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POWER OF THOUGHT.Meditation—The Unity of Nature,
Page 22 of "The Shrine
of Silence."Lecture Delivered by Rev. Henry Frank
of New York, Sunday Afternoon,
July 19 at the Auditorium,
Lily Dale, N. Y.

My friends: The correct analysis of the human mind is the highest achievement of science. Indeed, there is no science until we have a science of the mind. For, inasmuch as all the facts and conditions of nature are amenable to the human understanding thru the nature of the human mind, it becomes an indispensable essential that we understand the nature of the workings of the human mind in order that we may understand the workings of nature. This is a proposition that is continually questioned, so that when a scientific effort is made to apprehend the human mind it is frequently said to be either impossible or unnecessary. In truth, my friends, you will find that, even among the ablest scientists the world has produced, there is plainly a distinction between what is called nature and what is called the human being. Somehow the idea has worked itself into the philosophy of the human mind that the human being is a thing distinct from the outside of nature, and what is called the world is something extraneous to himself. This interpretation and this theory has caused a world of mischief in the correct understanding of human science.

To begin with, it caused a very false interpretation of nature and of the universe of the sciences that constitute the universe. For the very moment that you conceive that there is any one thing existing separable and distinguishable from nature in the totality, that moment you make nature an incomprehensible fact full of contradiction and confusion. Some people conceive that there is an Infinite Being, supreme, superintending intelligence, who is himself so separate and distinguishable from the world he has created that we can, on the one hand postulate his existence and the existence of the universe itself. The supreme intelligence, must of course, be an intelligence that rises above inferior intelligences. In their inferior intelligences all of them must be absolute in and constitute an essential element of the supreme intelligence. Therefore the supreme intelligence is the all, and all else that may exist as a phase of nature or the universe must necessarily be but an expression of the infinite and supreme intelligence that is postulated. If there be a God, in the sense in which old theology has conceived, God cannot exist outside of nature and that which is the universe. For, if God is infinite, supreme, is complete, absolute and all, if he feels the whole of the vast void of infinity; if the God is the all, rules everything that is in the world; if A be the universe and B be the infinity than B can have no existence outside of the universe, neither can A have two infinities; it cannot exist at two different places at one and the same time, hence the universe must be the infinite. Hence, if the supreme must be the infinite intelligence then the supreme God must be the Infinite Intelligence. And because things equal to the same thing are equal to each other, the infinite and God are one and the same thing. It means that man has been counting himself outside of nature. He feels

that the God who made him is also outside of nature.

To comprehend nature and man we must understand that when we talk of nature that man is necessarily contemplated. Some people, in speaking of nature, think of nature as something existing beyond what they know as man. Where is the universe, where is existence? Is it in you, or out of you, in front of you, behind you, above you or below you? Where do you live? In the things that you apprehend in your physical senses, or in the things that you sense in your physical senses or in your conscience? Is man flesh and blood or is he spirit? When I say spirit there are many people here that misunderstand me. My contention is for the unity of the sciences. I have passed beyond the interpretation of the visibility and invisibility of matter. There is no such thing as visible matter save as it is visible, and no such thing as invisible matter save as it is invisible. I am speaking of man and man's apprehension of nature, of the workings, of the activities, of the consciousness of man's mind. There is an apprehension of intelligence in the experience of man only when the faculties of man are sufficiently developed in the organism of a human being to mentally apprehend such experience. We have blood as well as veins, and they are organisms of our body. These are thoughts. Do we think in the blood, in the nerves, in the tissues of the flesh? Where do we think? What constitutes our mental activity. So far as a human being goes, all his intelligence is proportional to the degree of the complexity of his organism. Given a very small organic expression of life and it has a very limited apprehension of intelligence. It depends upon the complexity of the organism.

Here is a leaf beside me, a grub-worm, a bird and a human being. All of these things are expressions of organic life. Which will have the highest intelligence? If you undertake to find it out in the comparative sizes you will be mistaken. It all depends on the complexity and the fineness of the structure of that animal organism. The reason the leaf does not act as intelligently as the grub-worm is because it has not developed such fibrous tissues, such cellular organisms and such an organic system of nerves as has been developed in the organism of the grub-worm, and for that reason only. Every organism manifests such expression of intelligence as the complexity of its organism is susceptible of. We cannot say that there is more or less actual intelligence in one subject than in another, because there is no intelligence anywhere,—intelligence is expressed. Is there intelligence in the wind? No, there is no intelligence in the wind. And yet, do you not see how the mariner upon the mighty ocean converts the intelligence of the wind into the intelligence of the sail by which he controls the forces of the wind and causes them to be subject to the necessities of the mariner. What has he done? He has overcome an environment!

I define intelligence as the capacity of an individual to utilize his past experience and thereby conquer his environment. I mean not the human individual only, not even an organic life only; I mean every unit in nature which has utilized a past experience and thereby conquered a limiting environment, has made a step, in the process of its development,—that is, the expression of intelligence. Intelligence is an expression, it is a process, a co-relation, a deduction, and when we realize that it does not

necessarily exist as a molecule, separable, distinguishable, but as a force, a power, as a motor, as an energy, has a life in everything that lives, then we find that there is a contradiction in nature, that intelligence is not only supreme, but universal. The stars speak the language of reason and the processes of nature are rational as the laws of logic.

Where is the intelligence of man? It lies in that apprehension of man's thought that teaches him how to conquer his environment and unfold himself into the higher possibilities and achievements of his life. That man only is intelligent who so understands himself that he improve his nature by the power of his own thought and the utilization of his own energies to such an extent and degree that he stamps his environment underneath his feet and moves along the path of infinite progress. Where does it lie; how can we compute it, estimate it, understand it?

There may be an infinite series of nervous activities constantly going on in an organism of the human being of which the being is not at all conscious. If the heart, the stomach and the liver did not operate intelligently you and I would be confirmed invalids and incapable of any activity of life. There is a logic in the flow of the blood in the human veins as much as there is a logic in the mechanism of the stars, else it had not been discovered by the processes of investigation, as it has been, that the circulation of the blood is the very basis of life and physical development.

When do I become conscious? Man has not one brain, but he has many brains, and each one of these brains is in active operation, superintending the various co-ordinate departments of his body. Each man has a brain in his stomach, in medulla oblongata, way down in his backbone, scattered all thru his nervous organism, and he only rises to the height of the supreme brain when this nervous organism gets all tangled up in the jelly mass that we call the skull. Cut off a slice of the brain of a frog what does it do? Does it manifest all of the activities of life? No, but some. It shows you that there are certain activities, such as moving, locomotion, moving of the lips or the mouth, some particular department of the normal activity of the frog has been interfered with by cutting off a slice of the brain. Cut off another and another slice until we cut down to the basal, and then you have killed your frog? He still goes on and performs certain physical activities.

Are these the same as those activities performed with the full brain? No, it means that certain elements that were necessary for activity in the physical organism that we call a frog have been amputated, and the frog can only use so much intelligence as is possible to so much of his brain. These proportions of intelligence in the organic life are manifest according to the structure of the organism itself. This is true in man.

We have found that only man's corticle, that complex mass of matter, that is resident in the upper portion of his skull immediately beneath the bony structure, when that is most highly developed, then man manifests the highest intelligence. This is proved in animals put under cultivation. A certain number of new cells have been generated by the application of certain rays of light upon the brain. Precisely so too by the utilization of correct methods you can generate new cells in the organisms of

living things, and it is not only true of animals, but it is also true of man. You may say that it is getting man down to the earthy when you tell me that his intelligence is commensurate with his brain cells. Well, it may be so. To prove whether it makes of man earthy, we might as well begin the experiment and see. The point is this—man's brain cells are developed by continued experience. Here is the difference.

What we call human experience is human contact. Intelligence develops intelligence. Associate with people who think, with people who are mental activities, who reach out after the far things of life, and you yourself will begin to be lifted up in emulation with them, and will strive after the same intelligence which they manifest to you. Therefore man gets intelligence thru the exercise of his own conscious thinking. Here is the great difference between a human being developed and a mere animal organism that prophecies the human being.

Modern science teaches that man is his own builder. When we realize this thought we will be careful of the thought in which we indulge and of the sentiments we cultivate. Man has reached that stage in the universal evolution of life that distinguishes him—self-consciousness. In the processes of the infinite centuries of the past, when we come to man we come face to face with self-consciousness. That does not mean mere consciousness. We have come to realize it first in man. What is the soul? There are many theories of the soul. Unless we can discover the science of the soul in the investigation of the human organism as such, I despair of ever finding it out. But because I believe in the history of man we have the history of the soul, that we are privileged to enjoy the high blessing of a scientific knowledge of a man's soul. I do not believe that the soul was ever born, that there was a time that the soul ever got into the man's body. I believe that the soul is a product of evolution as man is a product of evolution. I do not believe I have one soul; I believe I have a million.

What is the organism of the body; how is it made up? You come into the world invisibly and you go out invisibly. You came into the world an embryonic cell of life. That means something that if you had it of a gigantic size you would not see it. It means a point of life that the microscope cannot discover with the naked eye. That here was a mere dot of living matter that began your existence in this world. Why didn't it stop there? Because that embryonic dot of matter was instinct with the principle and potency of life, and because already your life, your tendencies, your dispositions, your inheritances, were embodied in that little pin-point of protoplasm.

I will take some specimens of protoplasm and put them under a microscope that they may be properly colored and that you may see them. You look at these specimens and find them all the same; you cannot change them if you so will. Nor can you see the nature of the life of these specimens because they all look alike and are alike in structure. Yet when that infinite life principle that is resident in it begins to operate in it, it operates in the line of its inheritance. The protoplasm that is instinct in the life of the leaf will make the leaf, and the protoplasm that is instinct with the life of a man will make a man. This means that the little embryonic dot of protoplasm, in which you have the residence of yourself is the prophecy of yourself and you must needs be that according to the inheritance that is

descended down from infinite centuries. And that dot of protoplasmic life never stops where it is, but goes on by a process of self-multiplication whereby it unfolds itself into an infinity of individual cells. Each one of these cells has its own history, its own life, its own inheritance, its own mind and soul. For the soul of an organism constitutes nothing but the spiritual activities of that organism. When two molecules of matter come into contact, in chemical solution and in chemical absorption, and constitute a new substance, there is a process of that activity that is an expression of intelligence itself.

There is in the molecule of matter an activity of mind itself, for there is the very beginning of that thought and intelligence that rises at last into the structure and beauty and grandeur of a human organism.

