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SPIRIT LIFE.

The Intemperance of Head and Heart—
Gossiping and Hatred Their Fruits.

Living the Interior Life the Natural One.

Spiritual Vibration vs. the Material.

Living a spiritual life does not imply an entire repudiation of the material, but merely a restriction of that which is needless or injurious to the spirit, as inherited passions or such as are developed thru habit, mistaking them for lawful indulgences.

Intemperance, gluttony and lust are the trinity of physical passions that many carry to their grave, and consequently beyond it in spirit.

Intemperance is not only a drink habit, but we can also be intemperate in talk habit, with a belt-line circuit to the brain that seem to echo and re-echo the sounds of the voice and build upon what has been said to the extent of making a "mountain out of a mole-hill." Some denominate this imagination, but it should be qualified with "sickly or morbid," for no healthy imagination is illogical, multiloquous (gossipy) equivocal, misleading or exaggerating.

We cannot imagine nothing; for from nothing comes its like. But every truth can be perverted, and a sickly imagination is the effect of an intemperate tongue; while a healthy one produces a Dickens, a Thackeray, a Washington Irving, or any mind that basis its information on logical reasoning, whether it be of fact or philosophy, (philosophy being the soul of fact.)

Thus gossip is not that imagination which is recognized as an intellectual qualification, but a perversion of it that may find its cause or motive power in an interior emotion or impulse best known to the gossip—either he or she knows self. If not, it were time to attend this school of self-study, ere the habit or weakness becomes an uncontrollable passion. A gossiping spirit would soon find it very lonely, as such a vibration is as tiring or debilitating to auditors as it is to the unfortunate, who brings this sort baggage with him from his last earth-station.

And there other forms of intemperance, that of the heart, for example.

Love, like intelligence, can be perverted in like manner. Knowledge is power, measurably. To make selfish use of that power is heart-intemperance; to hate is the same; to be malicious, spiteful or vindictive is the delirium tremens of love. A man dying with that vibration active in his being (and it will assert itself as long as he has not counterbalanced it by an equal number of impulses for resisting the passion) will find himself in the same condition with the gossip; that is in solitude, where he will not disturb the equanimity of charitable souls. Hate, uncharity, cruelty or any emotion which constitutes a perverted love is repelling or repulsive to the forgiving or sympathetic soul, whether in or out of the flesh. Love-like intelligence, must be free from discord to be in harmony with spiritual nature.

Reason is the designing power of the mortal or spirit, and every mortal is born with his compatible share of it. Use or misuse determines the status of the individual—his attunement with Nature's harp-strings. Love is the motive power of the spirit—the divine principle or interior law—the soul. Reason cannot act without this motive power coming into requisition; and

is thus its qualifying agency. Love acting for a selfish or a vindictive effect makes the act or deed a bad one. That means unreason has become the judge over reason and put itself into discord with the interior or heart-condition of Nature. Since we reap as we sow, we sense the same repelling influence from the soul of Nature as we exert on our fellow spirits. Such is like attracting like in its true meaning.

The man who gloats over a victory founded on selfishness or meanness, cruelty, or revenge, is like the drunkard enjoying momentary joy from the fumes of liquor inspiring his material brain. But the Nemesis! Returning to real life is to find Nature's door closed—its divine harpstrings slackened to the degree of the heart's intemperance—no sympathetic vibration sensed on his soul; a gray dawn before his mental vision, and he wonders! A sensation overcomes him as tho awakening from a dream; but truth concerning self cannot be conjured away by a willful skepticism; and a guilty conscience with remorse in its wake is his reward.

He may laugh while still in his heart's drunken glee concerning the to-morrow of life, but in that delight rests sorrow—the natural effects of a sorrowful cause implanted by himself. We cannot wound a human heart without putting a shaft into our own at the same moment, and the withdrawal of that one is the pain that all must endure who have rejoiced in the suffering they have caused others.

To resist these kind of indulgences is living the interior life; for it is spirit controlling matter, and the only natural life, in that the reversal of reason and love are out of harmony with nature and consequently unnatural or unspiritual.

But there are plenty of indulgences which seem material tho spiritual in principle because lawful and right. Study or gaining knowledge—mental exercise; industriousness or honest labor, assiduity or zeal for a beneficent cause, good feeling or charity for all mankind; benevolence or lending aid to the more unfortunate or deserving, are manifestations of the spirit and soul that add a healthy vibration to the interior life or superior self, and constitutes Nature's plan of Salvation; for attaining a spiritual vibration superior to that of the material is needed to free the individual from earth-bound conditions, which is the end and aim of the incarnated human life entity.

Being "weighed in the balance and found wanting" in spiritual force to counter-balance the material impetus or sensation in the spirit constitutes the earth bound condition—the spirit being attracted to that with which it is in strongest rapport or sympathy. And the mortal in the same state shares "mansions" with these spirits. All outward show or pretense of happiness, like any other form of deception, only adds material, at least unspiritual vibrations to the inner life and constitutes what spirits denominate something to be unlearned again—absolutely speaking, neutralized by something genuine or spiritual, as it conforms to Nature in the cause. Hypocrisy, sham, deceit, Phariseism or Jesuitism are of the same cloth and degenerating to the soul nature of man.

Sensual passion, either inherited or acquired thru ignorance, find some sort of sympathy from Nature as it does from mortals, tho it does not aid a spirit any further than its suggestiveness offers to overcome its temptations; for only by self exertion is individualization at-

A VISIT WITH SHAKERS.

A Community of Peace—In the World,
Yet Not of the World.

BY ELIZA RHODES DOUGLAS.

Perhaps a brief sketch of my delightful experience on last Decoration Day may interest some of the readers of THE SUNFLOWER.

At Mt. Lebanon, N. Y., is one of the oldest Shaker communities. The situation is beautiful, it being nestled in the Mt. Lebanon Valley among the Berkshire Hills. As one enters the settlement, one would feel himself to be hundreds of miles away from any bustling city, as the whole atmosphere-breathes that of peace, tranquility and beauty.

You look down upon the buildings from the hillside and you see the ground all laid out systematically for agricultural purposes—garden after garden of fruit trees, flowers and vegetables, cows out grazing on the hills and the natural birds full of song to welcome the visitors.

As you enter the streets, you see the living houses all neat, clean and quiet yet inside are the Shakers busy as bees, each doing her own work to perfection. I was greeted by Eldress White of the North Family as I entered their door and invited into their reception-room, so cosy and attractive in its quiet, modest appearance; and after a short talk another eldress came into the room to meet me, she being an authoress too, Celia De Vere. Our conversation was most delightful to me because I found them all so deeply interested in Spiritualism as well as in all the progressive movements of the day. I began to think of how closely linked they are with the whole world and yet they seemed to be aloof by themselves. I said to them, "How lovely it is to be away from the worldly." "Yay, but we live in the world, but try to build our heaven here and now."

Yes, I replied and it seems like heaven to me to come into your atmosphere where I sense neither selfishness nor crime, not even to the killing of an animal for food. It was a treat to my soul never to be forgotten to be in their presence.

I asked "Do you observe this day—it being Decoration Day?" "May we try to observe every day of our lives in memory of those gone on, by our own good work and efforts to do good and to create a true brotherhood and sister-hood." The kind sisters, Devere and Burger, then escorted me all thru their buildings, and I was enraptured with delight at the wonderful neatness everywhere and to see the inventions of their own for sawing wood and the appliances for carving it by machinery, saving their labor and time, and the coal conveniences for feeding the furnace, and the ash-sifting machine in a house by itself, keeping all dust away from the other rooms. The laundry is a model one with its huge washing machinery which saves so much labor. Upstairs is the ironing room with its long tables and its high sliding railings to dry the clothes on if damp or in winter. Clean, light, airy and convenient and I thought of what a delightful place to work in compared to the laundries of the cities. We then went into the preserve room and saw the conveniences for preserving large quantities of fruit for their own use and for market. As we entered the preserve cellar I wished every living person could witness the jars of fruit and pickles upon the stone tables that one of the brothers made all himself. To look at these long stone tables and would imagine it to be a life work and yet the sister told us, he did all of that very early in the morning

and late at night when no one knew it. She said that he had done most of the inventions there during his stay of fifty years and to-day he looks well and perfectly contented, unassuming, modest but true to the back bone with a heart full of kindness to all mankind. Their rooms are all large and airy. The library is very inviting with all the good literature they can get. Their service room also is spacious and attractive. This of course is just the meeting room for this family, called the North Family but there is the community meeting house where all the families gather for services. Last but not least is their dining room with a table spread with the delicious cooking of the sisters in the kitchen and let me state that the food is filled with their clean, pure spirit and I could sense it as I partook of it, and I thought if every cook whether mother or public cook could only have love and pure thoughts within, how much sweeter her food would taste. I mean by this, that the personal magnetism flows into the food being prepared and a sensitive can readily sense the atmosphere of the cook in the eating of her food. My dinner consisted of asparagus, mashed potatoes with cream and cream toast so delicious that it just melted in the mouth. This takes the place of flesh or meat, apple pie and the crust made of butter and cream, cereal with cream or any kind of preserves, delicious graham, rye or wheat breads, tea or coffee. The cleanliness of it all took my fancy and the harmonious spirit of all co-working together was a treat to enjoy. At two p. m. I with the co-operation of the spirit friend gave them a seance. There were twelve or more in all present with Mr. Kenworthy an author and lecturer from England who has come to mingle with the Shakers for a brief time.

As my father, Mr. Rhodes, had previously visited these good people they sent me an invitation which I accepted with pleasure as I never had the experience of being with the Shakers. They told me they had a very satisfactory seance with a short talk followed by very convincing messages which delighted me because of their feeling of gratefulness extended to me. They appreciate one coming among them who can reveal some thought to them from spirit life and the sweet, trustful reception they gave me is worth much to me and I began to think if the people in our cities could trust each other as these people do, what a transformation there would be, for I feel that the human family have gradually been losing sight of their trust in their fellow beings until today the saying heard is, you can't trust anyone, but I am sure that there is a spiritual awakening into the intelligence of man that is causing him to realize his relation to all mankind and that every human being is his brother and has equal rights to life and its demands and thru this consciousness will he regain his trust and thru this he can work co-operatively, not only with a community but with the world. With these words "The world is my country and to do good is my religion." Thus do the Shakers show their example of how we can live together in harmony, in brotherhood and sister-hood side by side, each working for the interest of all bringing peace and good will to men.

I hope that all others can pay a visit to this Shaker community and realize as I do what a helpful people they are. I went as a stranger but came away as a friend with a hearty invitation to come again anytime and I would be welcomed into their

A SURGEON-MEDIUM.

A Scotch Miner Senses a Mysterious
Power Within.

Bible Prophecy Confirmed.

London has been flooded during the week with highly colored reports of marvelous cures effected by Wm. Rae, a Scotch miner, living at Blantyre, a little village near Glasgow.

Special correspondents have written columns telling how the halt were cured and the deformed made straight by an old man, whose medical knowledge was limited to a few notions of anatomy, obtaining by a cursory study of a handbook. Some of them went so far as to suggest that Rae's power was superhuman. His cottage, it was said, presented a remarkable sight daily. Crowds of people, some on crutches, others hobbling along with walking sticks, but all full of the hope of being cured, besieged the former miner, who, it was added, was devoting twelve hours a day to treating his patients.

