

THE SUNFLOWER

AN EXPONENT OF THE SPIRITUAL PHILOSOPHY: ITS SCIENCE, AND ALLIED SUBJECTS.

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BEYOND THE STARS

A Graphic Outline of Very Important Questions.

By Hon. A. B. Richmond

WHERE IS YOUR SPIRIT-WORLD?

A few weeks ago I met a reverend orthodox friend on a railroad train. He took a seat next to me, and after a few moments looked at me with a mingled expression of pity and a logical acumen and said: "They tell me that you are a Spiritualist. Is that so?" I replied that was. He paused a moment as if concentrating his gigantic intellect to a focus, then said: "Where is your Spiritworld?"

"It is all around us. And where is yours?" I answered.

"Above and beyond the stars," he replied.

"And where is hell?" I asked somewhat abruptly.

"Below us," he answered. "The Bible says that the Savior ascended into heaven, and that Satan and his followers were cast down into hell."

And to give emphasis to his oracular statement he pointed up to the bell-rope and down to the floor.

"But," said I, "if I had asked you these questions twelve hours ago you would have pointed in exactly opposite directions. For as the world has made a half revolution in that time, you would have then pointed in the direction of heaven for hades, and towards hell for heaven. I am afraid my Christian friend," I gently remarked, "that your geography is as uncertain as your theology."

This conversation suggested to me the subject of my present lecture:

WHERE IS THE HEAVEN AND HELL OF ORTHODOXY?

And where the Spirit-world of our cherished faith? The heaven of orthodoxy is located beyond the stars; so say all true believers. But where is beyond the stars?

In the infancy of our race, long before the sciences of astronomy and geology were born, the fundamental theories of our present theology existed in the minds of men. The world was a wide, extended plain; the sun was a great light created for its illumination alone, while the moon and stars were lesser lights—all made on the fourth day of creation, the one to rule the day and the other the night.

There was no other world than ours, no other sun, no other stars than those whose feeble rays were kindled for the first time after the earth had brought forth grass and herb-yielding seeds, and trees yielding fruit whose seed was in itself. This world with its immediate surroundings was the extent of creation, and man, the consummation of infinite ingenuity and wisdom, was the last act of creative power. And notwithstanding the mythical story states that "God saw everything that he had made, and behold, it was very good." Yet if orthodoxy is true, He was grievously mistaken, for man has constantly mutinied against his Maker; rebelled against his government, oppressed, enslaved and murdered his fellow-man and by his general vicious and brutal conduct has given rise to a cardinal doctrine of the Christian faith, that of total depravity, and that all mankind primarily deserve to be damned; that in fact, nine-tenths of them will be, and that somewhere beyond the stars there is located a very large hell and a very small heaven for the future punishment and reward of mankind.

GEOGRAPHY OF THE COUNTRY.

Now, as all of the countless millions that have died in the past and all that will be born and die in the centuries to come must find their final home in one or the other of these localities, are we not all interested in learning something of the geography of the country, or countries, where we will either suffer the torments of everlasting fire, or the but little more endurable sternity of playing on musical instruments, singing songs around a great white throne, and drinking milk and honey within the glaring, glittering walls of the New Jerusalem for ever and ever.

"HEAVEN IS BEYOND THE STARS."

How often have we heard this assertion from the lips of the learned orthodox divines in the pulpit, and how often is it repeated by the unthinking members of their congregations. In the ignorant past of long ago there was nothing but a hazy, edge of men to the celestial realm, a clerical dogma. The universe of man saw nothing above him, the crystalline spheres of Ptolemy in which the stars were set like jewels in a diadem. Beyond was the firmament, which, according to the Biblical narration, God divided the second day from the waters which were under the firmament. "Beyond the stars" then meant beyond the crystal spheres whose windows were opened at the time of the flood, and the earth deluged with the waters that were above them. Before astronomy mapped out the heavens and calculated with mathematical precision the movements of the celestial orrery. Before geology had read the rocky pages of the earth's formations, there was nothing consistent with the crude and ignorant theories of the time in which they originated. But—

"The day the star of reason shone in the sky," And science advanced with conquering legions. When every respectable man honored lie fled from her face to the mythical region."

WHAT SCIENCE HAS DEMONSTRATED.

"The orthodox heaven is beyond the stars," say the religious preachers of today. Now let us see what science has demonstrated as to the vastness of stellar space, and the inconceivable number of worlds and systems that surround us in the boundless fields of space. The figures of astronomical calculations fail to convey to the average mind a just conception of the movements and distances of the few constellations that are our immediate neighbors in the great journey of the heavens. We must judge of them by comparison with well known facts and distances on earth, even then we are bewildered by velocities so great and distances so vast, that we pause in amazement and with bated breath at the contemplation. In vain we seek to grasp the boundaries of the starry domain and vainly look up for the locality of the "New Jerusalem" for the endeared hades of the Christian's hope and faith. The locality of the one has escaped the vision of the keen-eyed telescope, while the

other has eluded the observation of the keener spectroscopic eye. But make a few comparisons of similar objects and distances. I will endeavor to put with me into stellar space. To make a visit in imagination to the heavenly constellations is no scientific research, the size of these planets and velocity in their orbits have been calculated with surprising certainty and exactness. Perhaps in our wanderings we may accidentally find that unexplored country from whose shores orthodoxy asserts, "no return." To start with, let us take our man, who in round numbers is one million two hundred and fifty thousand times larger than our earth, and is distant from us about 33,000,000 of miles. Now, the northern heavens in the constellation Herdsman or Bootes, there is a star named Arcturus; it is an object of interest as long as it is in the book of Job was written. My audience will remember that after the celebrated wager between the Lord and Satan as to the integrity of poor old Job, as related in the Bible, after the Lord had won the bet, he asked the much-abused philosopher, "Canst thou bring forth Mazzuth in his chariot, or canst thou guide Arcturus with his sons?" At that time this was a question that was asked of the Lord.

And do not forget that we have examined the star of Arcturus, and found it to be a sun, a million of miles in diameter, and of much greater magnitude and velocity of movement, and whose rays are infinitely more distant.

NO LIMIT TO STELLAR SPACE.

Let us make one more illustration for our purpose quite. Herschell says that if a person should start from the earth and travel with the velocity of light, two hundred thousand miles per second, it would require one thousand, nine hundred years for him to reach the outer limit of the starry universe already discovered; but since the great astronomer made that assertion, improved telescopes and photography have greatly extended the bounds of scientific knowledge and have practically demonstrated that there is no limit to stellar space, and that there is no such place as "beyond the stars."

A JOURNEY INTO SPACE.

Now let us suppose that there is a railroad from our earth to the farthest nebula discovered in our universe, and that on that railroad is a light express—not a lightning, but a light express; that is a train that runs with the velocity of light, or eight times around this earth in one second of time. We are all of us seated in the cars, ticketed to a world in the distant "nebula." The bell rings, the conductor shouts "all aboard," and away we go, at the rate of two hundred thousand miles per second. There would be no succession of day and night during our journey, but only a difference in degree of light as we passed the countless millions of blazing suns, which are but stations located at the comparatively short distance of a million or billion of miles from each other. As days, weeks and months pass on, in our unceasing, tireless journey, we look back at our sun fast diminishing into a star of first, second and third magnitude, until finally, as centuries pass on, its comparatively feeble rays are totally obliterated by the immense distance our train has passed through the boundless fields of stellar space.

And, right here, do not forget that our sun is one million, two hundred and fifty thousand times larger than our earth, and yet, long before we have reached the end of our journey, it is so insignificant in size, compared with kindred orbs, that it is lost in the obscurity of immeasurable space.

THE IMMENSE STAR SIRIUS.

There is another star Sirius in the constellation "Canis Major," or "Great Dog." It is also a fixed star, the brightest in our firmament, and astronomers estimate its distance from us to be a hundred millions of miles. It is as large as six hundred thousand of our suns, and is moving from us on its awful pathway at the rate of one thousand miles per minute; yet we see it now, as did the early astronomers. Where is it going? Will it ever reach a space in the firmament beyond the stars wherein is located the heaven of orthodoxy? Now here are two stars, and from the standpoint of our earth, one is coming from illimitable space and the other going towards it; and yet their journeys commenced billions of years ago, and will continue through all the eons to come, before they reach the boundaries of their orbits, or enter a region beyond the stars—if such a place exists. On and on they fly, through the boundless depths of ether; on and on for interminable ages, until time on this little earth of ours shall be no longer; and as they journey on they will only enter new fields of space, filled with other stars that will rival them in grandeur and velocity until their destiny was fulfilled in the infinite plan of the universe. We have selected these two stars as illustrations, because one is approaching our system and the other going from it; one is coming from "beyond the stars," and the other is going there.

And do not forget that we have examined the star of Arcturus, and found it to be a sun, a million of miles in diameter, and of much greater magnitude and velocity of movement, and whose rays are infinitely more distant.

THE POWER OF KINDNESS.

A correspondent who has recently become acquainted with Spiritualism in a northern town writes: "I feel as if I had been asleep for forty-three years and am just beginning to awake. All those years I never once heard any one mention Spiritualism, and what led me to attend their local meetings I do not know. I saw them advertised in the papers for a week or two, and found my way there. The people I met there have all been very kind to me—in fact, their kindness has been a greater surprise to me than their belief. I have been a widow for nearly eleven years, and have had to work hard to bring up my family. All those years I seem to have been on the defensive and, to have forgotten what a kindness was such a blessing. We little know how much good we may do by simply cultivating the art of being kind."—London Light.

Topic For the Progressive Lyceum.

Sunday March 19, 1905, S. E. 57.

"The Spirit Garden."

Gem of Thought:

There is a garden of the spirit, Wherein grow most beautiful flow'rs; Our daily life e'er leads us near it, We may spend unaptured hours.

Thoughts are the seed, and words the branches, Actions perfume soft and sweet; While deeds of service much enhance, Worth and beauty,—makes complete.

Sow ye then, precious seeds of kindness,

In the spirits garden fair;

To heal the world's sore pain and blindness,

Make each soul of love aware.

For information concerning The Progressive Lyceum, authorized lesson sheet of the Nat'l Spiritualist Ass'n. address John W. Ring, Spiritualist Temple, Galveston Texas.

IS IT BEST TO BE A POET.

Is it best to be a poet? When you come to view the past, For Homer was a beggar, And Poe died in drunkenness; Fielding lies in dear old England, Not a stone to mark his grave While Terrance the dramatist, Was a pauper and a slave.