If it be true that I am not one life, but a million more of lives, that every single cell in my body is an individual organism that constitutes in itself a single and absolute life, it means that just as my physical body has, in the course of time, to be built up out of an infinite multitude of individual cells until it constitutes a physical organism in the totality, so that I call my soul is the unification and the totality, in mutual association in my being with all the minds and all the souls that live and thrive and more and act in the cells of my physical organism.

The soul is only one given cosmos of the cells that constitute the universe. The universe is one because it is only a cosmos. Man is one because all the units of his body are co-ordinated and stand in the totality of their own association as the unit of the man. Other than that there could not be a man. That means that I am conscious because I have so far developed in this life that the individual cells can find in my organism that mutual, logical and rational association that constitutes the intelligence of my being. If it were not so I would have no intelligence.

What is the difference between the insane man and the sane man? The difference lies simply in the logical relationship that exists between the cells of their brains.

When you think, what do you do? You mix up certain cells together that constitute the formation of that thought, and if you can't get these cells together you will never think that thought. You must have more of the cells if you will have more thought. You cannot think as a human being except thru the utilization of the human brain, and you must utilize it thru the laws of its own structure. The laws of the brain are that thoughts become manifest to the consciousness of the individual only as the cause of the formation of certain cells in the brain.

Why is a man to-day sane, to-morrow insane? Because he has lost power of holding together those cells that constitute his rational thought. That does not mean that the cell has lost a man. Far from it. Do you comprehend the fact that in the cells themselves there exists the very activity of the psychic forces that constitutes your thought, your intelligence, your mental action, is the cellular motion that manifests itself in the brain, but is moved by the motor power of the thought. It is the thought in the cells that makes the cells. So that what comes together, finally, in the formation of the human soul is the aggregation of all the various infinite, psychic energies in the individual cells of the human being. Which means that there is operat-

(Continued on Page 8.)



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"IN THE GOOD OLD SUMMER TIME."

On breezy hilltops in sweet scented fields and velvety carpets of nature's weaving, or in forest glen leading to classic halls, whose domes are leafy branches of variegated hue—all overlooking most beautiful valleys, lakes and villas in the distance; or where the soul can emerge from its earthy tenement to enjoy life's beauties in all its sweetness or peaceful solitude—there let the weary worker wend his way for recreation and exhilaration. Lily Dale offers this with ample accommodations for all who come; and there to find besides the greatest of Spiritualist camps in all the land, where mind and spirit can feast, and when feasted to return to duty recuperated with new life and vigor, renewed courage and hopes for another struggle with physical and material existence.

tence.

Our Forest Temple—most sublime conception!—is one point of interest within our gates that the visitor does not want to miss before leaving for under the canopy of virgin forest, where primal influences still linger, the appreciative mind can sip of nature's purest inspiration or enjoy delightful repose in peaceful resignation. And here too, it is, where thought is free to express at morn or eve, when those gather together who feel the necessity or desire to speak; and to which one may listen, and in the sublimity of the beautiful surroundings imbibe the truths uttered or the heart's feelings unfolded to the fullness of the soul, and feel that he has been benefited mentally, morally and spiritually.

KISSING AND SPIRITISM.

A number of English clergymen are objecting to kissing parties, considering it sinful that coy maidens should either kiss a male being or permit themselves to be kissed. Wonder whether they know it is sinful to sermonize against the facts of the Bible? Many of the cloth consider it sin to practice spiritism because somewhere in the Bible it is forbidden. But somewhere else it relates of kissing as tho it were a privileged usage. Now to sermonize against that usage, must be as grave a sin as the former—if people will regard it as such. Some sins are very sweet and some very instructive and comforting. Kissing is a very churchly sin. It begins at the marriage altar, where the parson generally manages to get the first smack; and ends behind the gate, when he sacrifices his evening comfort to see a pretty chamber-maid home; and spiritism is as sweet a sin. It proves what the clergy are vainly trying to instill into humanity by faith; namely: the immortality of the soul.

Spiritism is therefore a very comforting sin to practice, and it would be impossible to induce practitioners to relinquish it again whether thru the medium of law, churchism, materialism or rheumatism.

Purity and honesty lead to light and contentment.

ASTRAL MEDIUMSHIP.

There is as much prejudice in human deification as there is in blasphemy—notably when in an unrighteous or unreasonable defense of a medium or of mediumship.

Where there are two sides to a question in such an affair, it were better to drop it, and everything connected with it, for the sake of peace. And especially when there is doubt as to the phenomena being spiritual. But because not spiritual it is not necessarily fraudulent.

The Hindoos have been adepts in physical phenomena for centuries, and most of our great magicians possess more or less of the power needed for what seems to be spiritual, but is in reality done by the will or the astral body; tho spirits do take part under circumstances.

If the word occult be acceptable it may be so termed. But exalted spirits seldom take active part in these phenomena, and they are therefore somewhat outside of Spiritualism proper, i. e., Modern Spiritualism.

Firstly because they are of the inferior order of veiled phenomena, and on which the greater feats in fakirism are based; and secondly, because they are largely unspiritual, of neither intellectual nor moral value. They simply mystify, making the unbeliever more skeptical and the believer disgruntled—the first decrying the phenomena as trickery and the latter the adept as a trickster or fraud. Thus it were better for such mediums (if they can be so-called) to exhibit themselves outside of the ranks of Spiritualism—better for themselves and better for Spiritualists; for then there would be no false deification; no quarrelling in the ranks as to the "genuineness" of the phenomena, and no after-claps and "yellow" talk in the news columns.

If Spiritualists themselves were to study their own philosophy (by more reading of their papers) they would understand these matters better; and not be deceiving themselves so often; and if this class of ASTRAL mediums (if we may so term them,) were to study their own powers, they too would learn not to

deceive others, tho unconscious of the fact.

A little less controversy on matters that do not concern us, and more on our own affairs—the science of life or Spiritualism, so-called—would lead out of this slough of despond or mystification, and into a higher understanding, with less discord to follow in consequence.

In light there is harmony, as in harmony there is "more light." But those who imagine we are trying to cast doubt on their claims as to their phenomena being spiritual, have but to prove them so, which all can do at some time or another, if they be mediums in fact.

While nearly everyone seems to sympathize with Japan in the war, yet we occasionally see one who favors Russia for the reason that during our civil war when England's attitude towards the United States seemed anything but friendly the Czar sent a part of his fleet to New York harbor where it served as an effectual reminder to all nations to keep hands off. Friendship of such a nature at such a time may have meant more to this country than our people have been able to estimate.—N. E. Sun.

Perhaps so. But since we have learned to know more about Russia, it may also be regarded as a manoeuvre to get the best slice of our land should it have failed or action taken on the European side of the Atlantic to divide up.

In the passing away of Toledo's beloved Mayor, Samuel M. Jones, the reform movement in this land of ours, has lost a valuable material aid. His position in life, as well as his personal influence added potency to those inherent forces in him which aimed for truth and righteousness; and if we had his like in every State of the Union the good causes underlying our social and political affairs would more readily find their way to the surface and manifest compatible effects.

The spirits may have been tested and have satisfied us; but there are always some following who still need that which we have discarded or considered useless. As labor upholds capital so the phenomena of life uphold its philosophy.

TRUE, BUT—

Sen. Chauncey M. Depew carries with him slips entitled, "The Habit of Unhappiness," which he distributes to friends. The essay is as follows:

"Most unhappy people have become so by gradually forming a habit of unhappiness, complaining about the weather, finding fault with their food, with crowded cars and disagreeable companions or work. A habit of complaining, of criticising, of fault-finding, or grumbling over trifles, a habit of looking for shadows, is a most unfortunate habit to contract, especially in early life, for soon the victim becomes a slave. All of the impulses become perverted, until the tendency to pessimism, to cynicism, is chronic."

—Ex.
 Very good advice for everybody, whether they be rich or poor; but there are also many who are willing enough to become happy on these principles, if they didn't have troubles or cares, which they cannot shake off, however they may try. It sometimes depends—

PSYCHIC DOTS.

A golden-hued spirituality is that born of forgiveness or charity.

With power comes faith, but when the former wanes then also wanes the faith.

Spiritualism is the Science of Life—its phenomena and philosophy demonstrated.

The labor of Spiritualism is its phenomena—its capital, the philosophy; from which all can draw interest—payable in truth and happiness.

Man must be educated out of inherited or acquired evils—must be made to see it as such to combat it or cease loving it.

Living above suspicion is a sensitive's only protection against its uncanny influences.

Few men have become great without the loving encouragement of their mothers, wives or daughters. Where this is lacking diffidence soon takes control—then discontent, and finally recklessness.

Enjoying the pleasures of others

psychologically is a big waste of being thought—a foretaste of the spiritual life in which thought and action are one.

Truth may shatter an idol in five minutes that took years to build.

This is the only Spiritualist camp that has a newspaper on its grounds, which aids in sustaining and advertising the camp all over the land. Now, the question is, shall this paper be enlarged to be able to make its influence felt to a still greater extent, and for the good of this camp? If so, let all who come to Lily Dale, honor us with their subscription.

The strength of Catholicism and that of the Protestant denominations lies in one basic principle—they are true to themselves. They have no free platform for the expounding of ideas not in conformity with their own, consequently do not weaken their central governing power. Spiritualism has been too liberal in this direction. It should hew more strictly to the line of its own truths, and neither swerve from the path nor permit a wedge to enter that will either deny these truths or cast a doubt on them. It is not a policy that can stand the test beyond a certain strain.

PERSONALS.

Reader—A blind man's testimony against the existence of the sun does not weigh against those who know of it. So the denial of spiritual phenomena does not disprove it—even tho the testimony of the inexperienced outweigh the experienced by a million to one. The same may be applied to those who deny those phases of mediumship of which they are ignorant.

Inquirer—Everyone has a right to come into our ranks as a worker or medium, but no one has a right to make himself or our cause ridiculous. We have become powerful enough as a unanimously working body to insist upon respectability and decency as well as honesty and integrity.

An unkind cut from those we revere produces sorrow; from those we love pain, and from those we dislike anger.

OUR NEW PREMIUM BOOK.

Sartor Resartus, Carlisle's Greatest Book.

Those who enjoy classical reading, and at the same time take in something that feeds the mind with a higher philosophy of life, can find nothing superior in the entire realms of literature than this.

It is a sifting of the forces that make up the human entity and a dissecting of all that appertains to it.

It goes to the bottom of things and leads up to its sublimest effects thru thread-like weavings of thought and the subtlest reasonings.

The scholar can enjoy it; the disciple can learn from it. It enforces concentration of mind, and saves dollars endeavoring to acquire it thru other agencies, while it embodies a soul-study that is beneficial and elevating to the student—an inspiration.

This book is of elegant print, stout paper, cloth binding, gold titles, ornamental sides, black stamp and gilt top, making a pretty library addition or table ornament.