One instance of Rae's methods was given by a highly veracious correspondent as follows:

"The patient was a little boy who could not walk here. Said Rae: 'This is a case of a dislocated hip. The doctors call it disease, but it is not. He made the boy lie down, then suddenly seizing the limb he gave it a jerk. There was a sharp crack, a sharper cry from the boy, and before the latter's mother, who was present could recover from her astonishment her child was walking about the room delightedly waving his discarded patent weighted boot in the air.'

Another case termed typical was described as follows:

It was that of a girl who was a hunchback. In this instance the mother was not permitted to be with the child, but in a quarter of an hour later the child came out of the cottage "straight as a die" and sobbed out her happiness on her mother's shoulder.

Mental Homeopathy.

When boys or girls just entering maturity complain of weariness it is a sure indication of a leak somewhere—loss of vital force through some organic or nervous trouble. Rapid growth may be a reason, but this is readily manifest. Organic affections also give forth signs unmistakable. But nervous troubles do not always tell a straight story. Nor are all external indications understood sufficiently to meet the right cause. A pimply face is too frequently mistaken for impure blood, when it is only due to some bad habit that devitalizes the system, makes it negative, and permits the food impurities to pass out thru the skin instead of being taken up by the liver and converted into bile. Habits that use up nerve-force make the liver inactive or sluggish, and it refuses to do its full duty. With the last-named sign the unfortunates should be closely guarded, kept constantly employed (not overworked), and not permitted to retire until sleep takes absolute control. This is disciplining an unnatural weariness with a natural one which produces healthful slumber and kills the evil habit or disease that is making all the trouble. Unfit companionship should also be divorced from the patient, so that the mind may be brought under the same discipline with the body. The two should harmonize for best effects.

Faith in Spiritualism no more perfects a human being than faith in Christianity saves him. But it will lead him towards it if he follows its teachings.

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DICKENS AND THACKERAY.

While a great analogy exists between these two writers, there is still a diversity, which may be noted in the closer study of them—notably to be gathered from their novels; for in novels great men betray themselves more readily than in their more deliberate productions. In the latter they are on dress parade, and like coy maidens are never at their best, as when in every everyday costume, wherein nature can play its own part.

In a novel a writer dares to say anything; for he can—like the sin-laden—hire a burden-bearer in the form of a character, created for special services.

Both Dickens and Thackeray are great inventors, but not without truth in the fundamentals. Their knowledge of human nature—their keen sensibility to comprehending it—makes this possible. And who knows but that many of their characters are not the effects of personal inspiration from such that were as depicted!

Both are gifted men—have genius—and there is no genius without inspiration. Or, it may be said, inspiration is the cause of genius.

Dickens depicts seriously what Thackeray often satirizes, tho the first named is also a profound satirist. But Thackeray has a humorous vein that takes more readily with some people, altho he therein scourges society and character unmercifully. Dickens, however, uses a sledge-hammer in many such instances and kills outright. When he hits, it is felt.

But both also have their sentimental moods, tho Thackeray seems to have had a harder time in his love-affairs than Dickens had, to judge by the way he makes his heroes suffer in heart. Dickens gives them a harder time climbing up to prosperity. But we can almost see this writer's personal history in David Copperfield, while Thackeray throws it all around him, tho an observant reader—one who reads for improvement as well as entertainment—might find him closely allied to the youthful Pemmison in part, and not far removed from another youthful character in the Newcombs—perhaps in divided depiction. Great souls like Thackeray and Dickens can afford to have many sided natures. In fact they must have them to comprehend the many sidedness of human nature, only that they have one leading trait which governs the whole, and which is the one that individualizes them.

Concerning their best book is something which may be a matter of taste. Nearly all of these authors' books are meritorious. Dickens may lead in diversity. His Dombey and Son is a wonderful production. His Little Dorrit is more so, and by some regarded as his masterpiece. Oliver Twist meets the approval of many whose tastes are inclined towards the sensational, only that Dickens lends dignity to the undignified in his presentation. His Martin Chuzzleart gives us that great old hypocrite, Pecksniff, to contemplate, and that beautiful character of Toni, his assistant, in contrast therewith. From Barnaby Rudge we get Dolly Varden (famous in

song and character today.) From Bleak House the great Jarndyce suit. From Nickolas Nickelby we get the famous exposition of the Yorkshire school-system; the imaginative Mrs. Nickelby; and other characters that seem alive. From Our Mutual Friend, the poor little Doll's Dressmaker, the famous Silas Wegg, whom prosperity ruined; and others of note.

From Thackeray we do not obtain quite so many living characters for general use, but he makes them speak in his own employ. Vanity Fair gives us Becky Sharp, whom Rose Coughlan considered worthy of producing in drama, with the allied characters of this celebrated "Novel without a hero." His Henry Esmond and its sequel The Virginians are considered his best. They are a great pair, but we find as much pungency in nearly all of his works.

Between Dickens and Thackeray it is difficult to choose. They are both great in their specialties. And who reads them contemplatively cannot but learn a great deal of human nature, and thereby learn to know himself; for they are suggestively inspiring, and touch the reader as they have been touched—by the spirit of nature.

Nature was to them an open book, and they have translated many of its pages for the benefit of mankind.

TESTS OF IMMORTALITY.

As soon as telepathy and psychometry shall be admitted as undoubted facts there will be no further hesitancy about accepting its sequence, the soul nature of man; and with the latter, proofs will not be wanting of its immortality. For telepathy will lead to analysis, with results showing that there are two kinds of inspiration, the second kind being in the nature of tests from the spirit side of life. And psychometry, which exposes the sensations or feelings underlying thought-expressions, and thus the true nature of the individual acting, will also expose sensations not emanating from mortals with no other conclusion left than that they emanate from immortals. But these gifts must become public property ere their sequences can be considered a matter-of-course. Meanwhile Spiritualists may enjoy a monopoly on these comforts all to themselves.

SOUL AFFINITY.

Friendship so-called is the only real soul-affinity extant, the same being superinduced by like virtues or vices; affections or passions; thoughts or feelings. And like everything else in Nature only lasting comparative to the spirituality which governs it. Friendship and soul-affinity based on unspiritual motives, impulses, feelings or desires is degrading (both to the individuals and to the cause they represent), while only that based on purity and honesty is elevating.

As any marked ability or invention was enough a few hundred years ago to excite envy, and exposed the favored to suspicion and condemnation, so mediumship today excites envy in those who cannot understand it, and thus its exposition to calumny. The world is further advanced, but so are individuals in it; and there will always be some who, as advanced agents to progress, must suffer martyrdom. Mediumship like printing, which also suffered in its incipency, will some day be acknowledged a matter of course.

Thought concentration for healing purposes may be all right if pure and healthy thought magnetism can be sent along with it, as those healing spirits infuse, who constitute the battery of a good healthy magnetic healer. But until we can get away from self by engendering a higher spiritual than material vibration in our individualities, it were better to entrust a patient to a known quantity, as exemplified by our true and tired healing mediums, or such who have given proofs of the gift.

No good cause can suffer beyond the process of cleansing it from its impure elements and frauds. Housecleaning is bound to make more or less confusion, but when the dust and cobwebs have been swept away and order restored, its inmates and their associates are all the more at ease, in that they need not fear public criticism or investigation.

OUR SERMONETTE.

A man, noted in his community for his many bankruptcies to swindle his creditors, once upon a time discharged both his bookkeeper and typewriter because caught in the act of kissing. Another who was at the time of living in lust and debauchery, discharged a devoted employee for coming late—"stealing time," as he termed it.

Here are two cases, which had they been reversed, would not have led to bad results. Had the kissing bookkeeper been in the debauchee's employ, nothing would have been thought of the act; or had the "time stealer" been in the rogues service, the robbery would have been considered a natural thing.

But such is life in the social strata of humanity. What we possess is not considered evil. It is simply "natural," but we are horrified at our neighbors' shortcomings. The selfish see shrewdness and "business tact" in small roguery, and Napoleonian financiering in the greater. The sensual or lustful see "manliness" in early piety. But the selfish would condemn the latter to perdition, and the sensual would imprison every selfish individual if it were possible. Neither sees shortcomings in his own life's plan, and between the two there is continual warfare for the supremacy.

Justice does not lie in our punishing evils in humanity because we do not possess them. What we need to know is the force of our own shortcomings comparatively with those of others; for should they prove greater, our cause, either as individuals or bodies politic, is lost.

No man with a greater evil than his brother can control the latter. It is contrary to natural law; for evil (deficiency of character—human frailty) is negative to the lesser evil or more good. This stands for government or party as well as personality. The crown which tramples upon virtue is sure to fall. The party which becomes more corrupt than its opponent is sure to be dethroned. Good always swings over unrighteousness. It is in the law that controls human destiny. Before punishing for evil, therefore, we should see that we have not a greater one that needs correcting. If not we are stemming against the tide, and will be engulfed in our own whirlpool, set in motion by our own folly. Truth will prevail, and truth is goodness or virtue.

As long as there are people existing who delight in polishing human character in ebony hues, the best of men or women may expect to have reflections cast on them; and the most cowardly of such are those who do so by innuendos or saintly insinuations which condemn without allowing for defense. An indirect slur which offers no evidence for libel and yet damns is symbolic of something crawling, and makes people employing such methods natural companions of their symbols.

We cannot but sorrow or be horrified when we hear of the good name or our Cause being smirched by impure or dishonest acts of those who pretend to be Spiritualists. And if we cannot expel them by force or law, we can at least "freeze" them out by a general thought-concentration for that effect. Perhaps all can harmonize on that, if made an issue.

Who uses his wealth to monopolize an article of merchandise is but a robber in spirit; and who reduces an industrial product below cost to injure his contemporaries, is his soul-affinity. Such may enjoy a brief triumph under the protection of human law, but suffer a long defeat under the influence of Nature's law.

The suggestion that some may be ashamed of their belief is only an incentive to make many so, who are interested. It were better to apply the opposite as an encouragement to the half hearted ones. It is all right as a killing-policy but not as a creative one.

When unionism degenerates into anarchism, as at Cripple Creek, it will soon find its grave. Public opinion offended is difficult to tranquillize.

The individual who uses his wealth as a weapon against justice is also an anarchist.

Absolute honesty rests in the fear of offending ones own conscience.

The less wants the more contentment.

In consequence of Monday (our publication day) being a legal holiday, this issue of THE SUNFLOWER appears earlier than usual. We trust that all of our readers may spend a happy Fourth of July, and none of their small boys meet with the usual accidents consequent upon the celebration of that glorious event.

We can always see more to ridicule in others than they can see in us; for much of what we do that may seem ridiculous to them, is done where they cannot see us.

The good natured among human kind are the sweet morsels which the cunning or selfish are ever ready to impose upon, pluck or devour.

What some call credulity is often but the reluctance to think others capable of doing wrong.

Where self love dominates, talent finds no appraiser.

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8.05	5.10	Fredonia	9.12	5.52
8.09	5.14	Laona	9.08	5.48
8.29	5.33	Lily Dale	8.52	5.32
8.33	5.42	Cassadaga	8.49	5.29
8.41	5.49	Moons	8.41	5.21
8.48	5.57	Sinclairville	8.34	5.14
8.57	6.06	Gerry	8.25	5.05
9.09	6.16 Lv.	Falconer	8.14	4.54
9.45	6.45 Ar.	Jamestown	7.45	4.30
9.14	6.21 Lv.	Falconer Junct	7.40	4.27
10.05	7.07	Warren	7.17	3.57
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a. m. p. m.			a. m. p. m.	