Bacon lived a life of meanness, Tasso was often in distress Milton finished his life in obscurity, Though Shelly was the best; Is it best to be a genius? Spencer died of want they say Sir Walter Raleigh on the scaffold, And Savage in Bristol Prison lay.

Yet I'd like to be a poet, Tho my chance is very slim I would try and rise above, A life that was full of sin; If I could be like Longfellow, Whose path so bright and clear Then I'd think I had arisen, Next to that immortal Shakespear.

S. J. RICHARDSON.



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THE DAY OF VISIONS.

Under the above caption the Columbus (Ohio) daily Press-Post has a leading editorial commenting on a vision experienced by Monsignor Doane of New York some time before his death. It thinks the vision may be construed as being a revelation, and says that the clergy has been discussing the subject as a natural one, and that great significance rests in the fact that so many thinking men concede the possibility of such experiences and that such concession must certainly mean that these persons are thinking along a line which leads straight to the belief in spirit communication.

There never was a time when men and women were doing so much of their own thinking—asking "why" and demanding proofs; all of which is not only significant, but of the value of a conclusion—the conclusion that men and women may see visions, which actually show them the land of spirit, is one not to be treated lightly.

It is the touch with spiritual things that has made men and women great. Every noble impulse, every prompting toward kindness, every desire to love and be loved,—these are touches of the spiritual which lift men and women upward and create in them clean hearts and upright spirits.

So much for the Press-Post, the leading daily in Columbus—and all honor to its editor who has the grit to speak out in public. But aside from this a still greater significance of the whole is the general tendency of the secular press (except in a few benighted regions) towards an acceptance of the occult or spiritual in Nature.

And what about those who know these phenomena to be true, and just on the eve of success of their Cause have gone into hiding behind some so-called new-thought movement? Will they return to their first love, to be in the popular swim when Spiritualism rises to the surface by force of its own assertion—its grand and beautiful proofs of immortality? Who would not feel honored in his community to be regarded as a veteran in the most glorious cause in the world's history?

A day of visions has been ere this—a number of them—but none under the same propitious circumstances, and when intelligence could so fully appreciate its sublime significance. Are they going to let go the opportunity of being enrolled on a record that will be elevated above all others in a few generations? Or have they already forgotten that important primary lesson of the spiritual philosophy which discloses that we begin life in spirit exactly where we leave off here—doing or acting in accordance with the last training of the mind or most potent force uppermost in a spirit's composition. If it has been hypocrisy or moral cowardice it will exemplify itself in the entire expression of the spirit body and, even if not cognized or considered worthy of notice by other spirits, it is so sensitively felt by its possessor that he involuntarily seeks seclusion and is thus shut out from the exhilarating influences

of the most potent forces and popular cause in the spirit world.

On the other hand, the bold affirmers of the truth, the true and tried of such a cause, carry their own influence with them which asserts itself no less volens, and through it gravitate to the soul centre of their Cause comparative to deserts and enjoy its beatitude or honors accordingly.

However, Spiritualism is firmly enough established to dispense with the aforementioned, and as new recruits are now coming in daily, additional vigor in its working force will soon become manifest; and as these are being wafted in on the popular wave momentarily active, they bring with them a new impetus for a healthier and consequently more harmonious growth in general.

Those who desert their Cause now will regret it ere long; for its sun is in the ascendant, and in a little while more the Sunflower badge will be worn by more people than other emblem—for, does it not symbolize the highest and grandest truth ever revealed to human kind?

NATURE'S VOICE.

Everything in Nature speaks to the sensitive soul, but in the whirl of civilization so many other sounds are heard that Nature's voice is lost to the majority.

The tiny forest flower as it lifts its face above the leaf-carpeted ground floor of the woodland temple seems to whisper "don't tread on me" and with kindly smile expects us to understand as men and women claiming to be the "Lords of creation."

And oh, how dull we are at times, trampling down these little pleaders and not seeing their agony in their attempt to straighten up again. But how can we see such mites when our own greatness is constantly in the foreground?

We often see the least worth seeing when we see ourselves only, and how many of us do not think that all the world should know us because we are ourselves so acutely conscious of our existence. As a rule we are very jealous of anyone also loving what we love—except self.

Ah, it is that self-love which tails our sight to the little forest flower, the little human flower in our mortal garden. Oh, thou self-love, that seest not the agony of the little crushed rose-bud, suffering in heart to re-adjust its lost gentility—the effect of thy blindness to the wants of others—thy lack of conscientiousness or listless conscience.

Conscience! What is it? The effect of Nature's voice? Perhaps it is. For it is mostly the consciences who are cognizant of the little things of life; and as this conscientiousness grows or develops it seems to attune itself to higher vibrations and thereby gets behind the effect—en rapport with its cause.

It is the causal principle in Nature which is intelligent, and it is that which whispers to the soul—sensitive, when it catches the vibration; and it becomes sensitive through conscientiousness, sympathy, kindness, love—soul meeting soul, and recognizing each other.

Who cognizes the greeting or the pleading of the little flowers along life's pathway is in touch with Nature's intelligence, and who can hear her voice echoing in his heart and is thereby touched to the quick is sensing her love—her sweetest and holiest vibration.

To sense the cause of an effect is to sense its law centre; and as man is an epitome of Nature he embodies all of her laws, and as he studies self he also learns to interpret her laws—one of which is to sense the whispering of sweet flowers—either inspirationally (as the poets sense it) or as it touches the heart's sympathy—the two most general modes of hearing Nature's Voice.

If you have an unspiritual force that bothers you turn on the breaks and reverse its motion for good, as every negative force in the human law-centre has a positive vibration as well, if it can only be brought into action. And once the effect of its reverse action for good has been sensed more is wanted. Continued exercise finally neutralizes its entire negativity for a positive or spiritual effect, and a virtue, talent or gift is born.

Every human passion will assert itself as long as its possessor feels kindly disposed towards it. A ruling passion is one thing which a man may hate with all his heart without injury to himself.

PROVED BY THE BIBLE.

"When a man dies, he is dead", says a contributor in Human Nature of San Francisco. Furthermore that the "idea of immortality is the result of a desire to live; that personal immortality is all in imagination—all in the mind." He then continues to prove his assertion by the Bible, quoting Tim. vi. v. 12: "God only hath immortality," and Psalms xlii, v. 12: "Man is like the beast that perisheth," and thinks that "settles the question."

The clergy generally endeavor to prove immortality by the Bible, though one is as fallible as the other. But when a modern thinker goes out of his way to disprove a future life by two little quotations, neither of which embodies any logical sense, we might anticipate a new form of genius budding that will also prove by the Bible that the Earth is flat; that evolution is a humbug; that no new planets have been discovered because Nature's program has been "settled" by two other little verses in the Bible.

But the only originality in this form of genius would be that any man with a little knowledge of grammar could prove or disprove anything he has a mind to by such an unsystematic compilation of scriptures as the Bible is composed of.

It certainly contains many sublime truths—and which none better than Spiritualists can interpret because they are having its phenomena repeated as was promised therein—but it also contains much that is contradictory as may be twisted out of the aforementioned quotations if any one so wills by comparing them with passages that the clergy select to make their faith in immortality consistent—and which is their business to do, or declare themselves hypocrites.

But Spiritualism and the Church have one mission in the matter of holding up a future life before their adherents, only that the Spiritualists are doing so by what the Church denies—rejecting that portion of its scriptures which promised that even "greater things shall we do" if their faith was consistent. But as the Church's phenomena are all occurring in the presence of the Church, there are reasons to believe that Christianity has swerved from the faith and consequently has lost its soul or saving grace—most likely its Savior by not having true to him.

But as the Church is rejecting the very essence of that needed in this age to prove immortality it too may be beginning to doubt; and, as the aforementioned contributor resorts to the Bible to disprove immortality we take it that he is a good Church member; for no scientist or even Liberalist would be so desperate enough to draw on any kind of an ancient record to disprove a fact to which millions can testify of having had evidence, and strengthened by the published testimony of such world renowned scientists as Alfred Russel Wallace, Wm. Crookes, Astronomer Flammarion, and modern thinkers as Rev. M. J. Savage, Rev. Heber Newton, Dr. Isaac Unk, and numerous others.

No, the man who asserts that when a man dies he is dead, is living in a very distant age or is himself dead and doesn't know it.

Physicians in Ohio have succeeded in making Christian Scientists amenable to the medical law of their State—that is, they cannot take a fee, but may ply their healing art free. This is kind of the law, but bad for the regulars, for those who have the power of healing can no more resist the temptation of exercising it than an inspirational medium can of expressing his thoughts in writing or discourse, and we thus have additional applicants for treatment with comparative losses to the M. D's., where cures are effected.

Because they sense a little superiority of power over another fellow mortal, some imagine they must also be superior in wisdom. Donkeys also sense this power at times, but the results don't warrant anything specially commendable. Soul power exercised without reason or love is arrogance (false pride) and exemplifies the blunderer, and often would be leader among his people, when it becomes a case of the blind leading the blind.

If Spiritualists were one-half as patriotic for their Cause as Methodists or Catholics are for theirs how grandly would Spiritualism flourish.

PSYCHICS.

Who wishes to lead must also bear responsibility.

The realization of a truth rests in finding its cause or soul.

To be rightly guided keep your mind free from frivolous thoughts and heart free from unspiritual desires or feelings.

He who thinks he can find his own way to heaven without sailing on a popular wave is to be envied, for he must be content indeed.

In the Daily London Mail of the 18th ult. Sir Oliver Lodge expressed himself thus:

"Clairvoyance was not yet sufficiently understood, but some day it would be included among the scientific curriculum of schools and colleges. Prosecutions for crystal-gazing were a stupid anachronism, and some day the fact that such prosecutions continued in the twentieth would be remembered against many."

Everybody wishes personally to be kindly remembered after death, but seem to forget that as part of a whole they each will sense so much of the world's rebuke as they were heart or soul prejudiced or in favor of the prosecution.

For obsession say obsessing passion, and you'll hit it right nine times out of ten.

PERSONALS.

Inquirer—Our associate editor celebrated his 25th anniversary to practical Spiritualism in July 1904, although he became convinced of a life outside the mortal through his own mediumship in his 13th year.

A Sensible Preacher.

A Wesleyan preacher writes to the Two Worlds: "I have several times been moved to write you pleading for a greater tolerance and a larger charity toward each other. It is so easy for the pulpit to burlesque Spiritualism, and is equally easy for the Spiritualist platform to ridicule some aspects of Christianity. But what good is done? Much better would it be to mutually respect each other's convictions and cultivate a reverence for all truth—as well as a clear regard for each other's views of truth. Liberal Christianity, Orthodoxy and Spiritualists alike have their 'arrant dogmas.' The former speak of table rappings as if the whole case for Spiritualism rested there; the latter dwell on the story of the ark, the whale, the talking ass, as though the Christian position rested on these things. Let us banish such a paltry spirit. Demagogism, either in the pulpit or on the platform of the Spiritualist is not helpful, and there is no particular virtue in attacking practically abandoned positions." Let us have peace!