Having secured a lot at low figures we are enabled to sell them at same in conjunction with THE SUNFLOWER. \$1.25 secures this book, including a whole year's subscription to THE SUNFLOWER.

Funnyisms.

Bridget was told if she wished eggs to keep they must be laid in a cool place. She said she would ice the hen's nest.

The "hog" in human nature begins where self-respect ends to secure a material advantage. Unanimity in public opinion concerning his qualification as to the animal named, constitutes his diploma.

Hokey—What do you think of the theory of the earth being a concave cell with us and the sun, the moon and the stars, on the inside?

Pokey—I think it furnishes a good reason to start a stock-company for the purpose of boring thru its shell to see what's outside. You see, it might be gas, and cellars need illuminating as well as garrets.

According to the evolutionary theory it takes a million years for a monkey to make a man, but a man can make a monkey of himself in less than two minutes.

Hokey—Do you know the difference between the optimist and pessimist?

Pokey—Sure—the first sees the doughnut, and the other only sees the hole!

Hokey—Prof. Muggy says mind cures all ailments!

Pokey—But don't mind him when you have a toothache.

Hokey—What is subliminal consciousness?

Pokey—Why a sort of metaphysical ignorance of mediumship.

Hokey—Did your wife ever preach to you against the use of tobacco?

Pokey—Yes and I preach to her against fashions, and so we're even.

Fido being only a watch-dog, did not bark when the thief stole the clock.

Optical Illusion.

A German tanner in an Arkansas town had the tail of a calf hanging out of a hole in the door of his office as a sign. This was noticed by a visitor in the town who walked past the place so often and looked so intently at the door as to excite the suspicion of the tanner, who one morning called out to the stranger: "Vot for you vant mit my tannery, you vants to seel some-dings?" "No," was the reply, "my fortune is ample for all my wants. I am a graduate of one of the best colleges in the land. I have traveled much, have been in Jerusalem and the holy land—among the pyramids of Egypt and many other places, but with all my fortune, learning and travels. I can't for the life of me understand how a calf jumped thru that hole in the door and left its tail behind.

Many persons could improve themselves by simply being natural.

PROGRAM

Of the City of Light Assembly 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; Rev. Ford Fisher.
- 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—Rev. W. H. Morgan.
- 26—J. Clegg Wright.
- 27—Rev. W. H. Morgan.
- 28—J. Clegg Wright.
- 29—Conference.
- 30—C. Fannie Allyn.
- 31—Tillie U. Reynolds.

SEPTEMBER.

- 1—C. Fannie Allyn.
- 2—NATIONAL LYCEUM DAY—John W. Ring, C. Fannie Allyn, Tillie U. Reynolds.
- 3—Sanford Medick Saylor.
- 4—PLATFORM TEST MEDIUMS. Mrs. Maud Lord Drake. Edgar W. Emerson. Margaret Gaule. F. A. Wiggins. Harrison D. Barrett Chairman.

Dialogue Between Dennis and the Priest.
 "Dennis, me bye, you're neglecting confession;
 Without confession you're sure of perdition."
 "Yer Riverence, I would confess and willing.
 But you know you always want the shilling."
 "Yes Dennis, the church has made resolution,
 That no money means no absolution."
 "Then do priests confess?"
 "Yis, to bishops they do,
 And pay pay right smartly for it to.
 And bishops they confess to the pope,
 Who makes them pay big fees I hope.
 And the pope he confesses to God."

"Well, holy father, that's very odd.
 If God will forgive and is always willing.
 It's to God I'll confess and save my shilling."

Too strong a dose of truth often acts as a deterrent rather than a moving-power.

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LILY DALE NOTES.

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

An incident which has caused a ripple of excitement in our midst took place on the opening of camp. As local papers have reported it in various ways, we feel it necessary to make a plain statement, altho it has always been the policy of this paper to ignore any unpleasantness that may arise among us.

The City of Light Assembly is a corporation for religious and educational purposes. It derives its income from various sources, among them being the sale of admission tickets and business privileges.

Among the latter is the dray, livery and barn privilege. For a number of years this has been held by J. F. Witheral. This season the Board of Trustees granted it to C. D. Greenamyer. It is an exclusive privilege, and in years past no one but the authorized person has been permitted to do such work after the opening.

On the opening morning Mr. Witheral went to the station, secured some trunks and valises, loaded them on his wagon and started to enter the grounds with them but was stopped at the gate. He immediately jumped off the wagon, left the horse standing in the gate and left the grounds. The horse was backed off the Association property and remained standing in the road until the middle of the afternoon when Mr. Robert Stitt of Toledo reported the matter to the authorities at Fredonia and an officer arrived on the evening train who ordered the horse taken to the Leolyn barn and cared for. The wagon remained standing in the road for several days but one night unknown parties removed it to the Leolyn woods property sometime between midnight and morning. The baggage disappeared piece by piece during the night until but one trunk remains.

Mr. Witheral has sued the Association for the value of the horse, wagon and baggage, claiming it was taken from him. His attorney has also notified the ticket sellers at the gate that they were making themselves liable to criminal action by selling admission tickets on Sunday.

The Association claim that the grounds are their private property, and as such they have the right to make such rules and regulations as may seem proper to them, and which all lease-holders have agreed to in their leases. That when anyone acts contrary to these rules he becomes a trespasser on their property and rights.

This we consider an impartial statement of the case. It involves the right of the Association to conduct a public meeting on its own property and make such rules as it deems proper for the comfort and convenience of visitors and its own rights. The outcome of the case will be watched with interest, for if it has no right to make such rules and enforce them, the camp will have to be discontinued as there will be no funds with which to conduct it.

The first ten days of our camp has passed, and to many it looms up like a pleasant dream. The attendance was large the multitude happy, and a congeniality prevailed, which cheered even the unreformed or discontented. After Rev. Henry Frank, Mrs. Carrie Twing and Mrs. Maud Lord Drake (whom we noticed in last issue) followed J. Clegg Wright, who, as usual took the hearts of his hearers and gratified the spiritually hungry with his fine orations.

On Friday morning the Childrens Lyceum paraded in goodly numbers thru Lily Dale, followed by exercises at the auditorium, and on Friday afternoon Edward C. Randall addressed a well-filled house. Professors Lockwood and J. Clegg Wright interest their hearers in class lectures at various morning sessions. Miss Lizzie Harlow spoke Saturday, and on Sunday Miss Harlow and Rev. Ford Fisher. Prof. Wm. Lockwood, Swami Rama, Mrs. R. S. Lillie and F. A. Wiggins are

next in order on the program, and a spiritual feast is anticipated.

Miss Harlow pleased her hearers by her earnestness and devotion to the cause she advocated, and Rev. Fisher by the heartiness in which he expressed his changed views.

1500 people attended services at the Auditorium Sunday afternoon.

The camp is running in good shape and by another week all will be busy. The usual number of mediums are in attendance. Among those who have arrived since our last report are J. B. Jonson of Toledo, D. B. Jimerson, Buffalo, Mrs. Tyler-Moulton, Mrs. Barr and Mrs. Klipfel, Mrs. Pemberton, Y. Cherry, Mrs. Cawcroft, Miss Greene, Mr. Larson, Dr. Temple, Miss Dyson, and Mrs. Wreidt.

Mrs. Miller-Wilcox has taken the Sherman cottage next to Normann's on Library street, and Wm. Leo Bambam has the Shults cottage next to THE SUNFLOWER office. He gave a seance on the platform at the Auditorium Sunday evening which was well attended and seemed to give general satisfaction.

N. C. Lutgen has been appointed night watchman.

A. Campbell has arrived to spend a few days on the grounds.

As we cannot give a complete list of arrivals we will not attempt it and then we will not be open to the charge of favoritism.

Mr. and Mrs. C. H. Piersons have as guests Mr. and Mrs. A. Greenberg and family of Rochester, N. Y., Mr. and Mrs. S. M. Meyers of Geneva, N. Y., and the Misses Lillie and Helen Salinski of Buffalo, at their home near the grounds.

Moses Hull and Mrs. Clara Stewart visited the grounds in the interest of the Morris Pratt Institute. Mrs. S. was the guest of Mrs. Zebbley and Mr. Hull of THE SUNFLOWER family during their stay. Mr. Hull goes to Buffalo for Sunday after which he goes to Onset.

Sunday dawned with a promise of rain, but over six hundred people passed thru the gates before noon, the railroad bringing one excursion from Jamestown of about three hundred. They spread over the grounds and in a short time were lost in the surroundings or gathered in the Auditorium to listen to the addresses of Miss Harlow and Rev. Ford Fisher.

Mr. Fisher is a new star in our firmament and if the hearty applause given him is a criterion, he is not one of the lesser lights—probably made of something besides the remnants of chaos when "He made the stars also."

A very instructive and entertaining conference meeting in the Auditorium closed the days' proceedings. The weather god did not see fit to rain upon us but a few drops and our visitors seemed sorry the day had gone. A Swedish picnic brought a cabinet melodian and had religious services, after their desires, for about two hours in the afternoon. The grounds are becoming quite popular for picnics and several of this society were heard to remark that they were sorry they had not known of this place sooner and that they were coming often this summer.

OBITUARY.

Mrs. Janet Sealey passed to spirit life from her home in Gerry, N. Y., July 8, at the age of 72 years. Mrs. Sealey had lived a long and useful life and had endeared herself to a large circle of friends and neighbors by her kindly ways and unselfish life; was thoughtful of others to lend the helping in times of need, and yet the home was her kingdom and there her devotion was centered. Her interest in Spiritualism dated back many years. She was firm in her conviction and abiding in the principles of spiritual existence. Death to her had no terror. Her life work here was well and faithfully performed in the sphere of action in which she was called to mingle. A husband, Jeremiah Sealey and an adopted daughter, Mrs. Eva Collins miss her physical presence in the home, and two brothers and a sister also survive her, but the truths of Spiritualism comfort and sustain them. The funeral service was held at the home. Mrs. Clara Watson officiating, and the earthly form was laid to rest in the Gerry cemetery.

As a heartless selfishness arouses our contempt for an individual, an instinctive or intuitive disdain must reveal the same, thou hidden from sight.

THE VICKSBURG CAMP

Will be held in Vicksburg, Mich., Commencing July 31st, and Closing August 21st, 1904.

PROGRAM.

Sunday, July 31, 10 a. m. Opening address, Rev. B. F. Austin; Messages, Mrs. Isa W. Kayner.

2 p. m. B. F. Austin and Mrs. Kayner.

7.30 p. m. Conference.

Monday, August 1, 2 p. m. Conference.

Tuesday, August 2, 10 a. m. Conference.

