

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

Number 210

**A Philosophical Lecture Delivered at Lily Dale,
N. Y. by J. Clegg Wright.**

(Continued on Page 8.)



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W. H. Egan, Editor-in-Chief.
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TO COGNIZE TRUTH.

Individual reasoning is often superior to spirit guidance, but the latter in the majority of cases is superior to the former when rightly understood.

The ex cathedra dictum of a spirit has no more to it than that of a mortal. Either one may be false, true or imperfect (fallacious.)

The test lies 1), In the experience or sense-conscious proof; 2), In the analysis or logical sequence; 3), In the discernment or soul-feeling.

The first may or may not be within range. If not, the analysis must be tried, but that needs mentality—a naturally logical mind or education. The third method of knowing the truth of a proposition rests in feeling it as aforementioned.

It is said that knowing a truth without feeling it is but half possession. This proposition is proved by facts. The inebriate and the soldier in the heat of battle seldom realize an injury fully until they begin to feel it. So it is with many a truth. Like the soldier knowing of his wound we may know of a truth, and not feel it—thus not being in full possession of it.

To feel it is the effect of a spiritual gift. Not simply inspiration, for that only implies nerve, and subsequently brain-sensitiveness, developable through education in conjunction with physical temperance or abnegation. But to feel a truth spiritually or at the centre of existence, soul-sensitiveness is required.

As brain sensitiveness is attained by a control over the unspiritual sensations of the body or spirit, so heart or soul sensitiveness is attained by a control of the unspiritual emotions as jealousy, prejudice and unkindly feelings generally—and becoming acute comparative to the superior vibration of the spiritual over the animal or material—good will over jealousy, charity over prejudice, and love over ill-feeling.

In that state of spirituality the recipient or hearer needs neither experience nor logical reasoning as proof. The test lies in the soul's cognition of a truth, for only perfect truth will unite with causation, of which the soul is a spark or conception.

Thus to be able to cognize truth or estimate its full value, enforce soul-growth by curbing the aforementioned animal emotions or impulses. In other words, add positive love to intellectuality or physical purity.

Either of the last named without love or charity (felt, not merely spoken) makes the ungraduated spirit; and with selfishness or hate attached, the hypocrite or "whited sepulchre". The intellectualist, pure and simple, can only cognize truth by experience or testimony equal to it; while the soul sensitized by love or spirituality knows it without proof, for such lives in the causal elements of truth itself and finds no difficulty in cognizing its own.

Goodness without effect is of little use. God or life in the cause would be useless without its effect. Thus must man exemplify it. Practical love is law.

TO BE OR NOT TO BE—HAPPY.

What has once been attained through the mediumship of love, adheres, because it becomes a part of the operator—though it may not be wanted later. Love is the law that binds and cannot be destroyed. To be employed as a decoy, therefore, is a dangerous proceeding and reacts upon the deceiver with all the force bearing upon humanity or so much of it as is needed for the unfolding of the mortal spirit (which is perhaps but a small percent compared with the energy that pushes it on to eternity). Being the divine or creative principle through which man intuitively senses and consequently hopes for future happiness, its perversion is the greatest sin or offense against Nature. The offense begins by trifling with a susceptible soul—whatever sex indulges it. It may be a weakness with some, but human weaknesses either lead to passions or constitute the dying emotions of old passions, whether inherited or retained as a relic of youth's follies.

However, the crimes committed in the name of Love are legion, the greatest of which is abortion—the murder of Love itself and the hope of future happiness destroyed for ages. If some only knew what is already enacting itself in their spiritual environment when the network of deceit or love's trifling begins, they would desist ere it is too late. The anxiety of a spirit mother over a daughter whose heart is being tilted with can be better imagined than described. The indignation of a father or guide would make many tremble for the consequences of a hoped-for success.

Who gains admission to another's heart finds momentary happiness, because the Soul of Nature has been simultaneously touched. To retain that happiness depends upon the purity of intention and justice done that soul. If the love professed is purely spiritual and exalts it is all ways legitimate, and creates like spiritual environments with happy or joyful spirits controlling and adding joy to the exaltation.