Our sense nature is not evil, but it must be conquered. Every appetite must be mastered, not destroyed.—Colville.

A Strange Dream.

A London correspondent of the Manchester Guardian relates the following interesting story of a dream, in the issue of the 6th inst. 'A lady living in London recently engaged a man and his wife as housekeeper and butler. She engaged them without having seen the man, as he was in temporary work in the country, but she was so satisfied with the characters produced and the woman's appearance that she decided to take the risk.

A few nights after the housekeeper had taken up her duties, the lady dreamed that she was lying awake in her bed and saw a man at her dressing-table, with her jewelry case open before him, picking the stones out of their settings with a small instrument. He turned his face several times toward the bed and laughed to himself. She woke up and tried to dismiss the recollection of the dream from her mind. The next night she dreamed exactly the same dream. On the afternoon following she was relating the matter to a caller when the housekeeper entered and said her husband had arrived and would she care to see him. Apologizing to her guest for the interruption, the lady said he could come up. The man entered the room, his new mistress looked at him, and gave a loud exclamation, for it was, I need hardly say, the man of the dream.'

We need not seek peculiar paths in which to demonstrate our genius. The very desire to use the gift is proof that we possess it, and whatever we desire to do that can we do best.—Colville.

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LILY DALE NEWS.

Weather stock in this section has been on a gradual rise the past week, beginning Monday morning with nothing, and ending the same day with 20. So each morning began with a little more than nothing and leaving its highwater mark on the thermometer comparatively, till finally it quoted 40. This was too much for the bears and they sent a snowy day to discourage this thermometrical rise. But they soon abandoned their efforts and day after the snowfall the bulls advanced the weather stock by aid of a glorious sunshine to 42. Everybody purchased, and even the cats were enticed out of doors to see what was going on. However, this did not engender any spring faith, though the crows cawed loud enough to deceive the imaginative. But the appearance of a few cats and crows don't establish spring. We are a musical people in this section, and prefer to hear a solo through the medium of the seasoned cut-gut than through the best cat alive. A few birds, too, have made their appearance, but they are not classed among the star singers. A robin is reported to have been seen, but telephoned to us as "claimed to have been seen by somebody else who assumes the responsibility." Well, that's not on us. We shan't mention robins until they disturb our morning nap, then—well, we wish to say the first signs of the coming camp have materialized, which the reader will find among the Notes, and furthermore, that we hope to greet the friends of the camp again in the same genial spirits and a year younger as it becomes the spiritual minded to grow. But who can not as long as they have any vigor left on them to visit Lily Dale during the "Good Old Summer Time?"

THE CITY OF LIGHT CAMP.

Mrs. A. L. Pettengill, president City of Light Assembly writes concerning the coming session of the assembly that:

The campmeeting at Lily Dale will open on July 14th, and close September 3d.

The Northwestern Band has been engaged.

Mr. John T. Lillie has been appointed as Chairman.

Pioneer Day will be celebrated on July 16th.

Woman's Day, August 16th.

Following speakers have so far been engaged:

Rev. Marguerite St. Omer-Briggs, Mrs. Carrie E. S. Twing, Mrs. C. Fannie Allen, Rev. F. A. Wiggin, Mrs. R. S. Lillie, W. J. Colville, Rev. Anna Shaw, Susan B. Anthony and Mrs. Cora L. V. Richmond.

There are several others, who have not been placed, whose names will be given in a later report.

So far so good; and from present outlook this year's campmeeting promises to be one of the best in years.

MASQUERADE.

Library Hall harbored an interesting assembly on Saturday evening. All the young folks, with a good sprinkling of the elders, had met to enjoy themselves under disguise. How they succeeded would require as many chapters to relate as there were beating hearts beneath the various disguises. Recognition would probably be easier if all could catch these hearts' vibrations. But under circumstances the big majority has to rely on the little externals to identify their friends—by their carriage, grace, color of hair, figure, etc., though many were so effectively hidden under bed clothing that even Gabriel could not have been able to select the lambs from the other "fellers". But the disclosure happily revealed that they were all of the right kind, and among them some of the dearest little lambs in Chautauqua county—in which assertion their mothers will sustain us. However, there was sufficient variety to prevent monotony. A number of fancy and humorous costumes made it interesting to all, and thus the hours passed enchantingly until midnight announced adjournment.

NOTICE.

Please bear in mind the fact that W. H. Bach will take charge of anything sent in his care to THE SUNFLOWER—for the willing workers. Useful or ornamental. Remember our auction cleared the basket—so we have to commence all over again.

M. ELIZABETH CLARK, Sec.

CONFERENCE.

The Conference at the Leolyn Sunday evening seemed to have attracted all Lily Dale. The subject "Religion" was well discussed and made it interesting for both sides. The next meeting will be at THE SUNFLOWER cottage. Subject "The Problem of Life."

OUR ANNIVERSARY.

On Sunday evening, at a meeting following the Conference—after electing Mrs. Greenamyer, chairman and Mr. Greenamyer, vice—it was decided to celebrate the anniversary of Modern Spiritualism on the 1st Sunday in April at Library Hall. The following arrangements committee was appointed: Lee Morse, L. C. Hutchinson, and Mrs. W. H. Bach. Other meetings, if necessary, subject to call of committee.

NOTES.

E. W. Shults is at home for a short time.

Chas. Haas has been appointed section foreman on the D. A. V. & P. Ry., on the section north of our local one.

Mrs. Scheu has returned from a visit to Buffalo.

Mrs. Hattie Stone and son, Laurel, Riley Johnson, Herbert Cobb, Mrs. Mary McConnell, were recent visitors.

Miss Olmstead takes regular trips as a representative of a flavoring extract house. She expects to go to Rochester, N. Y., in a few days.

Josh Ramsdell has secured a position with the Larkin Soap Works as manager of their engraving department and his family is now at Cassadaga.

E. W. Phillips of Cassadaga, well known to many of our summer visitors, has just returned from Philadelphia where he made a very advantageous deal in connection with the I. X. L. Rural Delivery Mail Box of which he is the patentee and manufacturer.

The Bambams give an evening at the Opera House in Fredonia, March 16. They expect to fill engagements at a number of towns in this vicinity. THE SUNFLOWER office is doing their poster work. If it is a poster let us figure on it. We can print it if it does not take a sheet over 32 by 48 inches.

BORN—to Mr. and Mrs. Fred W. Foote, of Jamestown, on March 9th at 9 a. m.—a son.

Another Testimonial for the Nemesis of Chautauqua.

Inclosed please find \$1.25 for THE SUNFLOWER one year and and Nemesis of Chautauqua Lake. We have just read the book—borrowed it of my brother-in-law, and my family think it the best story they ever read. Being acquainted with some of the places spoken of and having rode from Jamestown to Mayville several times on water, makes the story very interesting. I have seen the author and heard him give many grand lectures at Lily Dale. May the remainder of his life with us be peaceful and happy is my sincere wish.

With best wishes for THE SUNFLOWER. MRS. S. E. KELLY. Perry Center, N. Y.

Low Rates West and South.

Every day until May 15th, agents of the Dunkirk, Allegany Valley & Pittsburgh R. R. will sell one-way Colonists' tickets to certain points in the west and northwest, including the Pacific Coast country, at extremely low rates. On first and third Tuesdays in March and April special rates to southern points, on each Tuesday in March and April to points in the northwest and west. Consult ticket agent or write to A. J. Smith, G. P. & T. A., Cleveland, O. 207-2t

Fly, Flea, Flaw, Fine.

A fly and a flea in a flue Were imprisoned. Now what could they do? Said the fly: "Let us flee!" "Let us fly," said the flea— So they flew through a flaw in the flue.

Buffalo Notes

R. E. 2307, Correspondent.

Sunday morning March 13th, Mrs. Tillie U. Reynolds began her month's engagement with the First Spiritual Society, Prospect Ave. and Jersey St. The morning subject "How are we consecrating ourselves to the good and true—what are we doing for Spiritualism?" was advocated right thinking, right living and right doing. Many beautiful and kind thoughts were expressed regarding the truths of Spiritualism. The evening lecture was full of kind words, relative to what Spiritualism was doing for humanity. Said it had gone into many homes and brought comfort to the sorrowing ones. Mention was also made that Spiritualism was taking a greater stand today than ever before with the people at large, and that the tiny little rap has its mission in bringing to humanity the knowledge of a continuous life, the lecture was a most excellent one and listened to with interest and attention. At close of lecture spirit messages were given.

Ladies Aid Society will hold another pedro party the latter part of this month at the Temple Prospect Ave., and Jersey St.

The First Spiritual Society has lately been the recipient of a nice new ingrain carpet, costing nearly \$200.00, being presented to them by the members of the Y. P. S. I. The latter society was established 7 years ago, and is an auxiliary to the First Society of Spiritualists. The Y. P. S. I. has a most excellent library of its own, also other equipments necessary to the interest of the society. Their socials and entertainments are always well attended, and all participants never fail to have a good time.

The executive committee of the Y. P. S. I. met at the home of Mr. and Mrs. A. G. Atcheson 274 North Division St., Saturday evening, March 4th, to consider some business. Aside from this a social converse was enjoyed and a most excellent lunch was served by the host and hostess, which was appreciated by the participants. Mrs. A. G. Atcheson of Jamestown, N. Y., has been stopping at 1414 Michigan St. Buffalo for a few weeks exercising her gift of healing and has been quite successful in her treatments.

She goes to her home in Jamestown this week for a short visit and expects to return in the course of two or three weeks, to continue her work here.

A very good number were present, Wednesday evening session at Temple, March 8th, Mrs. Tillie U. Reynolds, medium, the descriptive readings were acknowledged correct, by those receiving them. Mrs. Reynolds is an earnest worker, and will be with our society during March. Prof. Lockwood is expected for the month of April.

The Ladies Aid Society connected with First Society at Prospect Ave. and Jersey St., will hold a pedro party Thursday evening, March 30. Remember the date, also come and bring your friends, a good supper will be furnished, and prizes to the winners, a grand good time is guaranteed to all who come.

The social and dance under the auspices of the Y. P. S. I., at the Temple, Prospect Ave. and Jersey St., Tuesday evening, March 7th, was a very enjoyable occasion, and those present, expressed themselves as being very much pleased with the efforts made in their interest for the entertainment of the evening. A good supper was furnished, and from appearances would say that same was greatly enjoyed, a goodly number were present, whereby the financial returns were made quite acceptable.