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 For return see number 3 above.

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

Yours Truly,
 MRS. JAS. WHEELER, Standish, Mich.

MRS. DR. DOBSON-BARKER,
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Trance, Test and Business Medium.

Readings by Mail, \$1 and 3 Stamps.
 Permanent Address, Lily Dale, N. Y.

July 9, 1904.



LILY DALE NOTES.

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

A few rainy days have freshened up the entire country and laid the dust that was getting quite serious on windy days. The people are coming in and it looks more like camp than it has before this season.

Among the arrivals the past week are, Miss Becker, who is occupying her cottage on First street; Mr. and Mrs. Thatcher, who are in their cottage on North street; Miss Danforth, who has opened her cottage on Cleveland avenue; Mr. and Mrs. Steinbach of Philadelphia, who have Mrs. Nelson's cottage on North street; Mrs. Liddicoat, who is occupying her cottage on Fourth street; Mr. and Mrs. Akin of Titusville, are occupying their cottage on Second street.

Mr. and Mrs. D. H. Brookins of Chicago have purchased the Lott cottage on Cottage Row and are preparing to turn it into a fine summer home. They will have it thoroughly renovated, newly painted and a veranda built around the front and side, making one of the prettiest cottages on the Row.

Mrs. Todd has gone to Randolph for a short visit.

Mrs. Scheu spent a week at her son's in Buffalo.

John Hudson is enjoying a visit from his sister whom he has not seen for a number of years.

Mrs. A. J. Manley is stopping at Maggie Sparks' on North street. Miss R. E. Wilson of Washington, D. C. is stopping at the Jackson Cottage. Mrs. Billings is located at the Leolyn and Mr. Manchester spent a few days there visiting his wife who is here for her health. Mrs. Sperra spent a day here looking over the Damon cottage and preparing it for occupancy.

The Pagoda is being prepared for the summer season and will be open from July 3 to the close of the season. A fine stock has been secured.

H. D. Barrett spent a day on the grounds on the way to St. Louis to fill an engagement.

Elias Richards has returned for the summer. He is to be superintendent of the grounds.

Mrs. Huff has returned from a short visit.

Roy Turner had the misfortune to receive a severe cut on the leg. It will probably not lay him up over week.

Mr. and Mrs. Burke went to Dunkirk to see the opening of the Point Gratiot theatre, where Mr. Burke's sister, Minnie Burke Seward, is appearing.

Miss Lillian M. Wendemeth of Boston, Mrs. Lutes' niece, has arrived.

Chas. F. Schneider, trance and test medium, is stopping at 10 Second street.

Mrs. Addie Reynolds' nephew is spending a few days with her.

Wm. C. Gosnell of Rochester is a visitor at Mrs. Havens.

The Green family reunion was recently held at Mrs. Dederick's. About sixty members of the family were in attendance and enjoyed a very pleasant day.

Mrs. M. E. Lampkins of Buffalo, visited her cousin, G. F. Kittredge, last week. A. Gaston is spending a few days here. Mr. Woodell of Cleveland is at the Jackson Cottage.

Dr. Dedrick, an Osteopath of Boston, has arrived for the summer. He is located at Julius Paine's, on Third street.

The opening dance at the Lily Dale Park Pavilion was held Friday evening last. There was a good attendance.

Excursion to the Sea Shore.

On July 19, the Dunkirk, Allegheny Valley & Pittsburgh R. R., will sell low rate excursion tickets to the Atlantic City, Cape May, Ocean City and Sea Isle City, N. J. via L. S. & M. S. S. Y., Buffalo, Lehigh Valley, and Philadelphia. Tickets good 12 days including date of sale. Rate from Lily Dale. \$10.00 for round trip. Stop-overs permitted at Philadelphia, Niagara Falls, and Lake Chautauqua returning. Consult Agents in regard to trains, or write to A. J. Smith, G. P. & T. A., Cleveland, O.

A White Test.

Mrs. Wm. Liddicoat arrived at Lily Dale last week and ensconced herself snugly in her cottage on Fourth street, preparatory to a comfortable Summer vacation and rest.

But being spiritually hungry after a long material feast, she called on F. Corden White, our well known test medium on Cottage Row for a seance — not expecting much beyond a friendly greeting from the friends, something comforting or perhaps some advice as is usually the case with those who have got beyond the test hunting period of Spiritual unfoldment. But to her surprise, besides other lengthy messages, one was from an uncle in Connecticut whose name had never been heard in Lily Dale, and one who had not yet been reported dead. To test the matter thoroughly she wrote on to those concerned in the Nutmeg State, and received the assurance that he had recently passed out. This, she is satisfied, is not from the Blue Book, but from the White book of Purity and Honesty.

Mediums at Lily Dale.

By some means a story has been circulated that mediums would not be accorded the customary privileges at the Assembly this season. It is as false as it is misleading.

The management at Lily Dale has always treated the mediums with proper courtesy, has always employed test mediums on its platform, and this season will not be an exception to the rule. We have been disappointed in securing a platform test medium, but negotiations are in progress and by the time the session opens we will have good platform talent to present.

Mediums and visitors may rest assured that this management will always support and sustain genuine mediumship.

ABBY LOUISE PETTENGILL.

PERSONALS.

F. G.—Read THE SUNFLOWER regularly and you will understand your mediumship.

Bro. J. H. Young of Onset, Mass., writes that he was 81 years "young" recently, and means to become still younger before he shuffles off this mortal coil. The older in years the younger in spirit, when progressive as Bro. Young is.

Mrs. Hannah V. Ross informs her friends that she will be at Onset, Mass., for the rest of the season.

X. It requires an almost absolutely vicious consciousness for anyone to commit fraud (untruth) in the face of so much phenomena (truth.) But because no personal test has been received is no indication of fraud whatever. Always consider that the phenomena are truths per se, worth studying, and proofs of supra mundane effects. You would not deny the existence of the sun because it gives no heat in winter, or not enough to melt the snows, would you? Apply the same conclusion to spirit-phenomena.

Funnyisms.

After hearing the parson use the term Sodom and Gomorra quite often in his sermon, Bobby asked his mother on the way home from church: What did he say about soda tomorrow?

Said Zoe to Pete,
If you think me so sweet,
And wish me to love none but you.
Go to Buff'lo town
And don't be a clown,
But buy us a hammock for two.

Dead bodies must be safe from the sting of bees; for an ancient tradition says they never sting while one holds his breath.

Hokey—As every religion claims exclusive privilege for entering heaven, what is the safest conclusion to reach from this kind of logic?

Pokey—The safest conclusion to reach is that we shall all meet again!

The fossil in humanity is he who accepts nothing beyond his own understanding; the fool is he who accepts everything. Both lack common sense.

A special train of four coaches from Dunkirk to Falconer and return Saturday evenings July 16th, and 30th, August 13th, and 27th.

Train will leave Dunkirk at 6.30 p.m., returning special train leaves Falconer 11 p. m. and Lily Dale 11.35 p.m. Central time.

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—Henry Frank.
- 17—Carrie E. S. Twing; Henry Frank.
- 18—Conference.
- 19—Carrie E. S. Twing.
- 20—J. Clegg Wright.
- 21—J. Clegg Wright.
- 22—Edward Caleb Randall.
- 23—Miss Elizabeth Harlow.
- 24—Miss Elizabeth Harlow; S. M. Jones—Subject: "The Ideal American."
- 25—Conference.
- 26—Prof. W. M. Lockwood.
- 27—Miss Elizabeth Harlow.
- 28—Prof. Lockwood.
- 29—Swami Rama.
- 30—Prof. Lockwood.
- 31—Mrs. R. S. Lillie; F. A. Wiggins.

AUGUST.

- 1—Conference.
- 2—F. A. Wiggins.
- 3—W. J. Colville.
- 4—F. A. Wiggins.
- 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—Helen Campbell.
- 13—Charles Brodie Patterson.
- 14—Helen Campbell; Charles Brodie Patterson.
- 15—Conference.
- 16—Charlotte Perkins Gilman.
- 17—WOMAN'S DAY—Mrs. Lillie; Mrs. Gilman; Mrs. Campbell.
- 18—Willard J. Hull.
- 19—Charlotte Perkins Gilman.
- 20—Willard J. Hull.
- 21—Paul Tyner; Willard J. Hull.
- 22—Conference.
- 23—Paul Tyner.
- 24—Kate Alexander.
- 25—
- 26—J. Clegg Wright.
- 27—
- 28—J. Clegg Wright.
- 29—Conference.
- 30—C. Fannie Allyn.
- 31—Tillie U. Reynolds.

SEPTEMBER.

- 1—C. Fannie Allyn.
- 2—Tillie U. Reynolds.
- 3—
- 4—

Harrison D. Barrett, Chairman.

Ordination Usages and Other Matters.

CAMP LIFE AT ST. LOUIS.

Dear Mr. Editor:

I am pleased to announce thru the columns of your valuable paper that the "Ordination Usages and other Rites in the Religious services of Spiritualism," are published by the N. S. A. in convenient booklet form, and that copies have been furnished the officers of state associations—local societies having use for them will also receive copies during the summer. These usages are to go into effect September 1st, 1904. These are not for the general public but for the use of such societies as are authorized to confer the rites of ordination upon the candidates for such service, and should be thoroughly studied by said societies.

In answer to many inquiries concerning the possibility of securing tent accommodations during the season, in St. Louis, I am pleased to state that "A Canvas City" is opened by Liberals and Spiritualists for the purpose of providing camp facilities at a moderate price for those who desire such accommodations during their stay in St. Louis; full particulars concerning the matter can be secured from Dr. E. H. Green, 518 Commercial Building, St. Louis Mo.

All is peaceful and pleasant in Washington. June has been a month of beauty and comfort; the N. S. A. headquarters and the home of the secretary have been graced by the presence of Mr. and Mrs. H. D. Barrett. Mr. Barrett has been lecturing in Baltimore during the month, and has taken occasion to pay frequent visits to our home where his charming and talented wife is installed as our guest. All the world knows Mr. Barrett from his efficient and painstaking work as president of the N. S. A. and Missionary. Many know Mrs. Barrett from her clever writings, but we are sure she is yet to be more widely known, for with returning health, her keen brain and versatile pen will have greater power to manifest their skill.

Morality a Science.

Since it has been proven that angry emotions or hateful thoughts vitiate the blood and make it sluggish, it is also dawning on investigating minds that selfishness has a similar effect on it—being like the aforementioned, an antithetical impulse to love or kindly feelings, which purify and invigorate the blood. People suffering from physical and mental inertia, therefore, should examine themselves before consulting a physician to see whether they are not indulging in some selfishness—perhaps unconsciously. We often drive along in that manner without knowing the harm we are doing self, until enervation sets in, and then wonder what ails us. A stitch in time, by reversing habits, may save a doctor-bill. Morality is as much of a science as it is a religion or a philosophy.

Those who wish to have their SUNFLOWER address transferred to Lily Dale can notify us by mail in advance of their coming, as this will enable us to make the necessary change in the mailing list, and perhaps save the loss of one paper or prevent delay in forwarding—unless they wish to do as many are doing; namely: Take an extra quarter subscription while here.

Lily Dale Advertisements

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No. 3 Library St.