If you must have an affinity or need reciprocal love, let it be chaste and you will enjoy soul happiness with accompanying peace of mind. The reverse destroys both.

A NEW OBJECTION.

Someone says a poor man cannot conform to the higher teachings of Spiritualism. Its esoteric demands are better suited for the rich and aristocratic.

A very favorable and exalted objection. But the last named unfortunately are not in the position to deny themselves anything. Surrounded by luxury and worldliness the temptations are too great to withstand, and so they do not take advantage of it.

But the impecunious do not need to follow its esoteric teachings, for Nature or fate has already deprived them of that which is injurious to them, while there are many others to whom they are very fitting—even among the affluent who are ready with Solomon to affirm that "all is vanity".

No, the higher teachings of Spiritualism are not too aristocratic—for those who need them. And these are legion.

Truth may be cognized by its effect on the heart or soul center. If it repels it is mixed with prejudice. If it disturbs it is fallacious. If it tires or wearies it is sensual—lacking spirit or animation. If it is unwelcome truth it shocks, but is truth, just the same—it having touched the soul centre proving it—whether told by a spirit or mortal. If welcome truth it engenders joy according to circumstances. But the test of an intermediary or unexpected truth, or one on which light has been solicited, may be known by the gratification it occasions or the feeling of contentment it leaves behind. But as the latter leaves a vacuum in the heart or soul—a desideratum—the whole has not yet been revealed. An untruth has none of these effects but may be known by a sort of intuitive feeling of doubt—though not an absolute gauge, because if self-conceit dominates, skepticism rules the heart and no kind of truth can be sensed. Love, not egotism, must govern the recipient if he would know truth from error.

Between lack of appreciation and jealousy much truth is allowed to go to waste.

SPIRITUAL LAW-READERS.

There is no Masonry needed in the comprehension of spiritual or natural law. The only secret in its study is to know that, as we overcome the material of existence, we come in rapport with the spiritual in which the knowledge lies hidden. And by self-study the modus operandi of restraint is readily learned.

Imagine a spirit being born in the higher realms who has never seen life in the mortal. To be able to cognize or understand it, he would have to lower his vibrations to come in rapport with matter—which undoubtedly many do to get a glimpse of an old world they left centuries before.

Thus a mortal must elevate himself to be able to vibrate in harmony with these higher realms to understand it or its laws.

PSYCHICS.

What we love is always pretty. There is much charity in silence. New thought is mostly unaccepted thought.

The prejudiced are always envious of the good natured.

Like the bee its sting man sacrifices his discerning powers when used for revenge or hatred.

Be good but not impractical. Intuitive perception needs no logic as the test.

To fear obsession is to invite that which is feared.

Universal brotherhood will come as man learns to love right—spiritually and unselfishly.

If all did what Nature intended them to none would have time to compare their work with others.

Universal brotherhood and universal love may be considered together—the latter being the cause, the former the effect. The cause is in embryo—only awaiting a more general expression. Minor effects, as manifested in social life are plentiful, but expansion generates discord or strife—whether in society, communities or nations. It seems difficult to hold the sympathetic forces in tact beyond a certain measurement, and evidences that the love principle is still weak in the human family. But until this becomes more widespread a universal brotherhood will remain a pleasant dream.

Venezuela threatens to send 30,000 armed men against New Orleans believing that invasion of the Mississippi valley would be the most effective means of curbing the power of the United States. Will General Don Quixote be in command?

Is the unification of spiritual societies a utopian idea?

Interesting Test Experience.

Mr. Sidney J. Price, of Alsager, Cheshire, relates the following test which he received in a meeting held at the home of an esteemed friend and brother, David Turner, of Cherterton, Staffordshire.