Harmony Circle Society holds a card party Thursday evening, March 16th, at the home of Mr. Allen 168 Rhode Island St. These entertainments are made very interesting and enjoyable to all who attend, hence a good time may be expected at Mr. Allen's, March 16th.

He—"If I tried to kiss you would you call for help?" She—"Would you need it?"

To be sure of being content in spirit man must first attend in the body, if but at the last moment in which the departing soul depicts its belief thru facial expression or by a word which tells the same story.

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PSYCHICAL.

MEDIUMSHIP AND DEVELOPMENT.

BY J. C. F. GRUMBINE.

Considerable ignorance is manifested both by enlightened Spiritualists and mediums, as well as the lay members of that large body of investigators of Spiritualism concerning mediumship so-called and its development. Some publish books on the subject, alleging that mediumship cannot be developed, and yet these authors are inconsistent enough to lay down in their books certain rules for its development. At the same time through ignorance or prejudice they ridicule or disparage equally intelligent methods of their fellow workers. Some hold that a medium is born, not made, and that mediumship cannot be taught.

The truth of the matter is that every person is psychical, has soul powers and is a medium for some phase of mediumship.

Certain sensitives have these phases supernaturally expressed and can under conditions manifest them, but others can only realize broken fragmentary forms of their mediumship.

A medium in the strictest sense is one who is easiest controlled or observed by spirits, and few indeed are so controlled. In fact I know of all the prominent mediums who not one would let a child sit for development or be a medium. Now in order to be a medium a person must be willing to submit to these conditions:

1. Become extremely negative.
2. Enter some form of the trance.
3. Be controlled or obsessed.
4. Upon these three conditions rest the science of medial development and the exploitation of phenomena, known as spiritism.

There never was and never can be any psychical phenomena from medium without these conditions. The philosophy and psychology of mediumship are established upon the psychical organism when governed by these conditions. Unless an adolescent medium is willing to become negative so that the trance can be experienced, his will may resist the will of the controlling intelligences, with the result that he will never express his mediumship.

The cost of such a sacrifice for the time being of personal freedom and sovereignty, just to be a practicing or professional medium, is too dear unless all other things are equal; for most persons pay the price, and only in rare cases, when girls like the Fox sisters or men like D. D. Home are forced into it, will an ordinary man or woman "rush in where angels fear to tread."

For what is to be gained by simply developing mediumship? I will tell you. It is a life in nine cases out of ten of uninterrupted and unceasing torment—harassed at all times by a sea of influences that absorb one's vitality and obsess one's will, compelling a life of mendacity and social ostracism and filling the days with fear and terror, and the nights with insomnia and nightmare, when the spirits are not troubling the bedclothes, moving or rapping upon the furniture or otherwise making the nights hideous.

The end of it all is often that the medium becomes a degenerate or he loses his health; his mind gives way under the repeated assault of spirits upon his nerve force. He dies a horrible agonizing death or must be consigned to a hospital. As once a professional medium for all sorts of phenomena and many phases of mediumship I can speak from experience. The cost I say of your mediumship if you develop it, is a sacrifice of your sovereignty and your god-given divinity. But if you seek to realize your psychical powers independently of your mediumship, and you can do so at no loss of your manhood and without subverting your reason or will, or passing into a condition of trance or unconsciousness, then you are doing the right thing and are placing the pyramid of life on its base, not on its apex.

Here is where so much confusion, misunderstanding and argument arise, because so few are yet broad or deep enough to understand that Spiritualism has more to do with our spiritual or divine nature than with the physical or organic. In fact, a medium as a man is yet a God. If he lives only as an animal what good is his mediumship or its development? With his status of human nature it will lead to all sorts

of obsessing controls. His fate is not in good hands, and his use in the world is commensurate with his ignorance and criminality, while dragging others down with him.

But, if as a man who realizes his divinity he seeks to put into action these god-given faculties, he becomes no longer the slave or puppet of fate he realizes exactly his law and power; he cooperates with spirits and becomes an adept or master. He becomes independent, no longer dependent—so that it is one thing to allow your body, mind or soul to be ruled over by spirits, to your undoing; it is quite another to walk intelligently, consciously in the light realizing that you are a law unto yourself and that you can express your Divinity in every power of your being.

Now everyone is normally possessed of five senses. He is supernaturally possessed of other but spiritually corresponding senses which for brevity's sake can be thus set down:

Sight—clairvoyance or consciousness.
Hearing—clairaudience or concentration.
Touch—sensitiveness or affirmation.
Taste—clairsentience or realization.
Smell—clairdo or positiveness or the love life.

These powers introduce us at once to our spiritual or divine nature and bring us in rapport with the spirit world. In fact, they enable one to sublimate the mind, so as to realize all that a medium can get by his mediumship, but without being controlled or obsessed or rendered unconscious.

This is the higher Spiritualism which is now very popular with the intelligent people and which is making extraordinary headway in spiritualistic circles. So that if you are not a medium or do not feel called upon to develop as such, here is the one way, bright and pure, left wide open to the highest and best in you and in Spiritualism, and all that you need do, is to know how to meditate and concentrate, how in fact to sublimate your forces and senses, so as to realize your potential divinity. Christ, Buddha, Zoroaster were not mere mediums, but masters, that is, adepts. The miracles they performed you too can perform when you know the law.

Do not listen to the old fashioned ignoramus who is down on every thing but his own wares and who is a shallow thinker and not a teacher. Get lessons or knowledge from every possible source, but get the best—that is, wisdom, which is more to be desired than great riches.

PROPHECY.

When low spirited, gloomy or depressed it often denotes sickness or some such calamity impending—not necessarily serious but comparative—so—a disturbance in ones general equanimity. Illness due to cold or some impending trouble, or perhaps some prevailing disease like la grippe might be the cause. But when either is sensed one or the other of the aforementioned may be expected—such being known as the cause upon us for an effect to follow. Close observers of these influences concerning themselves can always more or less prophesy concerning themselves and when they can get into rapport with others to the same extent they can extend their prognostications outward. But it is best to practice on self first to make sure of getting at right conclusions, or more harm than good may be done and the experimenter loses his reputation as a prophet or is called a bad prophet of which there are already quite a class extant. "Be sure you are right, then go ahead" says a humorist. But you also want to be in a passably good humor when you do prophesy or you might be "looking through a glass darkly" and see only the shadowy side of the effect growing out of the "cause upon" the one read.

Such a prophet must naturally be a sensitive, and a sensitive is himself subjected to influences, over which he has not always control. Sickness, disturbing environments or personal troubles are barriers against his soul windows that disturb his sight and create false estimates.

To be sure of being right there is to begin on self and watch results. As the effects agree with the causes sensed in advanced they will apply to all alike.

Many prophesy under inspiration, but this a spirit's doing, and may

be right or wrong according to the medium's accuracy of absorbing inspiration. Personal feeling in the matter may reverse the prophecy as done in election prediction. To be sure in general affairs the prophet must be outside of the inspiration or he must come down to the purely sensitive and base his prognostications on what he feels and then judge by experience.

PSYCHICAL.

This department will be continued with an interesting spiritual story entitled:

THE EFFECTS OF RIGHT AND WRONG.

—By MRS. JENNIE MARTIN.

Those of our subscribers who have noticed that we have been offering THE SUNFLOWER at 25c until the 1st of July will please call the attention of their friends to the fact that this is their LAST CHANCE

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AN OBJECTIONABLE LAW.

One That Should Be Vigorously Combated by Friends of Women.

A leading Denver daily quotes the paragraph of the proposed statehood bill to which women object and says, "The best way to defeat this section is to elect only members of congress who are opposed to it." It proudly adds that the nominees of its party "have stated absolutely that they will oppose this section and speak against it on the floor of the house. They are men who do not pillory their women constituents between convicts and lunatics. Their frank and manly stand entitles them to the vote of every self-respecting woman voter in their respective districts and in the state."

What a difference there is between the consideration accorded to women in the states where they have votes and in those where they have none! In the four equal suffrage states probably almost all the nominees for congress, upon whatever ticket, would readily pledge themselves to speak and vote against this discreditable section in the pending bill. In the other states, so far as we have seen, the attitude of candidates on this subject has not been considered worth putting upon record by either their friends or their enemies.—Women's Journal.

WHAT WOMEN STAND FOR.

The Homes and the Housekeepers Should Be Represented in Politics.

The greatest obstacle to the establishment of equal suffrage is the inability of the average man or woman to appreciate the good that woman suffrage will accomplish. They say: "Are women wiser than men? Are they better qualified to administer public affairs?" We say "yes" and "no." They are different from men in character and environment, and that difference needs to be represented. Men stand for agriculture, manufactures and commerce. Women stand for the home, the children and the family. Now, the country is only an aggregation of homes, and politics is only housekeeping on a larger scale. Let the homes and the housekeepers be represented.

Why does war continue to decimate the human family? Because women, the mothers of men, are unrepresented in government. When will war cease? When women, the mothers of men, have an equal voice at vote in public affairs.

HENRY B. BACKWELL.

Women's Individuality.
There are nice women, who must know better, who sign their letters as "Mrs. John R. Smith" instead of "Lucy M. Smith," as if indeed they had no individuality. Does a woman lose even her own name when she marries? It is really nothing but ignorance, but the number of times one meets this particular kind of ignorance is amazing.—Springfield Republican.

In view of the terrible corruption of our politics people ask, Can we maintain universal suffrage? I say no, not without the aid of women.—Bishop Gilbert Haven.

A.—I hear C is very eccentric.
B.—Yes, sufficiently so to be a genius.



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

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The Sunflower Jewelry.

READING OF THE EMBLEM.