Inquire of Mrs. Jennie Allen, 4 Library St., Opposite. 171-2t

Association Livery and Dray.

Baggage Carefully Handled.

FIRST CLASS LIVERY.

Horses stabled at the Association Barn, end of North street, the street on which the Maplewood is located. Give your checks to the "Association Dray" at the station. C. D. Grenamyer, Lily Dale, N. Y.

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3 Third St., Lily Dale, N. Y.

S. J. RICHARDSON,

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Magnetized Flannel Sent by Mail.

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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.

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On the Camp Grounds?

I have some of the best property on the 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.

THE LAKE VIEW

Centrally Located on the Lake Front, Corner Cleveland Ave. and Marion St.

LARGE VERANDA AND COMMODIOUS DINING ROOM

From which is had a fine view of Parks, Lake and Hills.

Will be open during the season.

For rates apply to

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. Maria Carpenter
Mrs. Mary J. Ramsdell
Mrs. Maggie Turner
Mrs. C. D. Grenamyer
Mrs. M. J. Criley
Mrs. O. W. Grant.

HEALERS.

Mrs. M. A. Encher
Harriet H. Danforth
Mrs. E. H. Thompson
Mrs. Estelle P. Baillet
Mrs. J. S. Steele
Miss S. Seymour

TRUMPET MEDIUMS.

Mrs. A. A. Cawcroft
Chas. S. Hulbert

MATERIALIZING.

Mrs. N. D. Miller-Wilcox.

PHYSICAL SEANCES.

P. L. O. A. Keeler
Mrs. Maude Lord Drake.

PALMISTS.

Harriet H. Danforth.
Miss E. Keenan
J. Laura

ASTROLOGERS.

Mrs. M. Mayer.

INDEPENDENT VOICES.

Mrs. Mollie Smith

SLATE WRITING.

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Mrs. M. A. Norman
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I have had a continuous experience in this phase of mediumship for over twenty years, during which time I have been successful in obtaining for my numerous patrons hundreds of pictures which have been fully recognized as correct likenesses of relatives and friends who have "passed beyond the veil." In taking these photographs by mail I am nearly always able to get pictures which you recognize. Price of sittings reduced to

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S. J. Richardson.

Mr. and Mrs. A. Norman

Mediums for Spirit Photographs, Independent Slate Writing and Tablet Writing. Will be on the grounds the entire Season.

No. 1 Library Street.

MRS. : MAGGIE : TURNER,

TRANCE, TEST and BUSINESS MEDIUM,

Corner 4th and Cleveland Avenue.

Also has several nice rooms for rent for the season. Large veranda, nice shade.

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Portrait and Landscape.

A Fine Line of Views of the Grounds.

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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.

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A New 3-Roomed Cottage with all conveniences, suitable for four people. Large clothes closet. Running Water in Kitchen. Everything complete for Housekeeping. Side and Front Porches.

North St., near The Maplewood. "Morning Glory" Cottage, No. 7 Library St. Apply to MRS. J. H. WRIGHT, LILY DALE, N. Y.

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

Miss E. Keenan's

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Ladies Hairdressing, Shampooing, Manicuring and Face Massage a Specialty.

GEO. P. MOORE.

Address until July 1st, 1414 Michigan St., Buffalo, N. Y.

Address after July 1st, Lily Dale, N. Y.

METAPHYSICAL.

Conducted by EVIE P. BACH.

THE SONG OF THE MYSTIC.

BY FATHER RYAN.

I walk down the Valley of Silence—
Down the dim, voiceless valley, alone!
And I hear not the fall of a footstep
Around me, save God's and my own.

But far on the deep there are billows
That never shall break on the beach.
And I have heard songs in the Silence
That never shall float into speech;
And I have had dreams in the Valley
Too lofty for language to reach.

Do you ask me the place of the Valley,
Ye hearts that are harrowed by care?
It lieth afar between mountains,
And God and His angels are there;
And one is the dark Mount of Sorrow
And one the bright Mount of Prayer.

SOLITUDE.

There are times in most lives when
the still, small voice is heard saying:
"Come ye apart into a desert place
and rest awhile"—when there is no
possibility of resisting the call and
the soul has to go forth, shrinking and
trembling without its accustomed
supports, to learn lessons which it
could never learn otherwise.

In Solitude the Great Master
gathered strength to do His Father's
Will, and those who have followed
humbly in His sacred footsteps have
always had to do likewise. Alone
and in silence waits the seed in its
cold, damp bed, until the Spring
sunshine calls into being its wealth
of beauty now so carefully veiled
from the naked eye. Who knows
what beautiful flowers and fruits are
to grow by the same great Law out
of the thoughts cherished in a dis-
mal and dreary environment?

Yet, altho it is well known that
in Solitude the highest and best in
man's nature comes to perfection,
this affords no comfort to ordinary
souls devoid of the divine afflatus.
To them is denied that freedom
from self-consciousness which makes
the solitude of the genius a paradise.
To them the state is full of tempta-
tions and snares which they are
obliged to fight single-handed and
without relief of distraction from
outside. Driven into their own
hearts, they are appalled to find
there all of evil they never suspected
and despair of being able to con-
quer.

To such there is but one way out
of their misery by which they can
attain to a useful and honorable
life. Their timid souls must anchor
themselves to the Divine Strength
before, purified, calmed and fortified
they can stand alone and so stand-
ing, help others.

How vast is the contrast between
a light in a cottage window and the
glow which rises over a well-lighted
town or district! Yet to the travel-
er on a dark, stormy night the soli-
tary light in its dim humility may
be far more useful than the power-
ful but distant light of combined
effort.

Be faithful, then, solitary soul, if
you cannot all at once be fearless!
Guard well your union with the un-
seen, and, when that is at last firm
and secure, from you, tired, tossed
and heartsick as you have been,
shall shine reflected a measure of
sacred Light that lighteth all who
come into the world.—Mariella, in
Light of Reason.

THE POWER OF FEAR.

The origin of all bodily ailments is
in the region of mentality, it mat-
ters not whether they appear by
contagion, epidemic, heredity or so-
called accident.

If by contagion, the thing that
opens the door is fear experienced
at the time, that is, fear of disease.
All fear throws down the walls of
defense before whatever may attack,
and conscious fear of a thing or an
occurrence opens the door to ad-
mit that which is specifically feared.

If one is in a general fear state of
mentality—afraid of diseases gener-
ally, afraid of the weather and the
elements, afraid of God and the
devil, and afraid of destiny—such
an one is defenseless against disease
and sickness; while fearlessness in
all these particulars, such fearless-
ness being founded on a belief in
the allness of Good, will render one
safe from all sorts of sickness.

We have a long time known that
the scared person will take a conta-
gious disease where the fearless one

escapes; and the man who is afraid
of the horse he rides is liable to be
thrown off. Fear is at the basis of
all failure.

Hereditary ailments are held and
transmitted to each new body we
form by the fear rising out of belief
in evil. We believe in the same er-
rors and fear the same evils that
our parents did, hence we tinge the
new particles being constantly as-
similated with the same qualities.

There are no accidents in the
sense of happening without law or
cause. Everything that occurs has
a good reason for taking place
whether we see it or not. Every
resultant has a legitimate cause.

Then if unlooked-for occurrences
overtake us, they are not accidents
simply because we have not foreseen
the cause. The cause is always
back of the occurrence, and if we
suffer by it, it is because we are not
fortified in the strongholds of God's
protecting presence.

JUST SMILE.

If you can't do anything else to
help along, just smile.

How can you smile when you feel
so bad?

Screw your face the other way
and see how good it will seem. You
will soon get in the habit of it, and
the smile will strike in. Some nar-
row-gauge folks may tell you that
the smile should come from inside,
and not be put off and on like a
mask. Never mind them. Keep
on with your lateral distention, keep
on lifting up your countenance in-
stead of pulling it down—in other
words, keep on grinning.

Some day you will look in the mir-
ror and wonder how you could ever
have done anything else.

When you see what the smile
brings to you you will break the old
sickness-compelling, deal-dealing hab-
it of groaning and fault-finding.
Then the smile will come from with-
in.

If you want to die—fuss.
If you want to live in peace and
prosperity—just smile, and you can-
not smile when your fussing.—Elean-
or Kirk.

True Sabbath Service.

BY MRS. M. KLEIN.

The soul consecrated to divine
worship, draws nigh unto God and
realizes the inflow of strength and
truth, from the Spirit Universal to
individual spirit.

This is the true and acceptable
worship, of which Jesus spoke, that
there was no need of going here or
there. The quiet home is as good
for such soul communion, as the
church, perhaps better, but the
church services have their place to
fill in human endeavor to assist each
other to this true worship, that is,
to send forth strong desires for
truth and wisdom from the soul's
holy shrine. Then when so blest, it
is each one's duty to make the re-
ceived truth practical in every-day
life. It is thus that each and all
having a bearing on one another and
there is then an increase of goodly
works.

The world's general status is com-
mensurate with the individual im-
provement, because from necessity,
all who have similar thoughts are
associated on these vibratory lines
of thought, output and exchange.

All this has its strong bearing on
worthy or unworthy worship. He
or she who nurses inward malice
toward anyone and yet attends pub-
lic worship for a goodly appearance,
is marked hypocrite and it were far
better to remain away from
public temples of worship until such
unworthy traits of nature are out-
grown.

It is true that it requires individ-
ual effort to come into true soul re-
lation with the oversoul, but what
good thing is there that does not re-
quire individual effort? All who are
in true at-one-ment with the over-
soul are not troubled with evil
thoughts, because nothing but good
can flow to them and from them
and thus they practice this true re-
ligion of doing good on the Sabbath
and every other day, and it is con-
ducive to blessings manifold, bless-
ings which endure throughout all
eternity. Verily so.
Van Wert, Ohio.

Spiritually Unconscious.

The other day, in a chance remark
to a friend whose life has been rath-
er an unhappy one, I happened to
speak of God. "God?" she says,
"Do you think there is a God? If
there is one he must be a pretty
mean man."

Here is just the trouble; we are
so apt to consider God as mean, and
modify him by ourselves. If we
could only realize that we, in our
physical form and understanding,
are only a greatly superior animal,
and that our only connection with
God is a soulful or spiritual one;
that God is a spirit, an all-knowing,
all-powerful spirit, and that he,
knowing the end from the beginning,
does not have such a care for our
bodies, which decay and pass away,
but chiefly for the soul-lessons which
we learn thru our experiences in that
body. These experiences form our
characters, good or ill, as we choose
to interpret them.

Therefore he allows us, in our ig-
norance, to commit acts which can
only result in sorrow to ourselves,
so that we shall learn not to repeat
them but rather do the other way.
Thus in our more developed or high-
er life, either here or after we pass
death's portals, we, our real selves,
our spirits, will have learned what
is best, so that when our powers
shall become manifest thru soul
forces, so much greater ineffect than
mere bodily ones, it shall be well
with us. This is the first lesson he
gives us in this world, his kindergar-

ten; and we cannot pass into a high-
er class until we learn thoroly what
God is and that he is a God of love
and justice.

I write this because, in spite of all
the churches, there are still so many
people whose souls are unawakened.
LILLIAN.

Are You Sensitive to Auras?

Have you ever felt a desire to
brush off your coat-sleeve after hav-
ing rubbed against some one in a
crowd—especially so when you im-
agine the individual to be unclean,
tho no outward appearances war-
ranted such a belief?