2 p. m. B. F. Austin; Mrs. Kayner.

Wednesday, August 3, 10 a. m. Conference.

2 p. m. B. F. Austin; Mrs. Kayner.

Thursday, August 4, 10 a. m. Conference.

2 p. m. B. F. Austin; Mrs. Kayner.

Friday, August 5, 10 a. m. Conference.

2 p. m. Lecture, Mrs. Dorothy Newton, of Kalamazoo, Mich., Messages, Mrs. Kayner.

Saturday, August 6, 10 a. m. Conference.

2 p. m. Lecture, E. W. Sprague, Messages, Mrs. Sprague.

Sunday, August 7, 10 a. m. E. W. Sprague; Mrs. Sprague.

2 p. m. E. W. Sprague; Messages, E. W. Sprague and others.

7.30 p. m. Seance, Mrs. Kayner, assisted by others.

Monday, August 8, 2 p. m. Conference; Messages, E. W. Sprague.

Tuesday, August 9, 10 a. m. Experience meeting.

2 p. m. E. W. Sprague; Mrs. Sprague.

Wednesday, August 10, Children's Day, 10 a. m. Conference. Subject: "What Are We Doing for the Children?"

2 p. m. Talks to the Children, Mrs. Sprague and others.

Thursday, August 11, 10 a. m. Facts Meeting.

2 p. m. E. W. Sprague; Mrs. Sprague.

Friday, August 12, National Spiritualists' Association Day.

10 a. m. Conference.

2 p. m. E. W. Sprague.

Saturday, August 13, 10 a. m. Conference.

2 p. m. Lecture, Harrison D. D. Barrett, Messages, Mrs. Rayner.

Sunday, August 14, 10 a. m. H. D. Barrett; Mrs. Kayner.

2 p. m. H. D. Barrett; Mrs. Kayner.

7.30 p. m. Seance, Mrs. Kayner.

Monday, August 15, 2 p. m. H. D. Barrett; Mrs. Kayner.

Tuesday, August 16, Socialists' Day, 10 a. m. Conference. Subject: "Socialism." 2 p. m. Lecture, H. D. Barrett; Messages: Mrs. Zaida Brown Kates, of Philadelphia, Pa.

Wednesday, August 17, 10 a. m. Conference.

3 p. m. Lecture, G. W. Kates, Messages, Mrs. Zaida Brown Kates.

Thursday, August 18, Woman's Day, 10 a. m. Conference.

2 p. m. Lecture and messages, Mrs. Kates.

Friday, August 19, 10 a. m. Conference.

2 p. m. G. W. Kates; Mrs. Kates.

7.30 p. m. Musical and Literary entertainment.

Saturday, August 20, Temperance Day, 10 a. m. Conference. Subject: "Temperance."

2 p. m. Lecture and messages, Mrs. Kates.

Sunday, August 21, 10 a. m. G. W. Kates; Mrs. Kates.

2 p. m. Lecture and messages, Mrs. Kates.

7.30 p. m. G. W. Kates; Mrs. Kates.

Psychic Dots.

Be content with yourself and you will be content with life.

Who sees wrong in all that others do is all wrong himself.

As long as such infantile emotions as vanity, conceit, jealousy or prejudice govern the human race in its matured or civilized state, the promises of a universal brotherhood or a world's peace are not very bright.

A Chinese philosopher says a man may study his weaknesses in the repugnance he has towards certain insects or animals—their influence being disagreeable reminders of that which he is combatting in his own nature.

Psychics.

As flowers without perfume may radiate in the sunlight and please the eye, so a brilliant mind without love may radiate in social circles and please the senses; but as sweet perfume graces the former, sympathy or benevolence graces the latter and adds a charm to the beauty, which gladdens the heart as well.

There is a moral sense as well as a physical sense—one inheriting suffering when we stumble over an infirmity, and the other when we stumble over a rock. To the man of tender conscience one is as painful as the other.

As the masses were ruled in the past by the few, they are to-day, only by different methods. As every old method is overcome new ones are invented, and history goes on repeating itself.

It needs a higher perception to recognize the worth of a man than it does to recognize the worth of money.

Who succeeds in destroying a fellow mortal's career is generally haunted by the fear of a like calamity following; and often invites it as he may do a disease by fear.

BOOKS.

Any book noticed in these columns can be had at this office on receipt of price.

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

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If you want to rent, buy or sell a cottage on the Assembly Grounds, address with stamp, MRS. NELLIE WARREN, Lily Dale, N. Y.

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 photo of themselves to this office.

TRUTH.
F. Charles White, Mrs. Maria Carpenter, Mrs. Mary J. Randall, Mrs. Maggie Turner, Mrs. C. J. Carpenter, Mrs. M. J. Cullen, Mrs. G. W. Gould.
Mrs. N. A. Eichen, Herbert H. Eichen, Mrs. E. H. Thompson, Mrs. Bessie F. Bisset, Mrs. J. A. Smith, Mrs. R. H. Josselyn, Mrs. Sarah Frazier.

HEALERS.
J. J. Richardson, Mrs. E. Nagot, Mrs. Maclell, Prof. J. G. Farnley, D. M., Mrs. W. H. Smith, Mrs. E. E. Pemberton.
Mrs. A. A. Davidson, Chas. E. Holbert, Mrs. N. E. Lutz, Mrs. R. H. Josselyn.

TECHNICAL MEDIUMS.
Mrs. W. H. Smith, Mrs. E. E. Pemberton, Mrs. N. D. Miller-Wilcox, J. B. Johnson, Chas. E. Nichols.

MATERIALIZING.
P. L. O. A. Kessler, Mrs. Maude Lord Drake.

PHYSICAL SEANCES.
Harriet H. Danforth, Mrs. E. Keadan, J. Laura, Mrs. Dyson.

ARTHOLOGISTS.
S. H. Eddy, J. N. Larson, Mrs. M. Mayne.

INDEPENDENT VOICES.
Mrs. Mollie Smith.

SLATE WRITING.
P. L. O. A. Kessler, A. Nordberg, Chas. E. Nichols.

SPIRIT PHOTOGRAPHY.
Mr. and Mrs. A. Nordberg, Wm. Kessler.

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A limited number of furnished Rooms. All inquiries including stamp cheerfully answered. 172-31

METAPHYSICAL.

Conducted by EVIE P. BACH.

THE HAUNT OF TRUTH AND LOVE

Because I was content with these poor fields,
Low, open meads, slender and sluggish streams,
And found a home in haunts which others scorned.
The partial wood-gods overpaid my love,
And granted me the freedom of their state,
And thru my rock-like solitary wont
Shot million rays of thought and tenderness.

—Emerson.

ORIGIN OF A CRIME LIES IN A THOUGHT.

The origin of all crime lies back of the quick temper which held the knife.

The origin of crime lies in a thought. A crime is the result of a series of thoughts, the first of which may have lodged in the brain of an innocent child.

Men who have studied the workings of the human mind tell us that each thought makes a track upon the brain. That the same thought always travels over the same path. They tell us that the track deepens as the thought passes more and more frequently over the path until the thread-like track becomes a deep rut.

A wagon track, light at first, if constantly driven over becomes a rut. If the wheels continue to plow into the earth the track is cut deeper and deeper until it is impossible for the wheel to roll out of the rut until it reaches the end of the road.

It is thus with the ruts in the brain. When the path is cut too deep the thought must follow the old course, wherever it leads.

The rut may lead to theft.

The rut may lead to lying.

The rut may lead to murder.

Every thought good or bad, if permitted to travel again and again thru the mind, leads to some act

vidual to uphold a virtue or principle against it.

As a rule, the individual who has no intemperate proclivities is seldom a temperance advocate. He feels no impetus in himself to combat temptation, and consequently does not feel a "call" to "save" others.

But he who gives way to an in-born weakness may or may not exhibit it. If the evil is more energetic than his will for opposing it, we may have reasons for saying he takes after somebody in the family. If he has true pride enough to be ashamed of it, he may indulge it, but possess just enough moral force in connection with it to hide it from the public, tho he may never become an advocate of its suppression. But on the other hand, he who feels it, but fears its indulgence will combat it, and in this impetus advocate its suppression—not always for others' benefit, but as an aid to himself. This, of course, may not be acknowledged because not known. He is simply carrying out a principle intuitively or instinctively, tho not without good results.

It is such who are building wiser than they know. From this we can judge what is below or behind him; and it is not without illustration that when such fall, they go down to the worst specimens of those whom they have been endeavoring to elevate.

Thus from a man's principles we can often judge his underlying weaknesses, the effect betraying the cause. In like manner we can estimate a man's habits or past habits by his ailments.

Gout everyone knows, betrays high living, or at least, was the cause of the trouble—the effect. A certain kind of rheumatism points to alcoholic effects, even if the sufferer never was an intemperate man in the sense of the word—

them to be based on truth.

The sense that feels the burden of time or the first shock of fright; that can throttle the will or put it into action, also proclaim forces exterior to reason or brain-consciousness—and yet men can doubt that they have a soul.

Are they trying to belie their own existence? Why not study these phenomena and become acquainted with themselves?

THE CENTRE AND CIRCUMFERENCE.

Why do we Mortals Exist, as we do?

J. P. COOKE.

Where did the world come from? It did not make itself, and we did not make it?

Some modern philosophers think with "Topsy" in "Uncle Tom's Cabin," "They 'spects sit growed." So men say the world developed. But an advancing world needs an author or creator as much as a world that stands still. A world which has the power of unfolding itself out of chaos into perfect order and beauty, demands a cause.

Every thing in the outer universe is dependent. The mineral kingdom is held fast by gravitation to its place and is moved to and fro by force outside of itself. The vegetable kingdom depend on earth, air, water, for its life. The animal kingdom depends on the vegetables and the mineral, and the earth itself with all on it, depends on the sun for motion, light, heat, growth, life. The Sun as a life centre is dependent on the spiritual sun.

Whence comes the order, the arrangement, the growth, the permanence of them all? Fusing them into a whole, a cosmos of order and beauty? Everything that we see, hear and know in the outward universe is dependent. On what do all depend? What hand or power of attraction holds them all up? What mind directs? This old earth is only as a little infant which cannot take a single step alone. What is the fathering love that watches its tottering footsteps and makes provision for its future?

Development is a word easy to say. Those media who have beheld

the radiating light and love at the centre of immensity know that God is the inner life of all things. In this thobbing life from the centre God may be conceived as self-sundering his living energy and setting over as against himself a part of his life as the life of nature. The central life of each creation.

A part of this, by a process of evolution, individualizes itself more and more and finally completes its individuality and self activity in the soul of man.—We come to our spirit world in self-consciousness and reason.