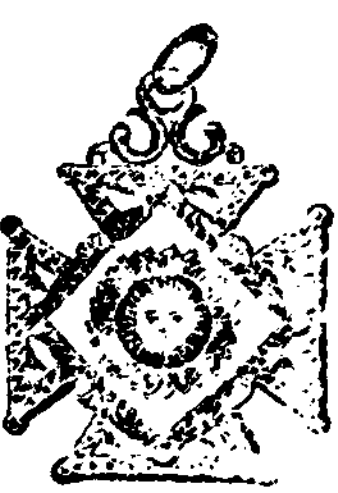
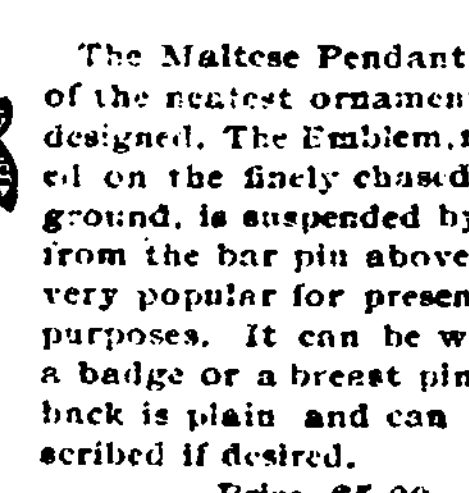
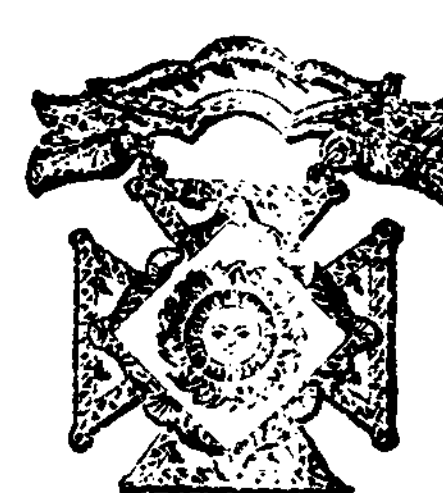
The center of the design represents a human face, the highest type of intelligence; the face is encircled by the band of darkness symbolizing the ignorance and superstition of humanity; this is broken by the rays of light from the center of intelligence which pierce the darkness and join the light of the golden leaves beyond. Each leaf symbolizes one of the principles of nature on which progression is based. This design is set in the center of a square, a symbol of justice. The whole is enclosed by the solid band representing the unity of humanity, while the ornamentation of the band symbolizes the kindnesses extended to others.

As the Sunflower turns its face towards the sun, so Spiritualism turns the faces of humanity from darkness and superstition towards the Sun-light of Truth and Progression.

BADGE PIN, \$1.50

LAPEL BUTTON, \$1.50

CELLOID PIN,

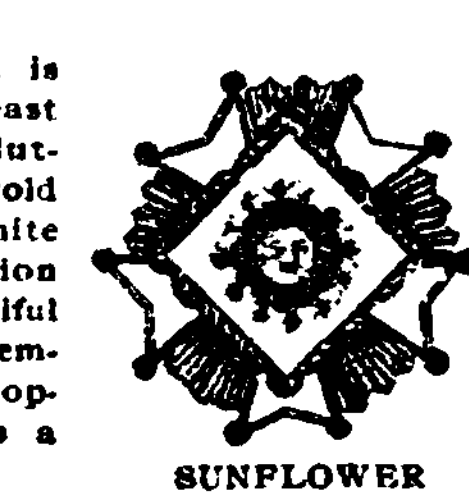


MALTESE PENDANT.

The Maltese Pendant is one of the neatest ornaments ever designed. The Emblem, mounted on the finely chased background, is suspended by rings from the bar pin above. It is very popular for presentation purposes. It can be worn as a badge or a breast pin. The back is plain and can be inscribed if desired. Price, \$5.00

MALTESE WATCH CHARM.

The Sunflower Brooch is a very fine badge or breast pin. Between the five fluted points showing in gold are five sections of white enamel, the combination making a very beautiful background for the emblem. They are very popular with the ladies as a brooch or breast pin. Price, \$4.00



This is a very neat charm. The back is plain and any desired emblem may be mounted on it or it can be inscribed. Many think the Maltese Cross is a strictly Masonic emblem; such is not the case, as it is used by many orders. Price, \$5.00

SUNFLOWER BROOCH.

FOR SALE BY

The Sunflower Publishing Co.,

Lily Dale, N. Y.

STRANGE TALE OF MEDIUM.

BY MRS. J. J. WHITNEY.

The death of Mrs. Stanford has deeply shocked and grieved me, but I was not unprepared, like the world at large, for the tragedy. This is because I knew the meaning of a strange vision that came to Mrs. Stanford about two years ago.

Mrs. Stanford feared death by violence. She had reasons for such fears. They were not hallucinations. Her mind was as clear and her nerves as strong as they had been throughout her remarkable life. She feared death by violence because she had a dream in which deadly poison was given to her. That dream has come true.

One day, two years ago, Mrs. Stanford sent for me, and when I reached the house I saw that she was laboring under unusual distress of mind. She exclaimed:

"Oh, Mrs. Whitney, I want you to explain something to me! I have had a terrible dream! Can you tell me what it means? Last night, when asleep in my bedroom, I suddenly seemed to be in a room totally unfamiliar to me. It was not like any room in this house or any room that I remembered having seen. I was all alone. Then, looking around me I beheld a figure entirely covered with a heavy black veil. The figure was so enveloped that I could not get a distinct impression, but it appeared to be a woman. It stretched an arm toward me, and in its hand was a glass. 'Drink!' it commanded. I shrank from the strange apparition, for I felt a terror coming over me. 'No!' I cried, 'I do not want to drink that.' Again the voice rang out, 'Drink!' Again I refused."

"Three times the command was given. Then, why I do not know, excepting that I was overpowered by some mysterious force to do what was really against my will, I swallowed the contents of the glass. Instantly I was in great agony. While the poison was torturing me I was conscious that another vision was floating toward me. As it came nearer I saw, to my joy, that it was my dear boy, Leland, and with him by me the pain all left me and I realized that I had died. Then I heard him say: 'Mother, I tried to prevent it but I could not.'"

I told Mrs. Stanford that I could give her no explanation myself, while in a normal condition, that I must go into a trance, and then she could ask questions for herself. I immediately went under spirit influence, she holding my hand meanwhile. While in a trance state I know nothing whatever of what is going on. I wakened as one from a sound sleep. Therefore I did not know what was said through me to the sitters. She seemed much more at ease, however, when the sitting was over, and said: "All I can do is to trust the angels."

But the dread in her mind which the visions had brought about never left Mrs. Stanford. It shadowed her life. I positively know this, because we scarcely ever met that she did not refer to it in some way. She questioned me many times concerning the extent to which our departed friends can protect us and prevent accident to us. She would say: "Do you think that my husband and my mother and my son, who are constantly watching over me, can keep me from harm?"

The vision proves that this is exactly what they endeavored to do. No doubt the plot to administer the drug was in the evil mind of some person or persons two years ago, and being spiritually discerned by her dear ones she received a warning. She may have thus escaped death until now.

It will be asked why the spirits did not warn this splendid woman again, and spare her life? The spirits cannot see all that is happening on this earth. But I am sure—in fact I know positively—that had I been near Mrs. Stanford at the time I would have felt the danger and prevented the terrible consequences. A medium is extremely sensitive to conditions.

Mrs. Stanford had the rare gift of mediumship herself. If she had needed to do so, she could have developed into a medium of great power, but her mission here was in another line of work.

For sixteen years I was Mrs. Stanford's private medium. Through me she consulted her husband about every move made in her business affairs. She acted wholly upon his advice. During the trouble with Professor Ross and others of the faculty some time ago she took a firm stand that the Senator had advised through me while I was in the trance state. It was a religion with her to carry on the university work according to his ideas. Sometimes I saw her as often as eight or nine times in a month.

I used to say to Mrs. Stanford "Oh, if you would only come out publicly with your belief! It would be the means of bringing others to believe in the great truth of Spiritualism." She would reply: "I cannot. I would only be misjudged, misunderstood by the mass of unbelievers. People would speak harshly of me. They would say I was crazy." She was sensitive, and very naturally so, upon the subject of calling down unkind, unjust criticism.

My acquaintance with Mrs. Stanford began in Sacramento, before either of us had ever thought of Spiritualism. She felt that she could trust me perfectly. I know that she never had anything to do with any other medium. My father was well acquainted with Governor Stanford. My husband was in his employ.

Mrs. Stanford was a noble, generous woman, loyalty itself to her friends.

It is not true that she feared to die—that is, to pass to spirit life. She looked forward joyfully to a spiritual reunion with her family. But she did dread death by other than natural causes.

A Church Minister's Reasons for Becoming a Spiritualist.

In the Franklin Street Spiritual Church says the Baltimore American Rev. Dr. H. B. Austin, by request, told how and why he became a Spiritualist. He said that as a teacher of mental and moral science in a college over which he presided for 16 years he encountered many remarkable experiences which no known laws of psychology explained. In his intercourse with clergymen and professional men, as well as in current literature, he found well-authenticated facts relating to dreams, premonitions, prophecies, apparitions and so-called spirit communications, which increased his interest in the subject and led him to make an extended and careful examination for himself.

He went into strange cities, called upon psychics whom he had never met, and, under conditions of his own making, received written and spoken communications which not only clearly related past facts, but in several cases correctly revealed future events. He pursued his investigations during five years in over a score of cities and with a large number of psychics, and became convinced, after deducting all results that could be accounted for by fraud or collusion, that

First—There existed, in the presence of certain persons, a force which the scientist had never recognized which could move ponderable bodies.

Second—That this force was directed by intelligence—and that the knowledge revealed often transcended that of all the sitters.

Third—That so-called spirit writing was a fact utterly unexplainable except on the theory of its occult origin, and apparently the work of discarnate spirits.

Fourth—That there is a marvelous similarity between the verified psychic phenomena of today and the miracles of New Testament Christianity.

Fifth—That "discernment of spirits," "the gift of tongues," "the healing of the sick," the "visitation of angels," etc., are all facts of present-day experience and capable of verification by candid and earnest men who will take the time and trouble to investigate.

A WEAK WILL.

As all spiritual power has to be attained thru spiritualty, a spiritual potent will has to be developed on like principles.

As injustice is the most potent factor in robbing the will of its divine power, justice or righteousness becomes its stimulant for growth when weak—its savior when having been inherited weak or made impotent by injustice or selfishness.

Heart of Nature.

To reach the heart or soul of Nature, where he is protected from material influences or vibrations, and happy comparative thought and feeling harmonizing with it, man has to fight his way into it. The battle field is in the spirit-soul and body combatting for its control. In this struggle man senses a triple consciousness and, can, by a study of the Spiritual Philosophy and self in connection with it soon learn to distinguish between them and take sides as he desires to go. This is battling in the light, while the recognition of the varied forms of consciousness is not only a finding of the soul, but the way towards raising it from its hiding place and leading it forth into the realms of light where it enjoys a better understanding of both material and spiritual life, and feels gratified accordingly—the grand effect of the exterior consciousness being overruled by the interior or divine consciousness—the God within.

PREMIUM BOOKS? YES.