"During the meeting, the medium Miss Ethel Turner, was giving clairvoyant descriptions under spirit control, when suddenly I noticed a pair of white bonnet strings tied in a neat bow beneath the medium's chin, and I believe I was the only one in the room who saw them. As I saw them, the spirit friend described to us a spirit entering the room, attired in nurses uniform, and she said the nurse was advancing towards me. This suddenly called to my mind a vision which I had seen in my bed which I at once related to the friends in the meeting who said it was a very good test for me, as I am only a new beginner in the Spiritualistic cause. The vision appeared as follows: A sick ward in a military hospital was the scene, and upon the bed lay a sick patient. A nurse was leaning over the patient as if she was ministering to him. As first it appeared as an animated picture, and to convince me what it was really meant for, the nurse appeared in spirit form. My friends will doubtless imagine my delight when I saw the bonnet strings around the medium's face, and then the nurse being described to me immediately afterwards. I was unable to recognize the spirit form myself, but on making enquiries at my home, I found that my grandmother (other's mother), was once a nurse in a London hospital.—Two Worlds.

To achieve power in spirit be just.

Survival Proved By Clairvoyance.

Professor Vincenzo Tummolo, the noted opponent of materialistic scientific conceptions of life and thought activity, writes, in 'La Nuova Parola' on 'Clairvoyance and Survival.' He reviews some of the explanations that have been offered as to the phenomena of clairvoyance, and gives his own conclusions in the following terms:—

"One of the bulwarks of materialism is, as we have seen, the fact that the physio-psychic functions are performed by means of the bodily organs, and that when these latter are injured the action of the psychic function becomes abnormal. Now, the phenomenon of clairvoyance proves to us that this is not always the case, and that certain persons can see without the use of their eyes, even when the object is enclosed in an opaque box or sealed envelope.

"When we observe that the clairvoyant, far from seeing less than he could with his eyes, sees more clearly and to greater distances without using them, how can we escape the conclusion that the apparatus of the eye is only given us as an aid to sight, and not as the actual means of vision? If, then, it is not really the body of the clairvoyant that sees, what else can it be but the spirit?

"When we observe further that, as the slumber becomes more profound, the vividness and extent of the clairvoyant's vision also increases—and as it appears evident that it is just at this time that he can push his visual faculty the farthest—how can we help concluding that the more the activity of the organism diminishes, the more that of the spirit increases; the more it becomes lucid, intelligent, free, and potent in the exercise of its marvellous faculties?

"How can we avoid the conclusion that when the spirit is altogether freed from the body, it must reach the full development of its powers, and therefore it must not only survive death, but also, after death, becomes perfected in its various manifestations in the spirit world? Not only is it evident that, if the spirit were the result of the corporeal organization, the diminution of physiological activity ought to be accompanied by a weakening of the psychic powers—which, however, is negated by the phenomenon of trance-clairvoyance—but it is also true that this second sight, increasing with the profundity of the sleep, can only be given us in order that it may become active at some period of our spiritual existence. If this purpose were to be accomplished entirely in this present life, why should it only be possible at a time when the body is plunged into a state of comparative physiological inactivity, so closely resembling the inanimate state? Why should the clairvoyant lucidity increase in proportion to the inactivity of the bodily functions?

'We are therefore forced to assent to this proposition: That the spirit within us is an acting and thinking entity, intellectual, volitional, organizing; the active part of the man, and no mere product of the individual organism, nor yet the sum-total of the physiological functions.'

SPIRIT PORTRAITS.

I was so glad when I read the article in my last paper defending the Bang's Sisters that I gave a good old fashioned shout. God bless THE SUNFLOWER for defending good and true mediumship, and God help them to put down all frauds.

I am the proud possessor of two spirit portraits, one of my son and the other of my daughter, procured thru the wonderful gift of spirit power, by the Bangs Sisters. I never had a photograph taken of either, so there could no one say they were copied. My son's portrait was finished in just seven minutes by my watch, and my daughter's in eighteen, no earthly hand touching the canvass. I sat in front of the table on which the canvass rested, and my eyes were on guard every moment. Knowing the facts I cannot sit patiently and hear the Bangs Sisters so cruelly slandered. I am ready anytime to face a regiment in defense of them.

I know what I know, and am willing the whole world shall know that my portraits are perfect and a great comfort to my husband and myself; and there is not gold enough on this earth to buy them. Yours for defense of all honest mediums.

MRS. HARRIET DUHL,
313 Columbia St.,
Elmira, N. Y.

SPRING TIME.