Your desire is not an imaginary
one, but based on facts. Of course
if you feel the desire referred to, you
must be sensitive.

What you feel is the influence or
vibration of the magnetic aura mo-
mentarily rubbed into your clothing.
Some would say it is the microbe
which exerts this influence. Per-
haps so, but without the magnetism
in the clothes there would be no
microbe either; and if the microbe
were not alive their influence would
not be sensed.

A vibration must have a basis to
make itself felt, and magnetism is
that basis. Thus it may be the
magnetic vibration of the microbe
that makes one conscious of their
presence. Even a thought has this
medium as its companion, and with-
out which it could not be caught up
—exemplified thru telepathy.

This magnetism, however, which

is imparted from one subject to an-
other, may be known as aura—quali-
fied as human, or vegetable aura—
the latter including the flora in gen-
eral.

Very sensitive persons are enabled
to discern the difference very pal-
pably, and often read the character
of the object whence it originated.
But all can perfect themselves to an
extent in analyzing these influences
if their finer senses are not dulled
by sensualism; or worldly pleasures
that detract from mind concentra-
tion; or selfishness that stunts the
consciousness by robbing it of its
discerning qualities. But it shows
that moderation of sense or self of-
fers a reward that makes life inter-
esting from a superior standpoint.

Jealousy the Bane of Many Evils.

Jealousy is misfortune's inheri-
tance, and the root of all the other
misfortunes of humanity. It is the
opponent of virtue and righteous-
ness; for it is ever ready to censure,
and feels disdainful toward the lov-
ing and humane because unable to
experience the same joys. It over-
looks the good in humanity without
consideration of its own shortcom-
ings. It is the spirit of cowardice,
worshipping Mammon rather than
worth or proficiency, and is thus
the enemy of truth and justice. It
is that form of hatred born of ex-
treme selfishness, whether inherited
or self-developed, and is the mother
of Avarice.

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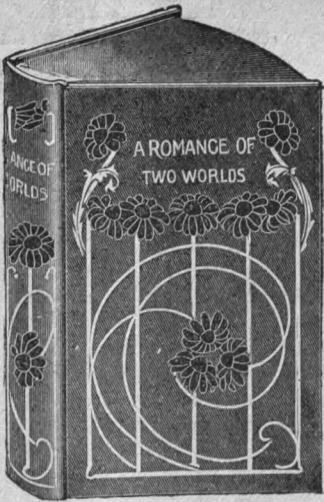
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The Prosperity of the Cause Considered Numerically, Financially, Socially and Spiritually.

D. FEAST.

Much has been written on the above subject during the past few years. Have we as a body made much progress numerically? Let's see. I have been often told that Spiritualists are numbered by the millions. I don't believe a word of it. Why right here in Baltimore we have a fine church edifice. The best of talent engaged, everything done to bring before the people the claims of modern Spiritualism and yet the church is never comfortably filled. If we have a hundred people in Baltimore who are not ashamed to be known as Spiritualists I would certainly like to shake hands with them. I think that the same state of affairs holds good everywhere. It is well to say we are numbered by the millions but I think we are shooting wide of the mark. Give us 50 wide awake earnest Spiritualists in any city and you would soon see grand results.

A knowledge of Spiritualism and being a Spiritualist are two different propositions. To illustrate! I may be the possessor of a fine set of tools but not knowing how to use them does not in any sense make me a mechanic. I may fully understand the philosophy of Spiritualism yet that does not by any means make me a Spiritualist. A Spiritualist is according to my way of thinking one who daily practices all he knows of the philosophy. Such a one is a Spiritualist, all others are simply so-called investigators. If we have millions of Spiritualists as some of our friends seem to think we have, our spiritual papers would have to double their subscription list. Our mediums defence fund would not go abegging for money to support our worn out mediums in their old age. Asylums and homes for the aged would in the name of Spiritualism spring up in every city where our cause is known.

No, Mr. Editor we have not millions of Spiritualists nor thousands for that matter. We have a few earnest souls in each locality who are not ashamed to be known as Spiritualists and only a few. Hasten the day when we can count them by the thousands, but I am afraid that it will not be in our day or generation.

Now a word or two in reference to the prosperity of our cause. Where does the prosperity come in? It is not found in the collection basket on Sunday. Most of it exists in the mind of the people. It is a sort of a pipe dream. Here and there one may find a society that is prosperous and in that society you will find some wide-awake people at the head of it who go down in their pockets regularly to make up the usual deficiency caused by the lack of interest taken by the so-called Spiritualist. Right here in Baltimore we have a fine church, edifice worth at least \$20,000. Was the purchase price paid by regular donors? By no means, had it not been for the generosity of one whole hearted Spiritualist, the society would yet be in a rented hall—not enough of Spiritualists in Baltimore to purchase a decent place of worship. Our prosperity is like our members—few and far between.—Of all people in the world, Spiritualists should be the most social, but are they? How extremely "sensitive" they are! How easily their "feelings" are hurt. If a word from the lecturer hits them hard, why they simply stay away from the meetings until the lecturer is gone, then return to go over the same program. No cause can expect to prosper whose adherents fail to be social. To overlook the frailties of those with whom they come in contact. Be social, recognize a fellow being when you meet him. If a stranger comes in your midst give him or her a cordial welcome. Let him or her see that Spiritualism is a most cordial religion. Don't be an iceberg when you get into the atmosphere of a spiritual seance or lecture. Give out your very best thoughts for all concerned and thus create an atmosphere of sociability that will do you and all others whom you come in contact with good.

This leads me to the final proposition viz: Spirituality. Without it our religion "becometh as a sounding brass or a tinkling cymbal." If our knowledge of the grandest religion on the face of the earth has not the tendency to eliminate the Cain principle in our nature then is our religion vain. Simply to be able to

demonstrate spirit return or get a test and nothing more is not Spirituality. Never was and never can be. Our people should be the most spiritual people on the earth for we have a philosophy that indeed spiritualizes if rightly used. It is the acme of right living. We do not glory in the dead past, we hope for better things. Spirituality is progressive, pure and simple. To be a Spiritualist should mean to us that we have put off the "old man" and put on the new. Spirituality should mean to us that we are a spiritual, progressive people. The philosophy of Spiritualism is all right, the trouble is not with the Cause. Give it half a chance to wake within us, and the results will startle the world. We want our people to thoroughly understand our Cause and then live it in their pockets as well as their heads and their hearts and in their lives and then a grand impetus will be the result. Then we will be a success, numerically, financially, socially and last but not least spiritually with all that the word implies.

Missionaries Report.

When May first arrived we were serving the society at Dana, Ill., where our meetings were well attended. The tests and messages were numerous and of a class which could not possibly be gathered from "Blue Books" or books of any other color.

Mrs. Sprague has developed a new phase of mediumship within the last two years. She invites anyone in the audience to speak the name of some person living in earth life when she gives a character delineation, physical diagnosis, describes mental peculiarities, incidents and accidents in the past life of the one named. She frequently comes in rapport with their spirit friends, receiving and giving messages for them. Thru the giving of the name she does what both of us, and many other mediums do, in reading from hand-writing photographs, etc.

We then visited Dekalb, Ill. where we held three meetings and one seance. This place needs missionary work very much. But several developing circles are being held and occasionally a medium visits the town.

We next visited Rockford, Ill. and served the society that we organized in this city one year ago. We held two meetings in their spacious hall, taking part in the first anniversary services of this society. The platform was beautifully decorated with potted flowers and a profusion of flowers, special music was furnished for the occasion. In fact everything was lovely excepting the weather. It rained all day and was a bad Sunday, which caused our audience to be lacking in numbers in the afternoon, but in the evening the hall was well filled.

At our afternoon meeting the right hand of fellowship was publicly extended to a class of new members of the society. The closing exercises of the evening consisted in the Christening or naming of the baby of Rev. I. S. Gitchell and wife. Mr. Gitchell is the very efficient and honored president of the Rockford Society, and Mrs. Gitchell is one of our best new mediums, both for platform messages and private readings. The Christening service was beautiful as it was unique, every detail having been planned and arranged by Mrs. Gitchell. One feature of the service I will mention: Just as the name of the child was spoken two little boys and two little girls dressed in white completely showered the little one with rose petals as he sat smiling in his mother's arms.

We next visited Lafayette, Ind., and held our services in the Universalist Church which is occupied and controlled by the Spiritualists society that we organized in Lafayette last January.

We found this society doing good work. This is the first society ever organized in Lafayette and from present appearances it will be the only one needed for some years to come, as it fills all requirements at the present time.

The services at Lafayette were well attended. A few new members were added to the society.

While at Lafayette we were called to Colburn, a nearby town, to perform a marriage ceremony. Mrs. Sprague took charge of the services at the church in our absence. A report of this wedding, I believe, has been published in the Spiritualists papers. We closed our work at Lafayette by holding a very successful seance in the church.

Our next place of labor was at Peru, Ind., where we held three meetings. Mr. E. A. Schram the president of The Indiana State Spiritualists Association is also the president of the local society at Peru.

The society at Peru has full control of its hall, holding meetings whenever it pleases, it has a live president backed by a few good and true Spiritualists and the people of the town are getting the benefit of its good work. The hall was filled at our last service.

We visited Rochester, Ind. having been called there to reply to the Rev. Mr. Switzer, a Methodist minister who had maliciously attacked Spiritualism and Spiritualists.

We held one meeting at Plymouth, Ind. The little band of workers there are full of enthusiasm and they make the very best conditions for Spiritualist meetings. The hall was well filled, every chair being taken, and a number of people remained standing thruout the entire service. The meeting was a grand success.

On our way home we stopped at Alliance, Ohio and held three meetings in their lovely church. This society has been doing good and continuous work ever since we first went there five years ago last fall. During the few months that we served this society at that time; we added fifty three new members and though it had held only an occasional meeting for years before, it has been enabled to hold regular services during the lecture season ever since.

There is no work so important as the missionary work, and we hope that every State Association will organize systematically in order to keep missionaries constantly in the field. In this way societies may be assisted, encouraged, and made strong.

If every Spiritualist would join a society and do a little toward making the movement a success, Spiritualism would soon accomplish many of the objects for which it came.

E. W. SPRAGUE.

WHAT IS PRIDE?

There is a false pride as well as a true pride.

Pride per se is a noble qualification, but is has been perverted, and this perversion is being adopted by many for the genuine article—in most instances ignorantly applied.

In the latter we find it wearing the honors of a past generation—endeavoring to build on the merits of others. This may be justified where there is a concordance of principles and paralleled in exemplification. But to demand deference on them by mere inheritance is assumption, pure and simple—a false conception of pride—a self-deception.

True pride is always highminded, dignified and independent of favors except in the spirit of love and is self-sacrificing, self-respecting and conscientious. It is always unassuming and just, and never belittles another, bearing in mind that its own claims are based on what it extends.

Of course, the envious or jealous do not applaud anything worthy, but their silence betrays more than words can express, while their denunciation is often the best recommendation or praise needed. Such also claim a form of prejudice—a form which is anything but noble or highminded, and often deceitful besides, in that envy is aroused when it senses opposition in the merits of genius presented. It is in verity the falsest kind of pride and exemplifies the Iago in humanity—the individual that every honest heart wants to avoid. Such characters represent the very antithesis of true pride, and from which the latter can be mirrored in its right light—the pride of reason and justice, which constitutes the only true pride.