On this view spirit or inner life is the spark of divine energy, it is a potentiality in dead nature—(if there is any dead nature.) It is a germ in plants as Prof. Le Conte has demonstrated so well. It is a quickened embryo in animals, and comes to a higher birth into the spiritual world of man.

Thus it is that the breathing light causes an affluence from the Divine Being to flow downward into nature, to rise again by evolution to the recognition of and communion with the one original soul source.

All consciousness has its root in God. What is the purpose, the whyness of this self-sundering of the divine life and energy?

It is for the sake of love! Of companionship, the heavenly sweets of reciprocal affection.

Thru this evolution, God finds in purified, spiritual men something to contemplate, something to love and to be loved by—supremely.

God is necessary to us, and we may indeed be helpful and a joy to Him. When we hand on his blessings to our human brothers and sisters.

Here we see the use and office of nature. Nature is the womb and evolution the process by which are generated the sons of God.—As we study the law we see that we have existed forever thru the living love of the living God.

For, love is the center and circumference, the cause and aim of all things—tis the key to joy and sorrow, and the recompense for all the ills that have been or may be."

Hesitancy to act is the human instinct endeavoring to control. If we cannot see ahead we can feel ahead at all events; and when in doubt, postponement is in order.

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 & Pittsburgh 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

When rogues fall out honest men get—what's left.

THE SUNFLOWER \$1.00 a year.

Conversatism is sometimes more to be pitied than condemned. Of such a community a correspondent writes: "They are all good people, but you must believe as they do. If not you become a stranger to them; and if you endeavor to teach them, they first smile, then ridicule and finally treat you with disdain. Not that they are unwilling to learn but their pride does not permit them to be taught by strangers, and their extreme sensitiveness incites them to fear that you might think them credulous or weak to believe anything not emanating from themselves or their own set."

W. H. BACH'S BOOKS.

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

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 DISMISSABLE FORMS, and it CONTRASTS A VAST ONE as positively as it gives it.

This book quotes the Commandment, then the places where the same giving chapter and verse. "Thou shalt not kill." "Now therefore, put 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 How to Develop; 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 proceed. It contains a plain, practical chapter on obsession, and a treatise on the law of influence as demonstrated in mesmerism and hypnosis. 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 Enamelled Paper, with Hand-Made, Deckle-Edge Cover, Tied with Silk Cord, and illustrated. Price, 25 cents, 5 for \$1.00.

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good or bad.

Crime has its origin in a thought. Great prisons have been built, but crime still walks among us.

The habitual wishing to possess what belongs to another too often leads to theft.

The ever-present wish to be rid of one who is hateful too often leads to murder.

Strong walls cannot control crime until brick and mortar can control thought.

And thought is free as the air. It slips past the guard, it passes thru the keyhole, it scorns the grating, it laughs at walls of stone, it knows not the terror of the gallows.

Prisons cannot save us, the scaffold cannot free us, the laws cannot protect us from crime.

Ah, but where the laws are weak, you are strong.

When the walls of the prison are fragile you are powerful.

While the hangman's rope cannot choke the life from crime, you can.

When the desire for the possession of what belongs to another comes to you, turn it out. Don't wish for what is not your own. Resolve to earn what you would have. Thus a different brain track is made and this track deepened will lead to prosperity, never to theft.

Instead of wishing to rid yourself of one who is hateful, wish yourself higher and better than he. This thought-path will lead to a higher plane, where the air is rarer and the sight is clearer, and the hateful, one, way down at the foot of the mountain which you have climbed, dare not even lift his eyes to the heights upon which you stand. Is that not better than a life behind prison walls?

Man is more powerful than the law.

We are more powerful than are the instruments of the law.

We can control thought, and crime begins in thought.

DISEASE AND HUMAN CHARACTER.

Character-habits may be known by the ills of the flesh, except where the disease is inherited. Even then there may be a tendency left. If so, this betrays itself by the more or less strenuous effort of the indi-

vidual what is called intemperance is largely an effect of alcohol on the liver. A bilious temperament may be upset by one or two social glasses, while another may enjoy a pint with no ill-effects. The first named would be denominated a drunkard, while the other is in reality the intemperate individual.

So it goes. Prejudgment is often very faulty, and the guilty one escapes censure. Uncharity passes for virtue, but it is worse evil than the one condemned. A cancerous patient may be pitied for the suffering endured, yet it is now known that longstanding ill-feeling or hatred vitiates the blood and develops cancer. Yet some such patients are very charitable or sympathetic. It is a counterbalancing agent—in intuitively sensed as such. Nature aids as well as punishes—both as to impulses for reform as to those for relieving pain.

Self-study is a great aid to studying mankind in general; and by putting ourselves temporarily in another's place—if but theoretically—we can find bottom facts of things very readily at times. Whether we come in rapport with them sympathetically by this method and thus able to "read" their character or whether we possess the power of analyzing human nature by thought-concentration as we do other things, is different. But it is true that self-study and mind-concentration reveal many things not yet explained by science, one of which is that disease and character are closely allied, relatively, if not absolutely so, and to the student of self is an interesting cogitation.

SOUL SENSES.

Love is heart-consciousness—an intelligent manifestation that points to a force superior to that manifested by the physical senses.

Conscience is that power within which can recall forgotten events or remind us of duties when the brain rests, proving that the heart can think, tho' it contains no brain matter.

Instinct is that sense which arouses suspicion of danger or of being deceived, and manifests doubt as to the verity of an assertion—neither of which furnish a visible phenomenon for the same, yet prove

THE SUN.

Some Unorthodox Astronomical Suggestions Concerning the Birth of Planets, Comets and Satellites.

INSPIRATION VS. SCIENCE.

It is asserted that our Sun contains matter enough to create 330,000 globes the size of Earth.

If that be true, why may not the process of globe-making continue?

Vulcan is of comparatively recent discovery, and may have been thrown off since the advent of man or of the telescope, tho this latter proposition might bring up the question of space.

Then let us suppose that this planet was thrown off at the first named period, with the effect of causing the other planets to recede in order to make room for the new-comer.

There is a world's tradition of a flood. Perhaps it occurred then—this first-named effect causing a general disturbance of the waters, which gave rise to local traditions, and of which that of biblical record is the most prominent.

Science records a glacial period. Perhaps that was another effect of this planetary recession. Instead of drawing towards the Sun, our planets may be taking the opposite course—the outermost ultimately becoming entirely detached from the Sun's immediate influence and flying off into space.

This latter presumption suggests another possibility, or probability; namely the conversion of such planets into comets—due to the friction generated by their sudden departure into space; and belonging to or being of the same constituency as our Sun, naturally return and form parabolic or hyperbolic orbits, according to their tangency.

Dead or lifeless planets, as the outermost are supposed to be, are probably sufficiently arid to readily return to their primary state; and, after repeated revolutions around the Sun—at each of which they may supply the same with such force elements as helium, electricity or gases—gradually disintegrate, their residue giving us the meteors, and which in turn end by falling into the Sun and supplying it with more material substance. Thus is the perpetuity of the Sun kept intact.

But for aught we know, some of the larger meteors or nuclei of these comets may have sufficient planetary substance or life left to sense an affinity for the active planets and attach themselves to the same as satellites. Or, if this be not accepted, let us suppose that our satellites were formed from portions of the destroyed planets which constitute the asteroids.

That they did not fall upon the planets to which they felt attracted may be due to their inherent life-principle—their individual law of gravity, which is their protection, as that of the planet is—both repelling each other. But that such a meeting is not without more or less disturbance, may be taken for granted, and may have been the cause of the flood or the glaciers.

Since we know that the moon regulates the tides, it may be surmised that the sudden attraction of such bodies must exert a powerful influence on the waters for a time, producing tidal waves; and most probably somewhat changed the surface of the land.

Geology points to the latter, and tradition to the former, for there was one among interior African tribes which speaks of a time "before the moon."

Taking these two points into consideration we may believe that Atlantis disappeared during such an event.

That a great civilization existed antedating historic record, is variously proved—Egypt producing a very decided and grand proof of it. And that the Pyramids must have been erected before the sands began to encroach upon that country, suggests that the Sahara was a great sea at one time—also perhaps destroyed by seismic disturbances or fissures in the earth, as noted in South Carolina after the earthquake of 1886 (some of which were a foot wide, 1500 feet long and bottomless).

We may suppose that the first named was due to the new-comers, pressure on our atmosphere, which, however thru its elasticity prevented the moon's downfall and, in connection with its inherent law of gravity (which may also constitute its

protective power) assigned to the moon the position it now holds.

Science may presume that the moon is a child of the earth as the latter is a child of the Sun, but inspiration has variously preceded science—notably is Astrology, which was once practiced as an intuitive gift, but has now found a scientific basis. So in the theory that the Sun is more of an electrical than a material body—an inspirational article to that effect having been sent to one of our contemporaries (but unfortunately misplaced) a year prior to the aforementioned theory being precipitated on the public.

Then again in "Higher Realms," published in 1885 it reads on page 227: "There are two more planets beyond Neptune at immense distances with little hope (then) of discovery by telescope." It was a purely inspirational effect.

Seven years later (1902) Professor Geo. Forbes, an English astronomer, hypothesized that "a planet exists beyond the orbit of Neptune and separated from it by more than three times the distance of that planet." This was a purely scientific effect, but it gave verity to the inspirational effect.

Whether the herein embodied suggestions are fanciful cogitations or inspirations of what is, must be left for future investigations to prove or disprove—Arthur F. Milton.

Magnetism.

Magnetism is the unseen influence which attracts to us friends and conditions which we desire. The magnetic person is the person whom people like, is the person who succeeds. To develop magnetism:

1. You must feel or cultivate a love of humanity in the center of your being—benevolence toward all.

2. Your thoughts must be of cheerfulness, your impulses must be of unselfish devotion, established by practice so as to be natural.

3. You must banish fear and conquer timidity as obstacles to the expression of your real self, for if you are fearful your demeanor is that of a person less agreeable than your real self.

4. You must cultivate a low, gentle tone of voice and a quiet and serene state of mind.

5. You must be positive, cheerful, true, loving.

6. Be constant in the practice and development of these virtues and you will radiate that invisible power—magnetism.

JULES V. JACK.

Aphorisms on Education.

An ounce of truth is worth a pound of verbiage.

Cheap literature like cheap food is sought for quantity, not quality.

Do not purchase a book exclusively on its face value.

Educate the young, but avoid cramming. Talent will find its own way to the surface.

One spark of originality or common sense (interior illumination) is worth two diplomas—the latter being often more ornamental than useful in practical life.

Mind culture evidences a superior self-hood.

Education dominated by false pride or prejudice engenders strife. Education without morality is therefore a calamity.