The ice bands of Winter
Have loosened around.
In pond, brook and river
And bare is the ground.
How long time doth seem
Since the bluebird did sing
With the screams of the crows
That heralded spring.
And the musical frogs
Who've long held their peace—
Confined under bogs
Now chant their release.
While the craggy old maple
Now relinquishing its sweet
Boiled low in the cauldron
Affording rare treat.
—MARY J. SCOTT.

TO KNOW OR NOT KNOW.

Good conditions at seances depends upon a superior vibration of spiritual forces over the material. Without the latter there can be no manifestations, as spirits need their own element to operate in; and when the same is vitiated by deceit, skepticism or materialism in greater vibratory force their own they are impotent. Those who want spiritual truth must furnish the conditions to make it possible.

**April Showers
Bring Mayflowers.
We want April Showers
To bring Sunflowers.**

A number of our Friends wrote us that they had some 50-cent subscribers promised but could not see them in time to take advantage of our January Offer. For the benefit of these, and others, we will make this offer for a

April Shower.

From now until May 1, we will send
THE SUNFLOWER

to any person whose name is not now on our subscription list, until January 1, 1906, for 50 cents.

Remember this offer is not good after May 1st, and is to get new subscribers, — not for renewals.

**Take Advantage of This
APRIL SHOWER**



LILY DALE NEWS.

The City of Light Assembly opens Friday, July 14th, and closes Sunday, Sept. 3d, 1905.

After the Anniversary a beautiful calm settled upon the Dale—presumably the effect of the universal harmony that prevailed the week before. Even the ambient air seemed touched by it, and rewarded accordingly. One morning as the Sun was smiling out of the ethereal blue the writer met an old resident as he was trying to evade a mud puddle, and greeted him with "a fine day, Mr. Blank!"—"Yes, overhead," replied he, "but I'm not going that way!" Well, that was a stunner, and took the conceit out of our collar button for several minutes, and we wondered whether he meant it. It certainly looked very fair above, and then we contemplated another own prospect in the ascent—but not then. The weather was fine enough below, and we care still less to try it in bad weather. However, the sunshine enticed pedestrians to come out and congratulate each other on everything, and started the same workers to begin preparations for the approaching season of joyous daylight. Stumps are being removed in the parks, including the echoes of all speeches voiced from their stumps—thus clearing the atmosphere of influences detrimental to the inspirations of those superior speakers who have been engaged for our Summer advent. For the benefit of our new readers we may reiterate that the N. W. Orchestra has been re-engaged—one that can't be beat, as the saying goes. Furthermore that Mr. Lillie will be chairman, who neither can be beaten nor would we allow anyone to try it. Then the best of last year's speakers, with Maggie Gaule among the test mediums. A big crowd is expected, to judge by the forecasts, and good weather has been arranged for. All you need do in the matter is to come. We do the rest. Verily, sap.

TWO EDITORS.

The perhaps only intended as a personal. THE SUNFLOWER cannot help from acknowledging the following heart-message from the Editor of the Light of Truth, enclosing a picturesque photo of himself and our associate, taken in Melrose Park near the Pettengill cottage:

"Dear Bro. Melchers—My daughter Lucy has sent me two of these snap shot photos, and I am sending one of them to your dear self, as a slight remembrance of a happy moment we spent together last summer. The Light of Truth forces bid you GOOD SPEED in your work."

Sincerely your friend
W. J. Hull.

NOTES.

THE SUNFLOWER office is now prepared to figure on any kind of large poster work. A large job of posters, 28 1-2 x 42 inches, was turned out last week. Work is equal to the best and prices reasonable.

The Progressive Lyceum, the lesson sheet issued under the auspices of the National Spiritualists Association, conducted by John W. King, is now being issued at THE SUNFLOWER office. All communications should be addressed to John W. King, Spiritualist Temple, Galveston, Texas, and not to this office, as the business is all transacted by Mr. King, only the printing and mailing being done here. The reason for this change is on account of the superior facilities for handling such a publication that THE SUNFLOWER office possess. All of the machinery for printing and mailing are under its own roof. In this respect we stand alone.

Ben Luce and B. R. Frisbee went to St. Louis to buy horses. They recently brought a lot here which sold to good advantage.