We still have a few. They are well bound, most of them have gilt tops and they are something everyone wants to read. They are yours for 25 cents each, one or all of them, when the order is sent with a year's subscription to THE SUNFLOWER.

SARTOR RESA TUS. This is Thomas Carlyle's greatest work on the Philosophy of Life. If you have not read it you have missed a treat that you now have an opportunity of enjoying in a very modest sum.

HEROES AND HERO WORSHIP. A series of lectures by Carlyle on this interesting topic, given in the inimitable style of the author, and it makes an interesting book; one that is calculated to throw light upon the myths of the present and past. No verbiage is necessary regarding any of Carlyle's works.

ROMANCE OF TWO WORLDS by Marie Corelli. One of the most interesting romances ever written and as it deals in a practical manner with many abstruse points in occultism, it becomes more than a story to the student of such.

THE NEMESIS OF CHAUTAUQUA LAKE, by Hon. A. B. Richmond. This very valuable historical and psychical story is now out of print with the exception of a few copies left in our hands. As long as they last we will send them as premium books to THE SUNFLOWER at 25 cents each. It is based upon fact, yet in the facts are running lines of psychism that will be of interest to everyone. The publisher of THE SUNFLOWER has read the book through four times with increasing interest in each perusal. It is historical, psychical, thrilling. You want it.

WOOD'S NATURAL HISTORY. This is a book that will more than please the children. It has illustrations on nearly every page and includes little stories of the different animals. We will send them while they last for 15 cents when accompanied with a year's subscription to THE SUNFLOWER.

REMEMBER.

The price of THE SUNFLOWER is not reduced in making these premium offers. It is \$1.00 per year. But for the benefit of our patrons, we agree to sell them the above books at the astonishingly low prices quoted, when accompanied by a year's subscription to THE SUNFLOWER.

Think what a library you can get for \$2.15. First, THE SUNFLOWER 52 times, or equal to about twenty-five ordinary books, \$1.00. Then any of the other books at the prices quoted, or \$1.15 or the entire five.

Take advantage of it today. You will regret it if you do not. It makes no difference if you are an old or new subscriber. Send your order and include a year's subscription to this paper and your books will be sent by return mail, postpaid. There is but one condition. That is, every order for one or more of these books must be accompanied by a year's subscription to THE SUNFLOWER.

Forgiveness is a powerful agency in adding spiritual vibration to the interior. In fact, the greater the effort to overcome an unspiritual sensation, emotion or impulse, the greater its effect or good—the more potent the spirituality added.

Truth, like music, wants to be heard without discord.

Homesekers Excursions.

Persons desiring cheap round-trip excursion tickets to many points in the south, southwest, west and northwest, which will be sold on certain dates in March and April, in some cases in May and June, should consult with the nearest Dunkirk, Allegheny Valley & Pittsburgh R. R. ticket agent or write to A. J. Smith, G. P. & T. A., Cleveland, O., stating plainly where to and about when you wish to go. 2t

HEAVEN.

Coming in touch with the causal realms by a development in harmony with it, our consciousness simply attunes with it and the soul vibrates as its surroundings dictate. Such is the Heaven the heart is seeking, happiness being the effect sensed in the gratification of its purer atmosphere as we may sense inspiration or joy in the exhilarating sunshine of a pure mountain air.

We may find light or darkness—spirit friends or obsessors—as the mind or heart vibrates. Let both soar above the sphere of the enemy and none will be attracted.

N. H. EDDY, ASTROLOGER, And Character Reader,

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Life Readings by mail, \$1.00 and upwards. Trial readings, 25 cents and 2 two-cent stamps. Send sex, time, place, and if possible hour of birth. These readings are of great benefit to business men, and to parents in dealing with their children. Many mistakes are avoided by having a horoscope of a child, showing its natural tendencies.

Circulars, with full explanation of different prices, or Detail Readings Sent Free Upon Application.

The Wonder Wheel. An Astrological Game. Anyone can give a perfect reading after a few hours practice. An instructive and amusing device for an evening party or to mystify your friends. Avoid anything likely to be unpleasant when Mars rules. Price, complete work, \$1.00; abridged work, 50 cents.

Tabula Magus. A pocket chart that tells you the best hours of the day to begin any venture. You should try to collect money when the money planet rules. Look for pleasure when Venus rules. Avoid anything likely to be unpleasant when Mars rules. Price, complete work, \$1.00; abridged work, 50 cents.

Astrology in a Nut Shell. A book of 150 pages, filled with over-throwing with plain, logical, instructions in Astrology. Tells how to read your own horoscope, and how to tell the favorable times in each year. 27 pages questions and answers. Price, postpaid, \$1.50.

\$2.00

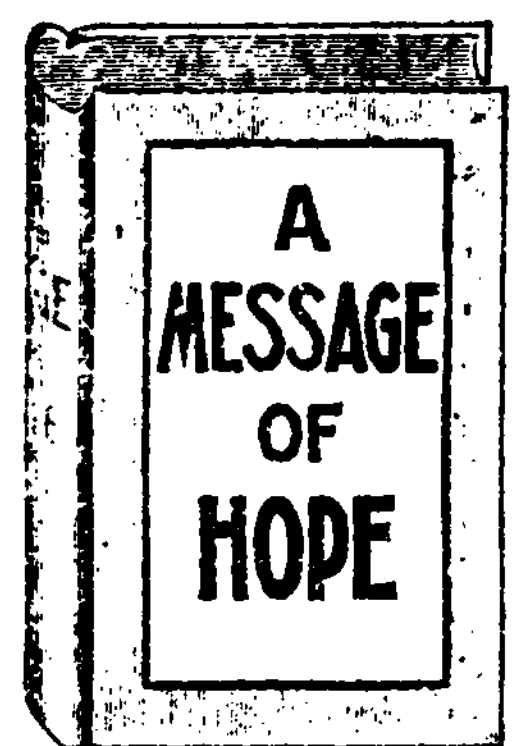
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MEDIUMSHIP and its Development
PSYCHE to Assist Development**

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Students of Spiritualism and Psychic Phenomena

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Hundreds of people have successfully developed their latent mediumship by its aid, and there is every reason for believing it will do as much for you. It will cost you but a little time and \$1.20 to make the experiment, and if successful you will have demonstrated the grandest philosophy ever given to the world—a positive demonstration of life beyond death, which enables you to receive communications from your friends who have gone before.

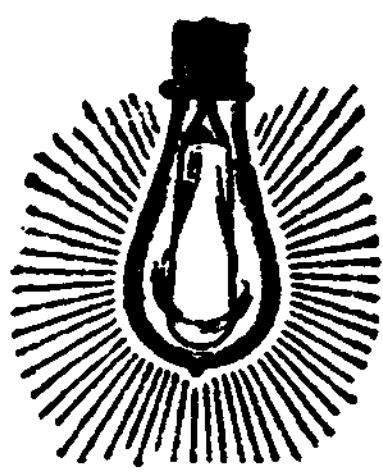
Price, \$1.20 prepaid to your nearest Express Office.

Complete directions accompany each one, but a copy of "Mediumship and Its Development," which we can furnish you for 25 cents postpaid, would be a great aid in starting right.

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The Sunflower Pub. Co., - - Lily Dale, N. Y.

LIGHT FROM EVERYWHERE

EAST
WESTNORTH
SOUTH

This department is conducted to enable Spiritualists to keep in touch with each other. Send us reports of your meetings, entertainments, and other business meetings, in fact, everything you would like to know about other societies.

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

Make items short and to the point. We will adjust them to suit the space we have to use. A weekly notice of your meetings written on a postal card would work 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 is signed that way if you wish it but we must have your name for our own information.

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

Suggestions for the improvement of the paper are invited.

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

Pierre Keeler has taken a trip South.

Prof. Lockwood is in Conneaut, Ohio.

G. S. Klock is lecturing in Lincoln, Neb.

Mrs. E. E. McCarthy is lecturing in Winfield, Kan.

San Francisco supports nine Spiritualist meetings.

Mrs. A. Annibel is doing spiritual work at Indianapolis.

Frank T. Ripley will be in Louisville this month and next.

Seattle, Wash., has a mass meeting on March 17, 18 and 19.

W. Sprague's address for March is 1429 Market st., San Francisco.

Brooks may be addressed 160 Flower Ave., W., Watertown, N. Y.

Married—Miss Cora McCracken of Cincinnati to D. H. Neill, Gen. Man. K. S. M. Co.

To avoid mistakes in your correspondence be explicit, don't crowd and punctuate correctly.

All correspondence for W. Fitch Ruffe of Louisville, Ky., may be addressed to his secretary Miss A. Reed, 642 5th st.

A mass meeting under the auspices of the Illinois State Spiritualists Association will be held at Handel Hall, Chicago, March 21st, 22d.

The Philosophical Society of Clinton, Iowa, elected following officers: Mrs. A. C. Barry, president; A. Bufum, vice; Mrs. Ida Starr, secretary and treasurer.

Osceola, Ia., has organized with following officers: N. McGrew, president; G. M. Paul, vice; E. G. Paul, treasurer; Dell Mc Caughey, sec.; A. Evans, A. Lewis, Mary Neff, trustees.

Mrs. Cora L. V. Richmond will deliver a course of lectures before the students of the Morris Pratt Institute at Whitewater, Wis.—the course beginning now and to continue every two weeks until 1st of June.

Don't cut up your papers to send orders. The names printed in advertisements tell us all that is necessary. If you do not care to keep the papers, pass them on to someone else to read.

The First Spiritualist Association of Titusville, Pa., at its annual meeting last evening elected the following officers, to wit: E. C. Bell, president; Walter Donald, vice president; W. Barber, Treas. Rec. Sec'y, C. H. Hayes, Financial Sec'y, W. H. McDonald, Trustees 3 years, W. H. McDonald, C. M. Hayes.

Among the late subscriptions from a distance is one from the Hawaiian Islands. In that far-away speck in the vast expanse of the Pacific Ocean Spiritualism has gained a foothold and its advocates want to hear the Spiritualist news of the world. The sun never sets on the readers of THE SUNFLOWER. They encircle the globe.

Jas. D. Cinerly, Denver, Colo., says a man calling himself Robert Vernon, 6 feet, 3 inches, slender, light hair, and posing as a medium, fleeced him out of \$120 and skipped. Before believing anyone to be a medium, peruse the Spiritualist papers and familiarize yourself with the recognized ones. But look out for the aforementioned, just the same.

At a meeting of the Willing Workers of Titusville, Pa., held Thursday afternoon at the home of Mrs. Hollingworth, East Central avenue, the following were elected for a term of six months: President, Mrs. J. N. Larson; vice-president, Mrs. B. Skinner; secretary, Mrs. Elizabeth Prather; treasurer, Mrs. W. Bould. A luncheon was served.