Living entirely in the senses inherits pain and disease. Mind furnishes as many enjoyments as matter does.

Mental bondage is but a substitute for physical slavery.

Those who imagine they have the only light generally succeed in putting it out.

Conceit is reason blind-folded.

Those who feel that they know everything better than others, can easily validate that claim by questioning themselves for results.

Ridicule is a cheap disguise against ignorance.

To begin reform by inciting to prejudice is beginning at the wrong end, and he who feels this incentive towards us because we cannot partake of his prejudices will never make a reformer.

Preferring to remain in the dark on a subject rather than acknowledging one's ignorance is the pride of egotism.

Mind culture with self-knowledge produces its own proof of a higher consciousness.

Intelligence, tact and kindly feelings make the gentleman.

The Greenbacker Reaches Camp.



Well! Well! Here we are again at the camp. How fast the time does fly. It only seems yesterday since I took my last trip down to the Auditorium, and here it is time again.

There are lots of changes. There is not so much rain as there was last year and the grounds are nicer than ever before. Of course the first thing I had to do was to call at THE SUNFLOWER office and there I found the whole force busy with the paper. I did not see that it needed much of my attention since the change in arrangements and so I went along about my business.

I wanted to see the Auditorium for I heard it had been fixed up fine so I went up to Pierre Keeler's and sat down on the edge of his lawn and looked over into it. There had been no mistake in the report and I was pleased to see how nice it was. There were a lot of people on the platform and I nearly fell off the bank when I found the publisher of THE SUNFLOWER on the platform as chairman. I wondered where that thin fellow with the dark moustache who has been incarnated so often, was, but he was nowhere to be seen, so I concluded he had gone hunting after "astral shells" or something else equally fleeting—an election on the Democratic ticket in a sure-thing Republican district, for instance. He came a day or two later, tho, and if he don't talk too much I think he will make a pretty good chairman.

I could hardly get thru the grounds for meeting my old friends and looking at the new arrangements. But when they lighted the electric lights and I saw how steady they were I looked up at the "Willing Workers" and thought they had done a fine thing in giving that money for a new boiler. I went down to the boiler house and found it was running itself. The fireman had an easy chair and the engineer was scraping some stuff off from a wire. It looked to me as tho he might be making a fish hook and so I left; but I thought that fireman had earned his rest after working that little boiler overtime for so long. It looked to me as tho if they keep on they will get things into nice shape in a couple of years more. I wonder if anyone ever thinks of who does the work and pays for all this?

Sav! I never was so tickled in my life as I was when I saw my old friend Jack Lillie on the platform and heard him sing; and then when he went on that dancing floor and started the thing going—well, let's stop. Here's to you, Jack, old boy, may you always live long and prosper. Your good health and your family's good health. We will drink it in lemonade and unfermented grape juice, for I am strictly temperate.

Well, the Editor told me I must be short this time as there was Mr. Frank's long lecture that takes up lots of room. It was a good one and I can afford to wait another week.

I want to say that I am glad to meet all my friends again, for many of you who least expect it are my friends, and I hope all of you will have as good a time here as I am going to have—for I shall stay all the season. There are lots of celebrities coming here and I will not try to be anything but a passenger on the boat. You can be speakers, lecturers, or celebrities, but I will only be

A. GREENBACK.

Excursion to New York City.

Via D.A.V. & P.R.R., and Lake Shore Ry., July 26. Practically one fare for round trip. Tickets good going on forenoon and afternoon trains connecting at Dunkirk with through trains for New York, and good to return until August 9. Pullman Sleeping car will leave Titusville at 2:40 p. m., running thru on Lake Shore's "New York Special." See agents at once to secure sleeping car reservation and for particulars.

As certain birds are moved by instinct or a cause upon them to migrate before a change of season, so man is often moved to do things prophetic of a future need or emergency. To the observant these "signs" are not without significance.

Nature's gold-mines are the human talents, but they must be worked to the limit for their highest values.

THE MAPLEWOOD.



This house will be under the personal charge of Mr. Leo Manger, who has been in charge of restaurants and hotels for the past twenty years. He will have with him a high class of assistants, and will devote his entire time to looking after the comfort of his guests. The table will be supplied with all the staples and delicacies of the season.

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TRIALS DIMINISH.

In Ratio to the Spiritualizing of the Lower Forces.

BY MRS. M. KLEIN.

Humanity is one great family in very many stages of form, acquisitions and efforts in progress. As such a family, it is a unit. In pursuits they are divided into branches, roaming the different routes, learning by experience and all other available methods, the different lessons earth holds for them.

Their march from Earth back to the soul's original home, is divided as to time, into cycles, at which times converging stations are reached by great numbers of these sojourners. These have learned the required lessons and have ascended in the vibratory ratios, so that their promotion to these higher stations and life expressions are thus affected and among all such there is then true fellowship for pushing forward progressive movements, by thought and work. Such times are noted as epoch making, and as great strides in general improvements.

At the present time those of the human family, who, as said, have learned the necessary lessons that insure promotion, are moving to a higher plane, for this is one of those marked cycles.

The plane is a very large one and grandly illuminated. There is room thereon for the entire human family, but so many, so many are yet below the required average of vibratory ratios, necessary to make such promotions possible for them. They must remain below and are destined to experience hardships and serious trials due to a diversity of causes. During these hardships, great masses will become purified and sufficiently regenerated to gain promotion and join the great procession on to the more lofty planes and amid fairer surroundings and general blessings pursue their onward journey.

Upon all the planes of progressive life, beginning with this one upon which great masses of mortals are at present moving, there is union of effort to enhance the general weal.

They all work and will work, all for each and each for all, but by different methods, to carry all parts of great movements harmoniously along.

Being en rapport with the larger life and enjoying a wider range of vibratory connections and the higher light that accompanies such enlarged mental output and exchange, enables all such to see clearly and understand truly that the divine will is the law of life. They therefore adapt themselves speedily to such conditions as accompany each step upward. They gain their true bearings as they learn their proper places in creation and fill them; as they learn the facts as they are, That man is the avenue, the will and physical agency in this great creative system, thru whom invisible things are rendered visible; that he is the word made flesh, thus to come in contact with all substance, forces and conditions on all planes of life; that thru him the crude substances are transformed into the spiritual; that thru these processes the immortal soul becomes individualized to enjoy tangible immortality. As he learns all these things as in truth they are, he is filled with admiration for the kindly All-Father by whom and thru whom are all things.

This then clears the beclouded vision, and removes the dense webs from the intellect and it is then beheld that truly there is good in everything and in everybody, but intelligence is lacking and true mental insight to see things in their graded, relative activities working out in general and specific ways, the great problem of life, progress and endless happiness.

Van Wert, O.

A Spiritual Temperance Pledge.

I promise to do this, if nature will do that for me, is a good way to begin to give up an injurious habit. Whether it is the desire per se that gives this compromise potency, or whether nature is conscious of our desire and is ready to compromise with us, is indifferent. But certain is that many have gained their point, by this means, and were encouraged to continue on the line of spiritual development for other effects.

Go to New York.

On excursion via D.A.V. & P.R.R. and Lake Shore Ry., July 26. Tickets at very low rates.

VEGETARIANISM AND MEDIUMSHIP.

We were much interested in an article on Vegetarianism in the SUNFLOWER of July 9, and especially that portion that related to mediumship.

What can we know of life, or communication, except as it comes thru matter? And is it not of prime importance that matter should be of the purest and finest and best, if we desire a high order of control?

Receiver and transmitter must be in attunement, and this means more than in soul vibrations,—it has to do with the substance, or body, that soul expresses itself thru, or uses to communicate with. We receive and express thru our physical as well as spirit bodies. Both of these bodies grow, change, are fed and supported by the material we give them, as by the breath we draw and the manner in which we live.

Can the man whose body is permeated with bacon, lard, tobacco and hard cider or beer, expect to receive or perceive the pure white light of a higher intelligence? And not receiving, he cannot express. A man will draw unto himself that which is in sympathy with himself,—or in other words, he will receive that which is in attunement with himself, and if he wishes a higher intelligence to communicate, the first step must be a purification of his body. The building material we use is of prime importance.

Nature's very best, and nothing but the best, should any man use, and especially a medium. Fruits, nuts, grains furnish a sustaining, healthful diet, and one that will give us connection with a higher plane of thought. But a man who is already poisoned cannot expect to reap purity where he has sown corruptions. It takes time to eliminate darkness and bring oneself into the light. It would be like the criminal expecting to become angelic, simply by passing thru the change called death, for a man to suppose that he is freed from lower vibrations because he has just discarded a flesh diet. He must win his way slowly thru the process of elimination and re-building,—and this is progression.

Sometimes during this process he falls victim to the poisons that refuse to be eliminated,—there is war between light and darkness, and the darkness conquers. But because one falls upon the way, shall all men hesitate to try the better living that leads to light and purity, truth and love? Besides, what right have we to deprive our fellow creatures of their life expressions simply because they cannot speak our language and are dependent upon us? Is our boasted civilization to be blood-stained by a practice that is only a step from cannibalism?

We as Spiritualists and mediums know this to be true. We know that all life has a continuity of existence. Talk of birds and flowers. Let us be consistent, and acknowledge the presence of turkeys and chickens, horses, cows and dogs,—in fact, all life, and more, let us remember that we are only a unit, and a small part in the great plan of Infinite Life,—a finite expression are we, that is all. Let us raise ourselves to our high estate and not grovel in darkness any longer. Let us leave the pots of decaying flesh, and turn to the clean, natural food that is before us, remembering that as we are, so shall we be,—and that we cannot receive beyond our capacity.

JESSIE S. PETTIT FLINT.

Gems of Thought.

Truth and knowledge are like a fruitful tree, giving of its abundance.

In truth we live.

Thru knowledge, we gain power, Seek the truth!

Live to do good!

Truth is the light of the world.

Life, light and truth, in thee, we live, to see and know.

Knowledge, power and wisdom are truth eternal.

Gain knowledge, and use its power with wisdom.

To all wise nature, must we give. The power to worship, or live.

Thru nature, we live to aspire, and thy wondrous powers admire.

Nature is law, and law is God, worship nature, fear not his rod.

N. H. EDDY.

Appreciate the good work of a servant and in time ALL becomes good, but note only the bad, and in time all becomes bad.

LITERARY WORLD.

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

FOR CHILDREN. Our little bound volume called Wood's Natural History is a life-long treat for boys and girls who are interested in animals. We send this for 15 cents in addition to one year's subscriptions to THE SUNFLOWER, or Arabian Nights (772 pages and also illustrated) for only 50 cents extra.

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Prophecy.