'JUNE.

June comes again
With brightest days,
June bird's refrain
Sweetest roundelays.
June's sweet memories
Flood my soul,
June's softest glories
O'er me roll.
Oh! glorious June,
Lovers loveliest time;
Oh! happy June
Thou art sublime.
Sadly I pine
O'er wasted Junes;
Sadness is mine
As memory tunes,
My soul again
O'er lovely Junes.

—J. W. DENNIS

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VEGETARIANISM.

The Doctrine Upheld With Vigor.

Effect on Mediumship.

BY GEO. B. FERRIS.

An article in a late issue of THE SUNFLOWER, entitled "Vegetarianism and Consumption," purporting to be the statement of a physician to the effect that vegetarianism is detrimental to health, leads me to offer a few words in refutation of the statements therein made. As an example of how many misstatements can be made in a six-inch article it is worth preserving as a curiosity; but as a statement of facts calculated to influence those who read it, its influence is most pernicious and misleading.

The physician in question states that three of his patients were stricken with consumption only after they had quit eating meat, and altho he does not state positively that vegetarianism was the cause of their illness it is obvious that he means to imply that such was the case. But it is an unusually long step in logic to affirm that because three vegetarians are consumptive, therefore vegetarianism leads to consumption. His data is too limited to be worthy of attention, for while he may have encountered three consumptive vegetarians, the experience of other physicians with just as extensive a practice might furnish no corroborative evidence whatever. His statement that herbivorous animals are more prone to consumption than carnivorous animals would also be materially strengthened by the introduction of a few statistics in proof thereof. The unsubstantiated statements of a biased witness should always be taken with a degree of latitude, and are more worthy of acceptance by the addition of documentary evidence.

"A butcher may eat a pound of undone steak or a half dozen juicy chops three times a day"—and make a glutton of himself. "That is why he is so ruddy and gay"—and heartless. "You never saw a pale, gaunt and morose one, or a consumptive one." Once more we ask for the evidence. There is some difference between an assumption and a fact. "Pale, gaunt, morose" butchers are more in evidence than saloon keepers of the same description. A "pale, gaunt, morose" condition is not in evidence among those who use an excess of alcohol but we do not accept that as an evidence of health.

"But among our vegetarian friends the pale, gaunt morose type prevails." Prove it. I almost emphatically deny that this statement has any foundation, in fact. Dr. Peebles, D. W. Hull and other noted Spiritualists are vegetarians and they manifest the very opposite conditions from those described above. Dr. Peebles, hale, hearty and climbing toward the century mark, is a living demonstration that vegetarianism instead of being a detriment, is a benefit to health.

Our regard to the effect of diet on mediumship, Hudson Tuttle says: "Fruits and grains should be chosen in preference to flesh. It is a most injurious error to suppose that sensitiveness can only come by physical illness and starvation. Its best form is the product of perfect health, and proper nourishment. Over-indulgence, excessive use of stimulating foods, a rich and indigestible diet, are to be avoided. Plenty of plain food, fruits, nuts, the cereals, fish and less flesh are favorable."

Briefly, then, I am a vegetarian because vegetarianism is humane. It is opposed to cruelty, and if we extend charity and protection to the lower animals we will most certainly do so to our brother man. On the other hand if our sympathy does not reach beyond our own kind, we need to broaden and enlarge our understanding.

It gives us a clear conscience in so much as we are not accountable for the slaughter of innocent animals. It also makes our conscience more acute in the further performance of its duty, for whenever we heed its admonitions its influence is strengthened; and dull indeed is the conscience and dwarfed the sympathy of him who never feels pity for our dumb friends.

It makes us more healthy, for the constant assimilation of dead and decaying animal matter cannot have other than an injurious effect on the person who indulges in the unnecessary habit. My own experience has proved to me that vegeta-

rianism is healthful, and the experience of thousands of others gives ample confirmation to my views. The spread of vegetarianism is very rapid and if it were not healthful this would not be the case. C. W. Leadbeater has been a vegetarian for over twenty-five years, and vigorous in mind and body he shows that vegetarianism is not necessarily fatal or even dangerous.

And in its influence on mediumship we find another excellent reason for its acceptance. Its influence is spiritualizing and ennobling, and the necessary result would be the attraction of high and noble spirits. And another significant fact is that while the guides of many well-known workers in the cause heartily endorse it, I have yet to hear the first word of opposition from those on the other side of life. And from these facts I reach the inevitable conclusion that meat eating is detrimental, both physically and spiritually, and that vegetarianism is conducive to all the higher attainments of the spirit—that it makes our spiritual perceptions more acute, that it intensifies our sympathies, makes us more kind and just and spiritual, and, in short, tends to develop all that is best within us, making earth a better place in which to live, and thus drawing us nearer unto heaven and the arisen ones.

Cerebralities.

The back brain thinks or vibrates in unison with the senses; the front brain with the emotions—the first-named with man's animal nature, the second with his soul-nature.

To the uncharitable or unsympathetic one defect in a fellow mortal is sufficient to overshadow nine commendable points.

Deification of wealth is nothing short of idolatry and bars out judgment on superior matters in human affairs.

Self-respect is the safest honors a man can bestow upon himself in that they arouse neither opposition nor envy.

Virtue often stands higher than law, as exemplified by the lawless who will respect the former where they despise the latter.

He who basis his judgement exclusively on man's financial status is deceiving himself or somebody else.

A mind tempered by physical purity and moral aspiration inherits a natural inspiration.

The suppliant is always the one at a disadvantage.

Justice in Legislation.

Injustice is not in the constitution of nature and should not obtain in that of nations. Man is born equal and certainly dies that way, thus should live consistent with it. Tolerance is the principle of civilization—a harmonious relationship between the people and their rulers. Autocracy is the same abused, as exemplified by class legislation, demogogy and political coup-d'états, which make a national constitution responsible for injustice to a part of its own people—a hapless minority, who may be in the superior right despite it. Temporary power does not include intolerance or injustice in law-making. It is intended to carry out a principle, not an iniquity.

From Our Exchanges

When Agassiz, the greatest scientist we ever had in America, fully believed in the immortality of animals, does it not seem foolish for smaller intellects to dispute the immortality of man?—Dumb Animals, Boston.

Farmers living along rural routes have developed the practice of distributing advertisements of auction sales, etc. by means of rural delivery boxes. Uncle Sam now says that this practice must be stopped, and promises to prosecute all parties putting into such boxes matter that is not properly stamped.—Printers Ink, N. Y.

A while ago a fleeing thief shot a policeman. He was captured and taken. When he arrived he was in good health. An officer took him into a back room, and when he emerged an ambulance had to take him to the hospital. Our officials are above the law—Truth Seeker. (Has the Inquisition been restored?)

The eagerness with which some are ready to impose upon right of an advantage manifests a spirit of selfishness still dominant as an uncontrollable impulse. A too near relationship with such is apt to illustrate the truthfulness of that monstrosity known as the human leech.

Buffalo Notes

N. H. EDDY, Correspondent.

The regular mid-week services were held at the Spiritual Temple, Prospect Ave. and Jersey street, Mrs. W. Ripley, medium. A good number of descriptive readings were given.

Thursday evening June 23d, The Psychic Research Club of Buffalo gave its last entertainment for the season by holding a grand ball at the Arlington Parlors, Arlington Place, corner Wardsworth St. About one hundred invitations were extended, most of the invited guests responded by their presence. Dr. Hussyon, H. L. Hansen and Frank Schneider were floor managers. Mrs. Addie Gage, Mrs. Frank Schneider, Mrs. E. L. Barr and Mrs. Phelps were on the reception committee. Mr. Train was receiver of invitation cards presented as admission to the parlors of entertainment, thus keeping in touch with the selections of the evening. About 11.30 a grand march was formed, Mr. W. L. Albee leading same, the company repaired to the banquet hall where refreshments were served, afterwards dancing was again engaged in, excellent music was furnished and a most enjoyable evening was the result to both members and guests who expressed themselves as well pleased with the entertainment.

Saturday June 25th, the children and teachers connected with the Progressive Lyceum of the First Spiritual Church of Buffalo held a picnic at Fort Erie Grove, several friends of the Lyceum members went with them, a bountiful lunch was furnished to which ample justice was done by both old and young. There were various ways in which the children found amusement and pleasure and they had a very pleasant time at the grove. Mrs. Dillin, Mrs. Darch, Mrs. Phelps, Mrs. Dr. Matteson, Mrs. Whitaker and Mrs. Wells contributed money and effort towards these enjoyments, and the happy faces of the children told of the pleasure they received.

Sunday morning June 26th, at the Spiritual Temple, Prospect Ave. and Jersey St., Mrs. W. Ripley, the medium, under direction of her guides took for her subject, "What is Prayer?" mentioning the different forms that were adopted by some churches, also of the people at large, some asking God for fair weather, some for warm weather in the winter, so that those who were poor and unable to buy coal, that it might be the better for them, yet at the same time the poor miner would be praying for cold weather, so that they could have more work, to aid in supporting their families. The guides spoke very interestingly on the subject, giving various illustrations as to the different methods of the people, reaching out to a supposed God, and each asking in their own way, to gain their point. The guide spoke several times regarding true prayer as being the "soul's desire". After the lecture the guide gave several descriptive readings and messages which were recognized.

Sunday evening there was a fairly good audience at the temple, the guides of Mrs. Ripley speaking earnestly and interestingly. The trend of thought expressed by the guides was upon the interest of Spiritualism, its value and benefits to humanity. At the close of the meeting, readings and messages were also given by the guides of Mrs. Ripley.

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CAMP MEETINGS.

CITY OF LIGHT ASSEMBLY—Lily Dale, N. Y. July 15, 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, Clarksville, Mo.

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

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

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

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

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

DELPHOS, KS.—August 5 to August 22, I. N. Richardson, Secretary, Delphos, KS.

GRAND LEDGE, MICH.—July 31 to August 28, J. W. Ewing, secretary, Grand Ledge.

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

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

ONSET.—July 24 to Aug. 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.

WONOCOW, WIS.—Aug. 4—22, Miss Gertrude Spooner, Wonocow, Ia.

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

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

Camp Progress, Mowerland Park, Upper Swampscott, Mass.—June 5 to Sept. 25, Mrs. H. S. Gardner, secretary, 343 Lafayette St., Salem, Mass.

Niantic, Conn.—June 20 to Sept. 12, Geo. Hatch, secretary, S. Windham, Conn.

Vicksburg, Mich.—July 31 to August 22, J. Fraser, Manager, Vicksburg.

Winfield, Kansas.—July 16 to 26, Mrs. M. Gates, 133 S. Manning St., Winfield.

Ashley, O.—Aug. 7 to 28, W. F. Randolph, secretary, Ashley.

Parkland Heights, Pa.—July 3d, to September 4th—Address, Elizabeth M. Fish, Sec'y., Parkland, Eden P. O., Pa.

Edgewood Camp, Wash.—July 31—Aug. 23—J. W. Smith, 1115 N. Pike St., Tacoma.

Haslet Park, Mich.—July 30—Aug. 28, J. D. Richmond, St. Johns, Mich.

Southern Cassadaga, Lake Helen, Fla.—Feb. 1st to March 26th, Mrs. J. D. Palmer, Corr. Sec., Willoughby, O.