Carpenter work has begun and paper hanging and painting will soon be the order of the day. N. C. Lutgen has just finished an addition to May Burke's cottage on Mar-

ion street and is now engaged on the Lily Dale Park Store. This place of business has recently been purchased by F. H. Fisher, who is changing the front and putting a veranda on the building.

May Huntington has returned and will occupy her cottage on South street near THE SUNFLOWER office.

The Jackson Cottage is being papered and other improvements made for the comfort and convenience of its summer patrons.

Miss Louise Greenamy, who has been sojourning at Lily Dale for a number of weeks and made herself endeared by her excellent arrangement of the anniversary entertainment, has returned to Buffalo. She seemed to leave very reluctantly and expressed herself as being in love with this beautiful region of the sky.

Mrs. Dederick came up from Falconer on Sunday to spend the day with her loved ones at Lily Dale. She is as good-natured as ever with charity towards all.

TRANSITION.

Passed to Spirit Life, March 29, 1905, Mrs. Icy Robertson of Cassadaga, N. Y. She is survived by her husband, Nelson Robertson, one son and two daughters—Mrs. Alice Liddicoat of Sturgis, Pa., George and Anna, who are at home, and is a sister of William Torie of Laona, N. Y., and Mrs. H. Jackson, and Mrs. John Horton of Lily Dale, N. Y. Her funeral was largely attended, showing the high esteem her many friends held her in. She will be greatly missed, as she was beloved by all who knew her. Services conducted by Mrs. C. D. Greenamy. Mrs. Wildrick's soul-inspiring song gave comfort to the bereaved.

CONFERENCE.

MAN is the subject for next Sunday. It is broad enough for all, and may be discussed scientifically, philosophically, and morally or religiously. Everyone can define man in some way, if but to give his or her private opinion of a single one. Meeting to be held at Mr. and Mrs. Reed's, South St., beginning promptly at 7:30.

Hell, Fire and Brimstone Preaching.

That there are preachers not a few who yet believe in the necessity of frightening people into goodness and virtue and heaven is evidenced by the recent paper read by Rev. H. Hezlep before the Presbyterian ministers in Pittsburg, Pa., and the discussions which followed. As the reverend gentleman pointed out and as many of the older "brethren" admitted, the brimstone style of preaching is being "woefully neglected" of late and, therefore, argues Rev. Hezlep, the pulpit is losing its power. He cited the fact that the prophets of the olden time gave frightful pictures of God's punishment of the wicked.

Without doubt, there are low stages in man's unfoldment from the animal conditions of life in which fear is a potent factor in restraining men from certain transgressions; but that fear ever elevates or ennobles men we deny. And the fear that is salutary in regard to human conduct is not the fear of some personal and angry God and of an arbitrary punishment inflicted, but of those inevitable and invariable consequences which spring out of wrong doing. The kind of preaching that elevates and ennobles man is that which imparts truth to the mind, inspiration toward the good, the true and beautiful, and ever appeals to the good in the human soul. The fear of arbitrary punishment creates resentment and it can never become a potent and permanent factor in amending human conduct—more especially since according to orthodoxy, it can be wiped off the slate entirely by an act of faith.—B. F. Austin.

Educated Mediumship.

Mediums should read to fashion their minds for logical expression of their inspirations. Spirits can only impress thoughts, while the recipients thereof must frame them for presentation. Even trance mediums cannot always be controlled for proper expression unless the brain is moulded in conformity with the language current; and reading does this. Besides moulding the brain for correct phraseology, such mental application adds knowledge which is very useful to the inspiring spirit to weave into its inspirations.

Buffalo Notes

R. E. Eddy, Correspondent

Harmony Circle Society, 374 Conn. St., Mr. Chas. Hulbert, president, held meetings every Sunday evening in Stirling Hall at the above address, and Sunday, April 9th, was set apart for the 57th Anniversary celebration, meeting and a sermon 3 o'clock was well attended. J. W. Dennis was called upon and responded in a very interesting manner. After Mr. Dennis, Mrs. DeVolf under control of her guide, voiced beautiful messages from spirit friends to those in the mortal, the tests and messages were recognized. President Hulbert gave a short address under direction of guides, and each of those who took part made it very interesting to those present. After the general service there were several mediums who were influenced by their guides to utter some words of encouragement to earth friends. Between services there were refreshments served, which those present were invited to partake. The evening service was well carried out in honor of the 57th advent of Spiritualism.

