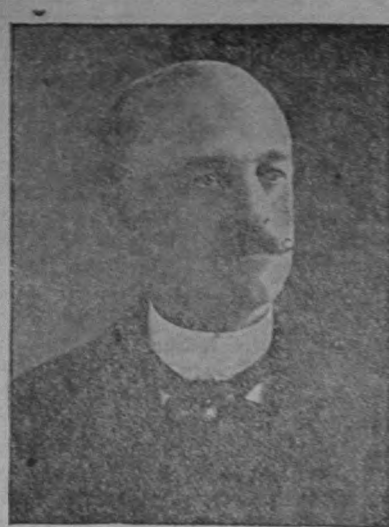
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