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Bigots are barnacles on a church door, tho a church full of hypocrites does not invalidate the principle upon which the church was founded.

All religion is right until it claims the only right in being or doing.

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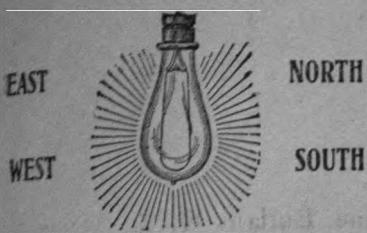
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LIGHT FROM EVERYWHERE



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

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

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

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

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

Suggestions for the improvement of the paper are invited.

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

Chas. M. Jessup, secretary of the Indiana Association of Spiritualists, writes: We regret very much to report that the serious illness of Dr. G. N. Hilligoss, of Cincinnati, has caused him to tender his resignation as President of Camp Chesterfield, Ind. Dr. Hilligoss was a willing and efficient worker for our camp, and his many friends will be sorry to hear of his resignation. The doctor's place will be filled by Judge Levi Mock, of Bluffton, former vice-president. The office of vice president will be filled by former trustee, P. B. Millspaugh of Anderson, Ind.

Belle Bush of Shirley, Mass., writes that she wishes to be one to welcome the return of our associate to the ranks, but has been too ill to do so earlier, having suffered by an aggravated fall from a carriage. This worthy lady also sends a book of poems just published by herself, for which she asks patronage. The same is neatly gotten up, has some 270 pages, costs \$1, and is full of beautiful thoughts and in good shape. Review later.

Our correspondent of Elmira, N. Y., writes: The Progressive Association of Spiritualists met June 23 in Grand Opera House Block at Prof. Leo's who is president of the society. The people present outnumbered the seats by far, many standing in doorways and hall and listened to an address given thru Mrs. M. E. Clark by the guides, followed by remarks and spirit messages by Prof. Leo, and remarks from G. M. Mudge and Mrs. Brewer.

Mary Jones of Conneaut, O., writes: Sunday June 26th closed the month's engagement with Oscar A. Edgerly, and I can assure our readers we have had a feast. His lectures are fine and we all regret his going away, but he has paved the way for another engagement with our society. Next Sunday we have Rev. Fisher from Cleveland, O. No doubt our readers are acquainted with him thru the press, as he was a Congregational Pastor there, but like many others he gave too liberal thoughts to suit his congregation, therefore was asked to step down and out, and is now in the lecture field. Our hall will be closed then until September.

Mrs. Addie Cooper writes from Syracuse, N. Y.: On Thursday evening, June 23d, the Progressive Society of Spiritualists convened in the Grand Opera House Block in Prof. Leo's rooms. Mrs. M. E. Clark of Syracuse gave a very instructive and interesting address. Prof. Leo gave messages that were fully recognized. On Wednesday evening, June 22d, the First Spiritualist Church met in The Royal Templar's hall, 312 S. State st., with Mrs. Gertrude Mudge as speaker. After a little talk of about twenty minutes, she gave spirit messages and most of them were fully recognized. They also hold services on Sunday evenings. On Sunday evening, June 26th, Mrs. M. E. Clark held services in her rooms 351 S. Warren st., Her guide, Mike gave an unusual interesting lecture, also messages from the dear ones who have gone beyond the veil. On June 27th, The First Society of Spiritualists held a progressive euchre party at 352 S. Warren st. It was well attended, and all enjoyed themselves.

E. C. Simpson, secretary First Spiritual Society of Rochester writes: We are enjoying the bright and cheerful SUNFLOWER, and think all good Spiritualists should avail themselves of its pages. June 29th

closed the meetings conducted by Mrs. Tillie U. Reynolds, which have been most successful, and has given us clear, concise and impressive sermons, also endeared herself to all who have met her. We would be glad to keep her, but President Richardson, in his good judgment, has appointed her as state missionary, and she is truly a good one, doing good work for the Cause. Our audiences increased each Sunday. Her spirit messages were very comforting. We shall hope to have her with us again soon. For next Sunday we have procured B. F. Austin as our speaker. He was with us on the last evening of our mid-week meeting, and we expect to enjoy a feast from him.

D. Feast of Baltimore, writes: On June 11th, Harrison D. Barrett, President N. S. A., spoke 3 p. m. and 8 p. m. at First Spiritual Church, Baltimore, to a fair audience on both occasions. The subject for the 8 p. m. discourse was "The influence of religion upon the civilization of the age." In part he said that religion upon the Jewish people is marked. The same motto is upon the wall of each synagogue. "The mission of Israel is peace." We all see the influence of religious thought on the nation, we can see what oppression the Jews have borne and yet bear. The Jew is a potent factor in the advance of civilization. As it is with the Jews, so it is with the followers of Zoroaster Buddha and Christ. Yet all believe that good will come out of evil and finally all will be restored to righteousness. So with Buddha. To leave his throne and go out to find peace and comfort for his subjects. The man of Nazareth has taught the influence of peace. Religion in all ages has been a factor in modern civilization. Any people who believe in killing do not rise in Spirituality or ideality. Religion has helped to make the civilization of the people. The Moors have given to the world, literature not by the sword, but by the peaceful methods employed.

We gain much by building, construction and destruction.—The day is past when we must destroy and not construct. There is good in all religions, that fact we must all acknowledge. The religion of humanity will be the coming religion; by what we do and not by what we pretend will we be judged. If we want a higher civilization let us live brighter and higher lives. Let us be doers and not hearers only. If we are in contact with the angels let us show it by our actions, we owe it to the world to make it possible. Then will people say behold how good those Spiritualists are. Hatred, malice, revenge—they result in death. Can we afford to entertain such thoughts? Let us resolve to make our religion a religion of love and peace. The first three centuries was of good will and peace. If we can believe the historians the gift of healing; the discernment of spirits, etc., was practiced. Religion in that age taught peace to all. They made use of the phenomena, but did not use them as playthings or to satisfy a morbid curiosity.

The best place to commune with our angel friends is in our homes. In the laboratory of the home circle, secondly, communers service in the church, admit no curiosity seekers, only those who are earnestly striving to make their lives purer and better. The influence of such a service would be peaceful, you can readily see the results. Honest competition—yes—but not that competition that will crush. This is the christ-life. When Spiritualists become spiritualized enough to spiritualize their actions then we shall have made an important step in advance. If our christian brother has faults let us show him by our example a better way, let us show him a religion of joy and comfort. The religion of Spiritualism like the religion of Israel should be a religion of peace; should make its followers sincere, kind and peaceful. Let us so live that we can beat our swords into plowshares. What is our Spirituality to us? Only what we make it, make every daycount, do some good in that day, send out some good thoughts, it is our duty, we are the chosen people by having the best religion on earth.

Spiritualism is what we make it—a religion of peace and good will, not of war and discord. It is just what we make it, no more or no less. The issue is in our hands. Let us do our part, I believe in a religion of work—not faith—a religion that is practically applied will

have its effect. When the storm clouds sweep over us, let us be peaceful and we will then become purer and better. May we do our part whilst here in the body and elevate our Cause to where it properly belongs.

Mrs. Mary T. Longley writes to our associate, expressing pleasure and appreciation at his recall to the spiritualistic field; also congratulates THE SUNFLOWER and sends best wishes and fraternal greetings.

The Alumni (Assn.) of the Commercial Department of the Dunkirk High School called at the THE SUNFLOWER Thursday and were shown thru our office. The jolly crowd included the following. Misses Gertrude and Theresa Buckley; Hattie Bissikummer; Katherine Desmond; Helen Dillenkofer; Anna and Theresa Steger; Ellen Pentecost; Agnes Gorman; Sylvia Zimmerman; Ethel Bishop; Margaret Hyland; Mame Dempsey; Eleanor Mayer; Mable Russel; Esmeralda Graas; Camilla Weiler; Flora Kleaman and Messrs Wm. Frey; George Willie, Manley Miller; Moulton Chamberlain and William Clare. Mrs. Herbert Fox carried the honors as chaperon. Prof. Charles Jones and Archibald H. Roberts of New York accompanied the picnicers.

Francis E. Bonney, secretary, writes from, Conneaut, Ohio: Sunday, June 26, closes the engagement of our society with Oscar A. Edgerly. And it is with pleasure that we record our appreciation of the superior character of his work, and suggest its value as a factor in disseminating the truths of Spirituality. Progressive societies will make no mistake in securing his services. We have the pleasure, Sunday July 3, of listening to Rev. Fred Fisher of Cleveland. Our societies has voted to take a vacation until September when we hope to begin work again with renewed ardor and fresh interest. We shall send a number of representatives to Lily Dale this season, with many good wishes for the continued prosperity of "THE SUNFLOWER," and for the success, spiritually, mentally and financially of the summer camp at fair Lily Dale.

C. L. Stevens of Pittsburg, Pa., writes: The last SUNFLOWER is a "Peach," and does great credit to your enterprise.

Special Excursion Tickets.

To Lake Chautauqua points will be sold every Sunday and Wednesday during the summer months by agents of the Dunkirk, Allegheny Valley & Pittsburg R. R., good going and returning same day only. Special low rate tickets will be sold also Saturdays of each week from points south of Gerry inclusive to Lily Dale, good returning following Monday. 171-78

We enslave ourselves more by habit than by being imposed upon—among these habits being that of believing as our grand parents believed, or doing as they did.

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FREEVILLE CAMP.

The Campmeeting at Freeville, N. Y., Opens July 23d.

PROGRAM.

July 24—Oscar A. Edgerly.
July 25—Conference.
July 26—Oscar A. Edgerly.
July 27—Conference.
July 28—Oscar A. Edgerly.
July 29—State Day, H. W. Richardson, Carrie E. S. Twing.
July 30—Conference, Mrs. Twing.
Aug. 1—Conference.
Aug. 2—Carrie E. S. Twing.
Aug. 3—Rev. W. S. Milburn. Mrs. Twing.
Aug. 4—Conference and Mrs. Twing.
Aug. 5—National Day.
Aug. 6—Conference.
Aug. 7—Rev. W. F. Ravlin.
Aug. 8—Conference.
Aug. 9—Lecture.
Aug. 10—Conference.
Aug. 11—W. F. Ravlin.
Aug. 12—Conference, Morris Pratt Day.
Aug. 13—W. F. Ravlin.
Aug. 14—W. F. Ravlin, D. A. Herrick.
Aug. 15—Conference.

Aug. 16—D. A. Herrick.
Aug. 17—Conference.
Aug. 18—D. A. Herrick.
Aug. 19—Conference and D. A. Herrick.
Aug. 20 Business Meeting.
Aug. 21—D. A. Herrick.
For further information address W. W. Kelsey, Courtland, N. Y.,

Postage Stamps.

Again we call attention to the undesirability of postage stamps in payment. In this morning's mail is \$1.25 worth of stamps all stuck together so that they have to be soaked apart, and regummed before they can be used. One dollar's worth of these came in a registered letter costing the sender 8c while a money order would only have cost 3c; a saving of 5c to the sender and the annoyance to us. We take them as an accommodation when necessary, but ask our patrons to avoid sending them as much as possible. 171-3t.

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Moderation in all things and justice to all mankind is Nature's plan of Salvation.

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BIG BIBLE STORIES.