Patrons of SUNFLOWER do not forget the literary and musical, also grand prize-drawing the evening of April 19th, a grand good time is expected.

Sunday morning, April 9th, Prof. Lockwood commenced his month's engagement with the First Spiritual Society, Prospect and Jersey St. The subject of morning lecture was "The democracy of the Spiritual philosophy and its far-reaching influence upon humanity." The discourse was a most able one and listened to with marked attention, as also was the evening lecture, subject of same was "Shall the truth of Spiritualism be told, do you want to know the all of Spiritualism?" Many very interesting points were brought out, and comparisons made, relative to subject discussed upon, new ideas expressed in a very intellectual and logical manner, much to the interest of the audience, they showing their appreciation by close attention. Prof. Lockwood has no peer in the intellectual understanding and explanation of the cosmic forces of nature and principles of same.

The many friends of Albert P. Smith will be pained to learn of the sudden death of Mr. Smith, who was ill only a few days. He was son of Mr. and Mrs. John Smith favorably known at Lily Dale, they having kept the news stand there for several years. Mr. Albert Smith had many friends both at Lily Dale and in Buffalo, and much respected by all who knew him.

At Spiritual Temple the Wednesday evening service was conducted by Prof. Wm. Lockwood. He gave a short lecture on Mediumship and the natural forces of nature, also gave several psychic readings, describing very accurately the nature-temperament, and abilities of the individuals who went to the platform per his request for a pathological examination. Prof. Lockwood holds private classes at Temple, Monday evening.

Wednesday evening, April 19th, Harmony Circle Society will hold a musical and literary entertainment, also grand prize-drawing at Stirlings Hall, 374 Conn. St. concluding same with a dance, refreshments served.

April 25th the Y. P. S. I. holds a social and dance at Temple, refreshments served, a good time is guaranteed, come and bring your friends.

The following is from the Buffalo News.

Death of Albert P. Smith.

Albert P. Smith, a popular young clerk in the office of the master mechanic of the Pennsylvania Railroad, died at the Buffalo General Hospital early this morning following an operation for appendicitis. Mr. Smith was 22 years old and had been employed by the Pennsylvania Railroad for the past two years. Tuesday he was taken ill and was removed to the hospital. Yesterday an operation was performed, but Smith continued to fail and death resulted at 4:30 o'clock this morning. His death will be mourned by a large circle of friends. The funeral will be held from the family home at 64 Pratt street.—Buffalo News.

When sympathy vibrates for a higher effect than utility the result is peace in the soul.

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Virtue alone is sweet society; It keeps the keys to all heroic hearts, And opens you a welcome in them all.

—Emerson.

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Miss Ella C. Preston, 3206 Morgan St., St. Louis, Mo.
Mrs. O. W. Grant, 37 Main Street, Buffalo, N. Y.
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SERVICE.

BY ANNA H. BRANCH.

If I could only serve him,
How sweet this life would be!
Last night I dreamed my darling
Alive—returned to me.

I brought him from the cupboard
The things he liked to eat:
The little piece of honey,
The rye bread and the meat.

I sang the song he asked for
The night he went away.
How was it, when I loved him,
I could have said him nay?

I took the time to please him,
With hand upon his brow.
Amid the awful leisure
There was no hurry now.

How strange I once denied him
What took so little while!
A kiss would seem so simple,
So slight a thing a smile!

With pleased sweet looks of wonder
He took what I could give;
Such words as we deny them
Only because they live.

The pale light of the morning
Shone in upon the wall;
Come back to me my darling,
And I will give you all!

—From McClure's Magazine.

CAPITAL PUNISHMENT.

(Number 2)

EVA A. CASSELL

Governor Bell, of Vermont, re-
rieved Mary Rogers, the murder-
ess, at the last moment, but the re-
rieve ends on June fifth and the
Governor declares that she must
hang on that date; it was only when
four of his deputies besought him to
commute her sentence, in fact it
was only when they absolutely re-
fused to do the hanging, that the
Governor was driven to the wall.