True prophecy is based on feeling. If ill, nervous or oppressed—languid, restless or weary—it indicates depletion or loss of vital force somewhere, and effects compatible with these causes will follow. He who knows himself will be able to prophecy on what he feels.

There are persons who are sensitive enough to note these conditions when coming in sympathetic rapport with others. Such can prophecy for their neighbors as well as themselves.

There are many who can sense the changes taking place in the atmosphere before any effects are seen. They are like barometers and constitute the unofficial weather prophets.

There are others again who are sensitive enough to feel the vibrations of thought, emotion or sentiment touching them, as they emanate from their fellow men. Such are often termed mindreaders because they cognize the intentions of others. If one knows the good or bad intentions of another person, is he not also a prophet?

This latter phase is becoming very common, and many are prone to term it intuition. It may be in a measure, but the close observer will find that it is based on feeling.

How sensitive some people may become, can only be known to those so gifted, and when they express their opinion of things unseen we are apt to doubt, because not so gifted. But the first-named known facts should give verity to the unknown thru logical reasoning. The sequence seems natural.

We may have prophets among us unobserved, and there may be many, who possess the gift, but ignorant of the fact.

A study of self in connection with that which touches him pleasantly or unpleasantly, sympathetically or otherwise, may lead man to discoveries that are interesting and instructive, and prove to him, as Shakespeare says: "There are more things between heaven and earth, than are dreamt of in our philosophy."

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 & Pittsburgh R. R., good going and returning same day only. 171-78

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

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7.45	8.00	Lv. Dunkirk	9.20	9.50
8.05	8.10	Ar. Fredonia	9.15	9.55
8.09	8.14	Lv. Laona	9.08	9.48
8.29	8.38	Lv. Lily Dale	8.52	9.32
8.33	8.42	Ar. Cassadaga	8.48	9.29
8.41	8.49	Lv. Moores	8.41	9.21
8.48	8.57	Lv. Sinclairville	8.34	9.14
8.57	9.06	Lv. Gerry	8.25	9.05
9.09	9.16	Lv. Falconer	8.14	8.94
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9.14	9.21	Lv. Falconer Junction	7.07	7.47
10.05	7.07	Lv. Warren	7.17	7.57
11.20	8.25	Ar. Titusville	6.00	2.40
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Central Standard Time is one hour slower than Eastern Standard which is used by the towns along this line.

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

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

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

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Suggestions for the improvement of the paper are invited.

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

Minor K. Lewis of Cloedee, Texas writes: I noticed two articles in THE SUNFLOWER that referred to the butcher as an example in favor of meat diet. His health may be misleading. I once talked with a butcher that was ruddy plump and healthy. He said that "When I handle meat I am turned against it, and have no appetite for it as a food, and I eat much less meats and more fruits and vegetables than any of my customers." There is a field for research. It will not do to jump at a conclusion. Butchers may be nearer vegetarians than their customers.

Mrs S. E. Reed of Laona, N. Y. writes, that, tho 75 years old, she still reads THE SUNFLOWER with pleasure, and is still interested in the camp news from Lily Dale and the cause generally.

Mrs. Carrie Montgomery of Buffalo, writes; Mr. Armbrist was in Buffalo for the past few weeks holding seances at different homes of Spiritualist friends. Those attending have been deeply impressed with the thoughts expressed thru the inspiration of his spirit guides, as well as the correctness of the tests given. The lecture given at Sterlingshall was fine, subject "Good and evil spirits" and all the tests given were recognized. Mr. Armbrist goes from here to Lily Dale. We hope the kind friends there will extend to him a welcome hand. Sunshine circle of Buffalos under the Auspices of their leader Mrs. H. DeWolf of 998 Broadway held a very pleasant outing at the home of Mr. Shering at Depew. Mrs. DeWolf will continue her developing and test circles thru the summer.

Mary C. Van Kantzler writes from Fulton, N. Y.: It has been some time, since I have written for the readers of THE SUNFLOWER. The summer season is fast advancing. Our camp meetings will all soon be running in full force; and let us hope, that each visitor to these centers, which should be places of love, and helpfulness, will be an additional force to make the power greater and stronger, to uplift their sick or faltering brother or sister on the upward journey of life. Let it not be said that any of our speakers, and teachers especially, are fond of gathering from mother Grundy; for she is freighted with but little truth and a full baggage of falsehood. If every one that takes parcels from her, could with a clean conscience, free from selfishness and jealousy, would psychometrize, you would be surprised how many an innocent person you have placed in a false impression into the mind of some unsuspecting hearer or listeners. How many of us have hoped thru the most severe trials for this truth that you as a greater multitude, have but little knowledge about. Some have been more forcible, had to be, to make progress possible for the masses. I could relate instances that many of our later workers would scarcely believe were possible. It is no easy life to be placed thru a course of development in mediumship. I have been made to all appearances lifeless as mortal form could be. I have heard the conversation between different spirit intelligences, discussing how many vibrations more my body would endure; and not sever the spirit from the same. Then the agreed current was turned upon my brain until I was, as mentioned above, lifeless to all appearances. While undergoing this development,

I was entertained in many of the homes of our good spirit sister Achasa Sprague, Vermont state. And if any of you are acquainted with the last mortal days of Miss Sprague, you will know how she suffered. I heard spirits say: We shall be able to save this medium and present a new manifestation in thought to humanity. Then alluding to Miss Sprague, declare how they failed, in their experiment with her, to place the physician in ratio with spirit beyond, where spirit and flesh had theretofore parted companionship. I have much to present in regard to my psychic development and had I not learned much I would be a subscriber on the list of believers in Psychological crimes at no distant day. I hope to have the privilege to present in book form some of these experiences from which I have gained so much knowledge—knowledge that has placed me in a sphere of intelligence—that I do not care, yes, I will not stand in the path of any fellow mortal, and with a spirit of self righteousness say: I condemn you for what you have done. For the thunderbolt of heaven falls and strikes where it may and it may, and what is the small puny form of man or woman in the inevitable law that must wrought out in the physical form of mortals, before real intelligence can manifest the divine selfhood. The oak grows strong on the hill-top standing alone, for it has not the united growth of other trees or the surrounding hills and mountains that break the fury of the storms. So with man or woman who would press forward and gain the promitory of advancements they must be willing to brace the fury of the storm of the undeveloped minds who as yet are in their infancy of self understanding.

G. W. Kates, writes, among other things, from Thornton, Pa.: The public press is not the place to air our personal woes. But into our societies, unto their officials, such testimony should be given, and let us clear our Augean stables without calling out the fire department. I rejoice that "THE SUNFLOWER" has editorially spoken against the carrying of any dirty messes to the general public, and has denied the use of a blue book, or any systematized plan of information, as has also the editor of the Banner of Light and the N. S. A. editor. Many thanks for the defense of our mediums! And that earnest and philanthropic treasurer of the N. S. A., has been a giant defender. And now, Mrs. Longley, the secretary, has uttered golden words for mediums, of whom she is one in truth and honor. May it be, as she says, that all of the N. S. A. Board are true defenders of mediums of all phases. If they are not, they occupy a wrong position as a N. S. A. official. Let us rise in our might and proclaim to the world that Spiritualism is true and can be proven! Tell the world that fraud with our ranks has no blemish for our cause. The place to find true Spiritualism is within the halls and temples of the Spiritualists, and the place for genuine mediums is at their meetings. Let all else stand or fall upon their merits. Let the weakness of the fraud, tarnish his own soul and not besmirch our beloved cause. The time has come for self-protection and for progress. The way thereto is along the pathway of earnest endeavor in presenting the truth, and the truth only with all our might and with all our soul.

E. L. Dohoney, of Paris, Texas, writes: Have just returned from a two weeks visit to the La. Ex. at St. Louis; of which I will not attempt to speak. But as the cowardly congress at the instigation of the fanatical preachers, closed the great Fair on Sundays, it gave me an opportunity to attend the Spiritual Temples both Sundays that I was in St. Louis; and of this I wish to make brief reference report. On Sunday, June 26th, at the Spiritual Temple on Pine street, I had the pleasure of hearing two grand discourses by Mrs. Cora L. V. Richmond. In the morning her subject "The Philosophy of Phenomena of Spiritualism," was treated in a logical and masterly manner, and at night her subject was "Truth a finality." I never have heard an abler or more conclusive discourse. Truth comes by inspiration authoritatively from God, to every individual, and each individual must receive from its divine power for himself, and not from another. Hence it follows, that all the teaching of

men, and all the wisdom recorded in books, is man's opinions, which may or may not be truth. Every individual must judge for himself, of the truths he received by inspiration. Again on Sunday, July 10, I heard this great inspirational speaker at the Odeon on Grand Ave. Her subject was the relation of Spiritualism to Theosophy, Christian Science, Mental Science, Psychic Research, etc. She showed clearly that Spiritualism is the common bases and most valuable part of all these systems. The guides who control Mrs. R. speak with great deliberation and exactness, making the lectures conclusive. On the morning of July 10, at the Spiritual Temple, I heard H. D. Barrett on Human Duty; a very entertaining and instructive lecture, taken from the Knights of King Arthur. On night of 10th at corner of Olive street and Garrison avenue, I heard the ablest lecture I ever listened to on the Resurrection, by a brother Stewart. He showed conclusively from history that the orthodox ideas of the Judgment and the Resurrection came from Egypt, modified by Greece, passed on to Rome; and adopted into Christianity by Constantine, when he merged Paganism into Christianity, and made it the religion of the Roman Emperor—Roman Catholicism. At close of the lecture remarkable tests were given by Mrs. Folsom, which I cannot describe without being too lengthy. Sufficient to say she is the finest medium for independent writing I have ever met.

W. V. Nicum of Dayton, O., writes an article in the Press of that city, on "Race Thought," which is calculated to interest readers in matters not generally seen in secular papers, and inspire some to hunger for more. It is a good idea to talk to the public by pen when opportunity is lacking to reach them by voice.

Our correspondent at Chesterfield, Ind., writes: The campmeeting opened July 14 with a large attendance. At 2.30 memorial services were held. Frank T. Ripley made the invocation, with remarks following by many others present, and tests given. Since then Willard J. Hull and W. J. Peck have delivered fine addresses, and Mrs. Maggie Waite and Frank Ripley given tests. Much gratification was expressed concerning the work of the aforementioned, and many were made happy by the beautiful offerings.

Dr. Paul Desten, Room 24, Blackstone Building, Cleveland, Ohio., writes that Mrs. Sarah Fanner, daughter of a distinguished officer in the English army, a clairvoyant and psychometric medium, will be at Lily Dale, from July 24 until close of camp, and whom he highly recommends a good and trustworthy instrument.

VERONA PARK (ME.) CAMP.