J. E. Riffer of 1607 15th st., Niagara Falls, N. Y., writes: The Society, or First Spiritualist Church has a charter for nearly three years, but it is holding meetings across the river on the Canadian side, where it intends to apply for a charter. Tests given by J. E. Riffer. I might state that I am the only correspondent. The Church holds services every Sunday night with good attendance.

Transitions: J. Clifton, New Bedford, Mass.—Mrs. L. M. B. Nichols, Chicopee Falls, Mass.—Mrs. G. H. Elliott, Edgewood, Ia.—Harry Crossfield, Litchfield, Ill.—N. Warner, S. Dayton, N. Y.—Mrs. Polly Chase, Jamestown, N. Y.—Mr. Mitch, Little Valley, N. Y.—N. Fisk, Wonewoc, Wis.—Mrs. H. M. Brown, Hillsboro, Ill.—Mrs. E. Hanson, St. Paul, Minn.—Mrs. J. L. Stanford, Honolulu.

Mrs. Addie Cooper, president of the Ladies Aid wishes to remind all persons interested in the Freeville, N. Y., camp, that the time is approaching to prepare for the same. As last year's was a success it is hoped that this will be the same; and as there is going to be a bazaar the coming year, we ask all who can to contribute towards it. We want to make this the banner year.

E. W. Sprague and wife, the N. S. A. Missionaries are now working in California. They will turn their faces eastward about April 1st. They will be pleased to hear from societies, and individuals wishing their services anywhere between San Francisco and Jamestown, N. Y. They have camping engagements for the coming season at Chesterfield, Ind., Snowflake, Mich., and Vicksburg, Mich., and wish to make more engagements for camping meeting work. Address for March 1429 Market St., San Francisco, Cal.

F. A. Nugent, 412 9th Ave., writes from Beaver Falls, Pa.: Chas. Theo. Schneider an inspirational speaker and test medium is holding services here again, since his previous visit 2 years ago, coming from Jamestown, N. Y. His work along the lines of labor for truth's sake is appreciated by the public and hope he shall remain to establish the former workers of the old society back into its respective place. His tests are all recognized.

W. Fitch Ruffe and his assistant in the phenomena of mental telepathy, Miss A. F. Reed, are attracting large and cultivated audiences at Louisville, Ky., as our correspondent writes. Among the spirit tests given by Mr. Ruffe was to a lady from her sister, who was a singer of Scotch songs in earth life, and which was recognized by this fact in connection with it. Another was to a gentleman from a spirit friend whose body was mutilated 34 years ago, the test being recognized in conformity with this fact. All visiting mediums are invited to the platform. Our correspondent hopes in him to see all the societies in Louisville consolidated. (Inviting mediums to the platform adds to the battery for mental phenomena, and consolation adds to the influence of the Cause in a community.—Ed.)

Our regular correspondent of Syracuse, N. Y.: The First Society of Spiritualists held services March 5th, at 352 S. Warren St., with Georgia Gladys Cooley as lecturer and message bearer. The subject was "Who are the Spiritualists?" Among the noted ones she mentioned our martyred president, Abraham Lincoln, Thomas Edison, the inventor, and John Wesley, the founder of Methodism. On Wednesday and Friday evenings of each week a message service will be held. March 19th the First Society will celebrate the 57th anniversary of Modern Spiritualism. There will be a meeting at 7:30 P. M. A gentlemanly counsel was conducted by the trustees, Messrs. Frank W. Hal and S. Swanson of Madison, Wis., and able presentation of the same, and the technical points of law as well as justice, so able presented by them could not fail to place them where the

representative advanced thinkers will be remembered for a long time by the large and harmonious audience that greeted the very efficient officers who have made the Spiritualists Association such a success; the lectures by Miss Harlow, Will Erwood and Will Neum. has left such impressions on their listeners, as will reflect to their credit, not only while they remain on earth, but long after they have joined the great majority. Why can we not have more speakers who can feel, instead of asking to be fed? The tests given by Mrs. Anna Thronson at the convention gave the best satisfaction. Truly, "An honest medium, is the noblest work of Spiritualism."

Our correspondent at Watertown, N. Y., writes: The Watertown Society will celebrate the 5th anniversary of Modern Spiritualism by a week's service. Monday the 20th, lecture and tests by G. H. Brooks. Tuesday, lecture by Rev. Dr. Moses Harris, pastor of the Universalist Church here. Tests by G. H. Brooks. Wednesday, lecture and tests by G. H. Brooks. Thursday will be devoted entirely to test work. Several of the home mediums will take part. Friday a grand literary and musical entertainment will be given. Sunday morning, conference meeting. Afternoon and evening lecture and tests by G. H. Brooks. A most cordial invitation is extended to all of the friends in near-by towns to come and enjoy the meetings. As far as possible the Society will entertain all who come. So friends, come and enjoy the celebration with us.

The Occident, a monthly publication for the study of self-growth through self-development, effected by the intelligent application of the Higher Laws. Edited and published by L. Frances Estes, 124 Highland St., Brockton, Mass. Subscription price, per year, 50 cents, says of our publication: "THE SUNFLOWER, an exponent of the spiritual philosophy and science and allied subjects, Lily Dale, N. Y., for February 11, has been received. There must be some occult significance in its name, for as I followed its pleasant, instructive reading, I seemed to myself to be literally lifted about with the nodding golden heads, and the atmosphere round about to be suffused with the aura of sunflowers. It was certainly a pleasant experience to one who now for many a week has beheld but a snow-covered landscape. The explanation is that I had opened and read the paper immediately upon receiving it, and so sensed strongly the influence with which, either consciously or unconsciously, it had been invested by those who had sent it forth."

To the Spiritualists of America.

Let us rejoice that justice is done. The will of a just man has been sustained, and his hand work upheld. The circuit court of Walworth county Wisconsin, has declared the trust formed by Morris Pratt whereby the magnificent property known as the Morris Pratt Temple, became the property of Spiritualists who should band themselves together for the purpose of establishing and carrying on an institution for the education of teachers and public workers in the cause he held dear to his heart, is a valid transfer, and that the trustees to whom the deed in trust runs have performed their part of the compact faithfully and in order.

Three years have now passed. The directors have been obliged to resort to almost ceaseless effort and struggle to bring to a termination before the public in such a manner as to arrest their attention and enlist their sympathies. At first the cause of this was indifference, as Spiritualism has had very little system in the past in its organizations. Then came murmurings of a litigation, which, to take the conclusion reached by the person who heard these rumors, was to be "a long drawn out and very disagreeable thing;" while in reality the case was won before it had a hearing. Much credit is due, no doubt, to the able and gentlemanly counsel who conducted the case in behalf of the trustees, Messrs. Frank W. Hal and S. Swanson of Madison, Wis., and able presentation of the same, and the technical points of law as well as justice, so able presented by them could not fail to place them where the

Wisconsin's most valued lawyers. They have won the suit. Have given the property to the Association a second time—as was the wish of the original donor—we are now in possession of it; we can make it one of the fore-most institutions of learning in the world. Free from sectarian bias, sect domination, or narrow-minded prejudice, and place upon the rostrum as able teachers as any denomination in the world can produce, and by so doing, carry to the thinking public these truths which have been so long trammelled and rejected for want of educated men and women to properly present them. For while the world to-day is looking for them and longing for them, they can not and will not accept them as presented by the average worker.

As workers we are conscious of these facts, but we have been bidden and have answered the call, we have a message to deliver, we would gladly "learn of the master," but where can we go and not be subject to ridicule?

No place has been found until good old father Pratt founded this. He has given us the home and asks those who love the work as he loved it, to keep it up by contributions. The litigation has cost five hundred dollars. This must be paid. Other expenses must be met. We should begin to have an endowment fund. All schools must have to be successful. We can work towards it. There are many, many influential people in America who are conscious of the presence of loved ones gone from mortal sight, who would gladly support a system that would give this knowledge to the world if it could be done in an acceptable manner to intelligent people.

I appeal to them, as they love

this truth, and for the sake of the comfort and joy it has brought to them, and will bring to others, to come forward now, uphold the hands of those who are trying to place this school on a sure foundation, that future generations may meet here and go out from its doors carrying to the world "glad tidings of great joy." Make the school what you want it, elect your officers, and support them in their offices. Remember this is your property not a private institution. Will you not do all you can to assist it, and do it now? Send in your contributions at once.

Yours for Education,
CLARA L. STEWART,
Sec. M. P. I. A.

Mystical Sensations.

BY SALVARONA.

1. Spiritual, or mystical sensations, all have their causes, in spiritual forces, forms, and existences. The causes and stimuli bringing about the sensation, being metaphysical.
2. Spiritual, or mystical sensations, are the first truths of religion; of all knowledge pertaining to an existence after death, and of the survival of the soul.
3. Spiritual or mystical sensations furnish spiritual facts for classification. Thereby creating the possibility of a knowledge of the laws of spiritual beings, forms, and forces in spiritual time and space.
4. Spiritual or mystical sensations teach, that all changes in the successions of the time of our concepts, is only possible on the conditions of the permanence of spiritual causes, as metaphysical forces.—Banner of Light.

Material accumulation might be a safeguard to the body, but it is also an anchor to the soul.

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THE PHENOMENA.

Three Clocks Stop Ticking When He Dies.

Wenlock Down of Middleboro, Mass., tells a story that might interest the Physical Research Society. A little more than two weeks ago a brother of Mr. Down was killed in Providence by falling from a freight train upon which he was regularly employed. The accident happened in the evening at exactly three minutes past 7 o'clock, and just at that minute in the house of the brother living here, three clocks and a watch stopped.

Mr. Down declares there is no doubt whatever about the circumstances of the stopping of the time pieces, and says that he has no explanation for the fact.

On the morning of the day of the fatality Mr. Down went into a local clothing store to purchase a pair of gloves. A pair of black gloves were handed out by the clerk. He declined at first to consider this shade and remarked to the salesman that if he should buy black gloves there would be a death in his family within a week. He finally bought the gloves, but says that from that moment he had a foreboding of evil.

The next morning Mr. Down received word that his brother had been killed the night before, and then there was serious consideration given to the stopping of the clocks and watch. This led to inquiries as to the time his brother was killed, as nearly as the railroad men could determine it was at exactly the same moment that the timepieces stopped ticking.

FORESAW HIS OWN DEATH.

A premonition that quickly came true, is reported from a Canadian village. The little country town of St. Eustache, in Quebec Province, reports a case of second sight, premonition or presentiment, which is scarcely equalled by any of those related by M. Camille Flammarion in "The Unknown."