This is a plain, practical consideration of the "Big Stories" of the Bible, on a mathematical basis. It is not ridiculous, but is one of the most convincing arguments possible that the Bible was never intended to be taken literally but is symbolical and must be so considered. This book tells you how many million car-loads of quails fell during the wonderful rain of quails; how many hundred thousand animals Adam had to name each second, etc. Robert G. Ingersoll, in a personal letter, which is still in the possession of the author, said, "It is the best I ever read." Cloth, 50 cents.

THE 10 COMMANDMENTS ANALYZED.

This is the most critical, and at the same time fairest, examination of The Ten Commandments that has ever been attempted. They have long been considered the only true moral guide, and to give the exact standing of the Bible on all moral and religious topics—but such is not the case. The Bible gives them in THREE different places, in TWO ENTIRELY DIFFERENT FORMS, and it CONTRADICTS EVERY ONE as positively as it gives it. This book quotes the Commandment, then the places where the same power that gave the Commandment gave others directly to the contrary, giving chapter and verse. "Thou shalt not kill." "Now therefore, put every man his sword by his side, and go in and out from gate to gate; kill every man his friend, every man his neighbor, every man his companion." "Cursed is he that keepeth back his sword from blood." The two forms are placed side by side for easy comparison, examined, and critically analyzed. All that are good are older than the Bible; the new are worthless. Don't miss reading it. Paper, 25 cents.

Mediumship

And its Development; and How to Mesmerize to Assist Development.

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

Grandpa and The Boys

is a beautiful little souvenir poem. It portrays a grandfather talking to his grandchildren of the changes that have taken place since his childhood. Presentation Edition, beautifully printed in Bright Colors, on Enameled Paper, with Hand-Made, Deckle-Edge Cover, Tied with Silk Cord, and illustrated. Price, 25 cents, 5 for \$1.00.

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EL. FINK, Dunkirk, N. Y., or C. M. CARROLL, Lily Dale, N. Y.

SPIRIT LIFE.

(Continued from Page 1.)

tained. But selfish passion for which there is no excuse (as there is no sensation pressing for indulgence) does not obtain this sympathy (unless from a mother), because it is the motive power of life itself that is in the ascendancy, and like the throttle on an engine, must be reversed to stop the soul's impulse in the wrong direction.

In mortal life disease puts a check on over-indulgence in the sensual, but only accident or imprisonment can check over-indulgence in the selfish. Head intemperance effects the body very readily, but heart intemperance requires years to unfold its effects—tho it finally vitiates the blood and generates incurable diseases. But in spirit the effects of selfishness are immediately perceived as impotency—a sort of spiritual paralysis, that almost roots the spirit to matter, and subjects it to all its disturbances and meteorological changes as tho it were in a body of flesh; and without the means of protection from these conditions, however much it may repent or friends may desire to aid it. As intemperance of the head or nervous system invites suffering in the body, intemperance of the heart or soul-nature invites suffering in the spirit.

Many already begin to sense these conditions while in the body and thus obtain a suspicion that death would be undesirable to them. This generates that fear, which most Spiritualists (or all who have an easy conscience) regard as imbecile, cowardly, foolish; for no brave man fears death, and the boldest are those whose hearts are freed from ill-feeling, selfish impulses, and wrongs against their fellow-men.

Men and women are as much spirits in the body as out; and should conform to the laws which govern that spirit. Reason thru the head knows what is right, love thru the heart wills whether "to be or not to be" right. According to that willing man consigns himself to happiness or misery. He is his own judge. No god can forgive him except the God within; and he needs as much forgiveness as the man who encompasses him with a spirit, or mortal body, as the case may be.

God almighty in trouble seems an anomaly; but when the aim of mortal life is individualization, it is certain that man must be his own God and when the man himself is in trouble his God shares the same fate. But this does not absolve him from punishment. Nature is still on the throne, and governs by subtle laws that reach every discord in existence—from the bent twig in the forest to the least kink in a man's character—for the purpose of straightening it out, and the sooner he straightens himself out by the proper use of his knowledge and power the better for himself. Earth-life is short compared to eternity in which to suffer or enjoy; for as the cause so the effects—and effects are not changed "in the twinkling of an eye," as some would believe; and if they are changed they can only be by causes that reverse the forces that are producing the suffering. How to accomplish this will become as much of a problem as the proof of immortality has been to orthodoxy; for there are many things that cannot be undone.

We cannot restore virtue or happiness robbed from another; we cannot restore opportunity stolen by murder, robbery or slander; we cannot undo a meanness, and we cannot rid ourselves of the remorse until we do—or something equable to neutralize the bad effects in our soul-machinery. If murder is opportunity lost to the murdered, what are our chances of regaining opportunity lost by viciousness, uncharity, selfishness or injustice? Those are questions to be considered by the individual.

To be on the sure side, however, it were better that all realize that they are spirits now, and live in accordance with the laws governing them. By looking within instead of aloft with saintly mien; or listening to the inner voice, the god of conscience, in substitute of an imaginary outward one, all may realize this fact and in which realization lies the secret of understanding the laws which govern that spirit. —A. F. M.

Who dispenses his light freely will have companions in arms.

LITERARY WORLD

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

"GOTTLIEB, HIS LIFE; or Love Triumphant" is the title of a dream romance by Samuel G. Putnam. Price 25 cents.

GOTTLIEB is a man, who followed the dictates of his reason, and did not join a church because he saw too many hypocrites in it.

Finally he died and tried to get into heaven, but as he had no church certificate, was sent to hell.

Having no other alternative, he entered, tho consoling himself with the fact that he had a clear conscience.

Among the scenes he encountered one is described as follows:

"After interminable travels, Gottlieb came to Pandemonium, afar glittering in awful radiance, whose very brightness seemed to suggest an infinite horror. Its grim magnificence was worse than all the turmoils and wild wastes thru which he had passed. More terrific still were the innumerable crowds of devils. Every face was an immeasurable hell; war, despair, selfishness, a living death, were imprinted upon each. Everyone was grasping after flitting phantoms of pleasure. Some were like spiders, cunningly drawing to their lonely selves whatever passing good there might be. Others were banded in groups for temporary gain; yet when the gain was accomplished they fell to quarreling. There was perpetual tumult; every devil was for himself, and was forever trying to cheat his neighbor, and a few exercised prodigious authority, but only by the possession of vast powers."

What a picture of earth life is herein reflected to the intuitive mind! Of course, we may see heaven as well, and perhaps more of the latter than the former, unless we see entirely blue. But in the same comparison that men and women can see the beauties of life, they are observant (often involuntarily so) to the unspiritual or negative side, and which is all the hell there is—only that the spirit in this negative state sees things as he has created them in the mortal. If he tells of a burning hell, it is because he has a burning conscience; and with all the sensations alive that experience the sting of remorse, the poor heart (or soul-centre) of the unfortunate is to be pitied. There can be no rejoicing in heaven over the sufferings of the damned (?) as reported, unless by very unkind hearts; and such are no more to be found in the spiritual heaven, than in the mortal condition which is heavenly.

Other such comparisons can be drawn from this little volume; and the whole is perhaps an intuitive reflection of the truth as it exists right here, while no one need die to go to hell. We shall never get any nearer to it than we are now, only that those who are within its influence or circle, will have a keener realization of it when they get out of their material fortress. The human hide is a good protection to selfishness and arrogance, but the strongest cannot resist grim death.

No Justice in Prejudice.

Love being the creative or causal principle in man naturally makes him perspicuous, penetrative to causes, intuitive and sympathetic—thus free from the influence or vibration that disturbs or darkens the mind in its search for truth—the supreme desire of every soul. Emotion generates or constitutes desire. Negatively exercised it is animalism pure and simple, and perverted by unreason or a misapplied will-power, it constitutes selfishness. Now, selfishness, may exert all the arts or cunning of love, but lacks its high principles, and thus unable to penetrate deeper than its immediate surrounding. It cannot see beyond itself. Its vibration is not energetic enough to discern causes, and it is thus an enemy rather than a friend of truth; and being neither positive nor negative, it represents the animal-man, as figuratively illustrated by ancient philosophers when connecting the animal to the human being. Only love freed from selfishness or prejudice can reason rightly or in conformity with exact justice.

Jealousy among mortals is like a fight among convicts for a prison certificate of good behavior. The non-participant gets it.

A VISIT WITH SHAKERS.

(Continued from Page 1.)

midst. How lovely is the thought of welcome and how glorious it is to extend this thought into our lives to gain a glimpse of Spiritualism in its broad sense. I thought if many of our Spiritualists would only welcome the guiding spirits into their homes as these Shakers do with such sincerity what a difference it would make to our truth with us. Then the angel teachers could bring to us spiritual power to enable us to do greater good in spiritual ways which would abolish distrust among the mediums, for we all would be on a higher vibration enabling the inspirers to come closer to us in our home atmospheres, thereby, would we receive the truth and cast our bread upon the waters to feed the hungry.

We believe that like attracts like, so let us look for higher and nobler things, than to mistrust our fellow-being and surely shall we attract to us the good which will bring us nearer to the spiritual forces assisting us to build a Spiritualism that never can be destroyed but will shine on forever.

Pittsfield, Mass.

From Materialism Thru Rational Investigation to the Light of Immortality.

B. F. Underwood, makes among other things, the following statement, which we copy from Boston Investigator:

I was in my earlier life, a Materialist, and wrote in defence of philosophical Materialism, but the system never satisfied my understanding, and, with larger knowledge and more matured thought, I came to see its utter untenableness, and for years I have advocated the philosophy which regards matter not as the ultimate basis of all phenomena and, in special organized forms, as the cause of life and mind, but as itself only a phenomenal manifestation of the Ultimate Reality. The philosophy of Herbert Spencer, thoroughly anti-materialistic in all its implications, has most commended itself to my reason. In exposition of this philosophy, I was lecturing early in the 70s.

In late years, my own personal investigations have carried me into a field not explored by Spencer, Darwin, Huxley and Haeckel, and in which it was left for other observers and thinkers to blaze the way of other investigators. In this field are observed phenomena which purport to be manifestations of life and intelligence of extra-mundane beings. My own observations and experiences extended thru years, and guarded with a care and precaution against self-deception or deception by others, increased by skepticism and full realization of the liabilities of imposition or mistake, have satisfied me of the reality of such beings and of their agency in psychical and psychophysical phenomena with which I am familiar. I do not expect others to accept this statement as evidence. Certainly no such statement would have produced much impression on me in the absence of those personal experiences and proofs which have convinced me beyond all reasonable doubt of man's survival of death.

The main point here is that my experiences and investigations have satisfied me—satisfied is the word—that death is not the end of man, but a transition to another stage of being from which, under certain conditions, come evidences of the continued personality of those who have lived and passed away on this earth.

It may be said that I should not expect my ex cathedra statements to be accepted as evidence. I certainly do not. I do not ask, I do not wish it. No other person's word would have been proof to me. I can only expect that those who know me will accord to me sincerity and truthfulness as to my convictions. To get the evidence, the evidence needed to satisfy them, they will have to make researches for themselves, without which they can get nothing except the testimonies of others who have examined the subject.

B. F. UNDERWOOD.

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John A. Hoover, Morristown, N. J., writes: I received the spirit photographs and there are two faces which I positively identify. One is that of an old gentleman who died with us four years ago, and the other that of Beals E. Litchfield, a noble and worthy Spiritualist of some years ago. Mr. John Belton, my neighbor who sent you his photo to be operated upon, recognizes several faces, among them, that of his granddaughter.

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