This Camp Opens Sunday, August 7th and Closes August 28th.

PROGRAM.

Aug. 7, 10.30 a. m., Opening Services; 2.00 p. m., Lecture by Katie M. Ham. 7.03 p. m., social meeting.
Sunday, Aug. 14th, 10.30 a. m. lecture by Katie M. Ham; 2.00 p. m., lecture by Mrs. Ham; 7.30 p. m. social meeting.

Sunday, August 21st, 10.30 a. m., lecture by Mrs. N. J. Willis; 2.00 p. m. lecture by Mrs. Willis.

Sunday, August 28th, 10.30 a. m., lecture by Edgar W. Emerson; 2.00 p. m., lecture by Mr. Emerson.

Tuesday, August 16th will be observed as Memorial Day; Wednesday, August 17th, by the Ladies' Auxiliary in the Pavilion; Wednesday, August 24th, by the Camp Association.

The annual meeting of the Association will be held on Friday, August 26th, at 3.00 p. m. in the pavilion, for the election of officers and the transaction of any other business that may legally come before the meeting.

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CAMP MEETINGS.

CITY OF LIGHT ASSEMBLY—Lily Dale, N. Y., July 15, to September 4.—Mrs. Pottingill, Lily Dale, N. Y.

LAKE BEARY, 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. Ayer, secretary, 42 South St., Lynn, Mass.

FREESTYLE, 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. Rwing, 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, OKLAHOMA.—July 2 to 26, George Lallie, secretary, Oregon City.

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

Wenewoc, Wis.—Aug. 4-22, Miss Gertrude Spooner, Wenewoc, Ia.

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

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

Camp Progress, Mowland 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. Pine St., Tacoma.

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

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

Ocean Grove, Harwichport, Mass.—July 10th to 24th, H. B. B. Harwich, Mass.

Queen City Park, Burlington, Vt.—July 31st to Sept. 4th, Dr. A. Smith.

Temple Heights, Northport, Me.—August 13th to 21st.

Vernon Park, Me.—August 7th to 28th, F. W. Smith, Rockland, Me.

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TO THE SICK



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POWER OF THOUGHT.

(Continued from Page 1.)

ing in his body continually.

It means that man has reached such a climax in the process of universal evolution that no longer, as in the lower animals, do the cells control the mental activities and the soul, but by the power of his self-consciousness, his mind, his being, his soul, constitute the controller and the emperor of his own self! It means that when we rise upon the throne of self-consciousness we say to the little cells "Hold on! I have something to say in this process! I have a force in my own being that can say something to you! I say, you animal cells, aye, beastly cells, that try to get control of me, back! back! you imps of darkness! I am an angel of light, for I wear upon my brow the crown of consciousness, I sway the scepter of thought! I am a man, and as a man I say to the whole, cursed menagerie of human existence I am the master of you all!"

It does not end in darkness, in mere materiality, when we remember that, there is no such thing as absolute materiality, as absolute vulgar substance. All the substance that exists has descended from the invisible considerations of existence. Thought that is invisible is eternal, thought that is visible is temporal. The world passes from us. We live in an atmosphere of kaleidoscopic experiences; we think we see, we see nothing; that which we see is ourselves. The heavens above us are blue and yet there are no heavens. The blue I see is only in the vision of my orbs alone. We live as invisible objects, and because we are invisible we become visible to each other. Strange paradox, but true! Do I see you? not at all. I never saw you, you do not know me. In order to see me you must put me under the microscope and develop me into the element cells into which the body is constituted. You must find the primal dust out of which my very cells have been made. Even then you shall not know me because that dust was generated by that pristine power. I am only myself, invisible to the world, apart from even the vision of the Gods. Why? Because I do not live where you live. You don't see me. That is, you don't see my thoughts, my ambitions, my sentiments, my experiences, my passions, my desires, my brains. You see the mere adumbration of myself. When you know me as I know myself then, perhaps, you may say that you know me. Indeed we are invisible and being invisible we are potencies in nature. There is the marvel of it all. What is powerful in nature? Energy is all that exists in this world, motion, action,—that is all! You and I are but the embodiments of invisible activities as such. What is the greatest activity of a man's being? Is it not thought and the realization of oneself? What makes me better tomorrow than to-day? It is my desire to be better. This is life! It means that out of our lives the works go forth, our sentiments, our desires and thoughts,—these make an absolute impression upon others with whom we associate. Without that our thoughts are idle in this world.

What does your thought? It makes a physical impression upon somebody else as well as yourself. Your thoughts and brains and action and energy are certain radiations, just as certain rays emanating from the body also radiate. The N-ray is certain radiations from the human body which will photograph a human object. They give out, like radium, light radiations.

This means that the brain is a motor machine, that I am sending out rivulets of action thru the world; that we cannot be separated, that we are always together and each is the counterpart of the other, and no man can live unto himself.

These are the thoughts that science is every day teaching us. It means that you do wrong simply to think of making the world better. You must transmit your thought into character that the world may see how to become better. It means that when you use your thoughts first upon yourself and show and prove all the power of your thoughts, the world will begin to have some confidence in thought itself. Give me a man, a

character, an example, who takes all the theories that other men have been thinking about and puts them into the activity of his life that the world may see the goal of his life and pattern after the example of his character, then you have the embodiment of thought, the exemplification of man the finest principles of physical sciences in the operation of the human mind.

Man is a soul because he is a human being, and if ever he becomes an angel it must needs be because he has been a man first, a natural man then, the spiritual; first sorrow, then joy, first pain then paradise, first suffering then eternal fruition.

THE N-RAYS.

Do They Act On the Senses?

Does the N-Ray Prove Psychometry as the Ex-Ray does Clairvoyance?

At the time of the discovery by M. Blondlot of the N-rays and the further announcement by Dr. Charpentier that they were identical with rays emitted by living organisms, especially from the nerves and muscles, it was remarked that the telepathists might take heart, especially if the emanation from one human body should be proved to have an effect on another body. This additional step now appears to have been made, if we may credit a recent announcement of Charpentier, who claims to have established the fact that N-rays exalt the sensitiveness of the different sense-organs when they fall either on those organs or on the brain centers associated with them. It will be remembered that Charpentier has already asserted that the intensity of the radiation differs with the activity of the region from which it proceeds. If he can now prove that radiation from a particular part of the brain affects especially the corresponding part of another brain, a physiological mechanism for thought transference will have been established. This step, however, would be a long one, and it certainly has not yet been taken. Dr. Charpentier's latest announcement is thus described in the Revue Scientifique (Paris, June 4):

"A very distinct increase of the sensation of smell is observed when the source of N rays acts on the upper part of the nose, in the neighborhood of the olfactory spots . . . or on the median and superior part of the skull. Taste is also increased by the rays, either when the substance is placed on the surface of the tongue or when it is diffused thru the mouth. The increase is manifested feebly, following the action of the source (tempered steel, for instance) on a parietal zone near that of gustation.

"The action on hearing is shown by a source placed opposite the auditive conduit, and the central action by a source placed above the ear opposite the brain center of audition."

The author of the note in the revue is somewhat skeptical about all this. He remarks:

"Certainly there is no theoretical objection to such an influence, but no psychologist who has devoted himself to the study of sense-perception would accept in their entirety the data indicated by the author without having details about the methods used, which have not yet been furnished. The chances of error are enormous, and suggestibility has such an influence, when it acts on small variations, that we should be sure that its influence has been eliminated.

"It is to be feared that M. Charpentier has observed only variations or oscillations of attention excited by the approach of a body or provoked by the suggestibility of the subject, if forewarned. And it is always allowable to ask whether these influences on the centers would have been discovered if their localization were not already known.

"It is desirable that M. Charpentier should perform his experiments on a subject who has not been forewarned and with a vigorous technique. Besides this, the Academy of Sciences in the case of many of the facts relating to N-rays, would do well to ask for experimental demonstration. In fact, altho the existences of the N-rays discovered by Blondlot would appear to be undeniable, it would be dangerous to accept—as authors,

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scientists, and the public are to apt to do—all the sometimes hasty results that are reported from all sides and that have not perhaps received the necessary confirmation.

Radium has prepared our minds into too great a degree to regain as true, even a priori, the most marvelous discoveries.

"In this particular case, and from the strictly psychologic point of view, we may ask whether the action of the N-rays does not resemble that of the magnet on hysterical persons. Charpentier's conclusions are certainly possible. That is not perhaps a sufficient reason for concluding too quickly that they are true."—Translation made for The Literary Digest.

THE SONG OF THE SOUL.

Fast the waves of progress roll,
Freed from error's long control;
"Let me out" cries every soul.

"Out of darkness, out of sin,
Out of wrongs discordant din,
Till we gain the heaven within."

Every good thought is a seed,
Daily asking to be freed,
Reaching for a loving deed.

Every truth by us concealed,
Seeks its golden fruit to yield,
Pleads with us to be revealed.

Have we gifts that others need,
Lessons they may wisely heed?
Giving we shall live indeed.

Let them out, oh let them out!
Ever in life's toilsome route,
When by cares we're tossed about.

Let us wake that simple lay,
Tell of what the waters say,
And go singing on our way.

Then we'll be in speech and look
Like the little nameless brook,
The light of some sequestered nook;

Or, if mid life's busy throng
We will walk with spirit strong,
Ever singing freedom's song:

"Let us out of Error's night,
Out into the fields of light,
Champions of the true and right."
BELLE BUSH.

From our Exchanges.

The man who cannot go thru the world without Jesus is a poor tool.—Boston Investigator.

The "Baltic" a new transatlantic Steamship on the White Star Line is 725 feet 9 inches long, with beam 75 feet and Maximum displacement of 40,000 tons—now the largest in the world.—Scientific American.

There is a vast spontaneity of good feeling among the hosts who visits our camp-meetings. They attend for the most part, to get information on the one great theme before mankind and nowhere else is it discussed with equal fairness. The Spiritualist is not alarmed when a thinker or a critic looms upon the horizon. Having stumbled—at least—upon certain mighty facts and as such is willing the other fellow shall handle them if he chooses to do so irrespective to the construction he places upon them. To him they mean the settlement of the vexed problem of life beyond the grave, and so far as the other fellow is concerned in it, he is waiting for him to put forward equally well proven facts that will overturn this settlement and explain to the Spiritualists facts on some other hypothesis. Therefore these camp-meetings are educators, they agitate the sea of thought and people begin to get the glimmerings of wisdom therefrom.—Light of Truth.

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John A. Hoover, Morrisstown, 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 Ben E. Litchfield, a noble and worthy Spiritualist of some years ago. Mr. John Keeler, my neighbor who sent me his photo to be operated upon, recognizes several faces, among them, that of his grandfather.

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