One of the villagers, a healthy, middle aged man named Legare, after rising one morning recently apparently in the best of health and spirits said abruptly to his wife:

"I am going to die tonight, but you must not trouble yourself about it. I am going to arrange everything in such a manner as to give you as little worry as possible."

Mrs. Legare believed that her husband was joking, and attempted to laugh off his remarks. Nevertheless, Legare proceeded to shave himself with care, changed all his clothing and put on clean apparel, placed all his papers and business affairs in proper order and made his will.

Then he calmly asked his wife to go to the parish priest, in order that he might make his confession and receive the last sacraments of the church before dying. Seeing that he was apparently in best of health, his wife positively refused to go for the priest until Legare had insisted again and again that he was perfectly sane and knew only too well what he was about.

The priest went to the house with Mrs. Legare and consented to receive her husband's confession, but positively refused to administer the sacrament of extreme unction, reminding Legare that it could be given only to a dying person. In vain Legare insisted that he was about to die, altho perfectly well at that time, and that he would be a corpse that very night. The priest was obdurate and left him.

Legare continued to busy himself with the affairs of his estate until early in the evening, when he suddenly expired. The doctors say that death was due to heart failure and could not possibly, in the natural order of things, have been foreseen. The remarkable circumstances attending the death are, naturally enough, the wonder of the whole district.—New York Sun.

IMMORTALITY.

Immortality depends on the awakening of the love principle in man—that is, a consciousness of himself after death. His spirit survives the body just as the spirit of all life entities do, whether of the flora or fauna. But until awakened by the divine principle man is in a fog, with darkness or gloom crowding on him comparative to the selfishness or unreason engendered a mortal life.

Tryphena C. Pardee.

It will not be superfluous for the readers of THE SUNFLOWER to hear a few more items about Mrs. Tryphena C. Pardee, whose last ten years it has been the privilege of Spiritualists to brighten with their gifts of love. A letter from an Ellington lady giving full particulars of her departure from her body says: Thursday, February 16th, at noon she fell into a sweet sleep—at 12:30 when someone looked, she had "laid down the burden of her years" without a struggle, just as she had often wished. Every detail of the last services were carried out as she requested.

"Her path shall brighten more and more

"Unto the perfect day;

"She cannot fail of peace who bore

"Such peace with her away"

"The dear Lord's best interpreters

"Are humble human souls

"The gospel of a life like hers

"Is more than books or scrolls."

One of her townsmen in writing of her said: She is the most grateful soul I ever knew, so in her name and for her thanks we returned to all who helped in ministering to her needs—first to THE SUNFLOWER, who some years ago, when all schemes of relief seemed to have failed and the county house was looming up in the near future, took up her cause and by timely earnest words brought her case before its readers and enabled her to stay in the home she loved, through life. Its bright face brought fragrant tidings of her to us all, year after year and THE SUNFLOWER office has sent a gratuitous copy to her ever since. All through these years has been marked evidence of angelic ministrations. The editor of THE SUNFLOWER may recall some singular incidents that occurred along about the time he was appealed to as a "Last Hope." Mrs. Pardee had a great dread of being buried by the town. She made many appeals that a fund should be laid by for that purpose and that should not be done for we never had any superfluity when the year came around. But last year the president of the N. S. A. had the case laid before him and it resulted in a pension of \$12.00 per month for Mrs. Pardee from the N. S. A. This with a small collection raised by the president, started a reserve fund which with the consent of the N. S. A. will defray all funeral expenses and she will have the satisfaction of having her cast-off garment rest in what to her is an honored grave beside her first husband and their son. Mrs. Pardee's life was that of a farmer's wife, hard work and small reward. But her life-line was cheered by what Mrs. Marion Skidmore considered a remarkable degree of mediumship. She had visions of the camp at Lily Dale before it was a fact and wrote them to Mrs. Skidmore. She saw the work of Hudson and Emma Tuttle and read Mrs. Tuttle's poems from a book that seemed to be held before her, and they had not then been published. At wash-tub and churn sweet messages in poetic form were given her and can be read now at our library where the "Voice of Angels," an early Spiritualistic paper is on file. Mrs. Pardee presented same to library. In conclusion a few words to Spiritualists who are blest with material wealth, who are so sure of the truth of spirit-return, that should they never have further proof would still stand by their convictions—take some part of the money spent for self-gratification at seances and for pictures, slates and other messages and give it to assist the N. S. A. in caring for those who have spent life-force and nerve power as mediums and are unfitted thereby for farther exertions, give it to the National Spiritualists Association, not grudgingly give but generously share "For the gift without the giver is bare."

Mr. Gilbert the postmaster at Ellington who has rendered valuable assistance to us in caring for Mrs. Pardee and to whom all Spiritualists interested in this case owe hearty thanks in that not being of the cult yet he could recognize worth and gladly serve in making comfortable the last days of a most devoted Spiritualist, writes: Allow me to say that the Spiritualists have strengthened themselves very much in this town, owing to their kindness to Mrs. Pardee and the way Mrs. Watson conducted the funeral services—

everyone was well pleased with her remarks.

Dear friends the N. S. A. has many calls on this fund for assisting the wornout workers and the fund is small and no endowment, and it is dwindling. Come in the day of necessity to the rescue of those who served you when they had the power to do so. Lose self in caring for these other souls.

"Give as the morning that flows out of heaven

"Give as the waves when their channel is riven

"Give as the fire air and sunshine are given

Lavishly utterly carelessly give

Not the waste drops of thy cup overflowing

Not the faint sparks of thy heart everglowing

"Not a pale bird from great June roses blowing

"Give as he gave thee, who gave thee to live."

EMILY J. TILLINGHAST.
McDonald, N. Y.

FRAUDS AND FOLLIES.

HUDSON TUTTLE.

Oh, yes, there are frauds in Spiritualism, and that cause is not alone in having black sheep, and wolves clothed in wool.

The wholly priests of the Holy Mother Church are examples, and where one is made public a score never comes to light.

At Denver, Colo., Father Lapore, pastor of the M. Carmel Church of that city, an Joseph Sonce of Pittsburg, Pa., were having a pleasant game of poker in the priests apartment in the rear of the church. They were too full of the spirit, or played with an ace up their sleeves, and came to high dispute with tongues and their revolvers, with the result that both will die.

Such "strutious" measures are not usual with the priests, and detectives suspect there is a skeleton in the closet—that the shooting began by his companion, was done out of revenge for a wrong which could be atoned for in no other manner.

Again the M. C. A. has an example. Robt. Moore of Fayetteville, N. Y., is a active member of the Reformed Church as well as of the aforementioned. He was regarded as a model of Christian grace and energy. This beautiful example of Christian morality was caught stealing from the ill of a drug store, owned by an intimate friend, and not only confessed the crime, but others also.

Spiritualists are charged with follies, but it is doubtful if anything ever happened referable to their cause equal to the catastrophe reported from Lagerstown, Md.

After a revival, the concluding ceremony of baptism was performed by cutting a hole in the ice of a pond. The Rev. Bowersok officiated, and scarcely had the first convert been plunged, when the ice on which the people were standing, gave way, and fifty persons were precipitated into deep water. The prompt action of bystanders fortunately rescued the victims, tho in a pitiable plight, and many suffered from the terrible shock and the cold, before they could be taken to a near-by farm house. After this episode the baptism proceeded.

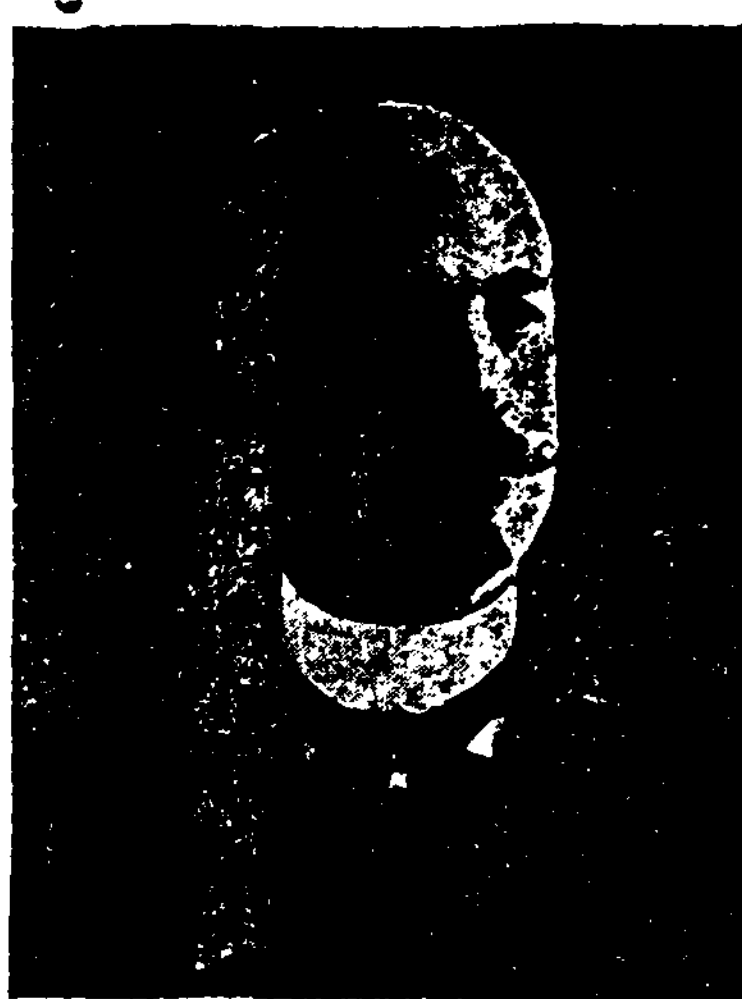
What would be said if Spiritualists at the moment belief in its doctrine was acknowledged, strong men and frail women were at once plunged into ice-water—the urgency being so great that thick ice must be broken, and the garments of the initiates frozen the moment they came out?

Would there not be a hue and cry, and arrest of the leaders, either as lunatics or idiots?

And yet there must be an exercise of charity; for these converts, if not baptized at once, by summer would think better of it—escape the hallucination which entralls them, and thus the object of the revival would be defeated.

[Great is Jesus. And folly can be committed in his name and it is lawful. But let anyone imitate him in healing or performing miracles which he said would be done some day, when it becomes unlawful. Verily the Christian Church leaders have largely become the false prophets, who are using the name of Jesus unlawfully—proved by their inability to do anything he ever did.—Ed.]

Crime is reason selfishly applied, whether prohibited by law or conscience.



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