These deputies, like the Govern-
or, had received hundreds of let-
ters from different parts of the
country and their callous souls were
touched at last. But stern Govern-
or Bell, true to the hardness which
has characterized him in this matter
declares that the deputies shall be
discharged from the office.

Grimly he says, "No consideration
is given in granting this reprieve to
the complaints made by outsiders
that the laws of Vermont are cruel
and barbarous. I believe that the
laws of Vermont are just and mer-
ciful and express the will and wish
of the people of the state and the
best judgment of the enlightened
people of the commonwealth. I
shall not, by any act of mine at-
tempt to thwart the expressed will
of the people or undertake to change
the policy of our law in regard to
capital punishment."

It certainly looks as if the govern-
or was catering to the people of
Vermont simply for another term of
office. The case of Mrs. Edwards
in Philadelphia is parallel to that
of Mary Rogers; the former was sen-
tenced to be hanged for murder and
people from all parts of the world
petitioned the legislature for a com-
mutation of sentence. In Mrs. Ed-
wards case her past history revealed
the fact that there were certain pre-
natal conditions which might have
been responsible for her murderous
deed. She had been an unwelcome
child and two attempts to destroy
her embryonic life, which must, ac-
cording to certain immutable laws
governing gestation have stamped
the psychology of murder on her
soul.

In this age of mental illumination
it seems that we are woefully igno-
rant as to the conditions which
create and perpetuate our murder-
ers and other criminals. Most of
us think that it is our human states
—the debasing influences in our
communities which create the crim-
inal, but spirit Henry C. Wright,
one of the spiritual powers who
work thru me, tells me this:

"Every human being is what his
parents make him. His career
on earth is just what the vibrative
element passing between him and his
mother during his embryonic life,
entails on him. The more harmoni-
ous conditions surrounding the
mother, the higher her thought, the
nobler vibrative elements will be
given her child; the mother's active
thought will connect with other eth-
erical elements and divine forces
which will create for the embryo a
spirit possessing the finest and no-

blest qualities. On the other hand,
let me demonstrate how murderers
and criminals are created in embryo
and how they are born. Here is a mother we
say, to whom another motherly
abhorrent. She may already have
three or four children in her home
and deem another an intruder; she
having created that number of chil-
dren, may feel too physically weak
to build up another embryo, thus
she protests against maternity and be-
gins to weave into the growing thing
all her morbid fancies together with
the desire for its annihilation; as
fact, as thousands of mothers do
she tries to destroy it, but does not
succeed. In the course of time
son is born—created out of the
pugnance and protest of his mother.
—her anger and spite and abnor-
mal feelings embedded in the mat-
work of nerves and forces which
compose his organism, the instigat-
ing of murder dormant in his being
waiting for some earthly environ-
ment which shall call it forth, thus
expressing in the physical what is
bred in the spiritual, for thoughts
are real things and the mother's
thought moulds and creates the
spirit body.

This is the eternal law governing
gestation and there is no repeal
from it. The vibrative law which
it be good or evil, is set in motion
by the maternal parent.

Many believe that the murderer
springs from the most vicious state
in mortal life and that he is igno-
rant and illiterate but these crim-
inals are found in what is termed
"high life", they crop up in the
high born estate as well as the low
born, they also come from the intel-
lectual and advanced classes but
they are none the less the fruit of
that wrong in earth life which al-
lows the mothers in your commu-
nities to suffer from unwelcome in-
terference.

Jails and prisons are erected to
hold these intruding human beings
and the hand of the law swings
them from the scaffold but prisons
have nothing in common with the
murderer and do not fit his case.
His disease, being of the spirit re-
quires a spiritual cure; instead of
being jailed and then legally murdered,
he should be taken to a Sanitarium
for spiritual healing and held there
for a life time or only as long as his
spiritual infirmity remains unhealed.
When the psychical condition which
made of him a murderer is broken,
then he is cured.

In the earthly precincts property
interests are held of higher account
than the reform of the thief; the
murderer is of more account than the
murderer; the thief is jailed to pro-
tect property and so is the murderer
to protect his fellowmen. But in the
spiritual world the thief and the
murderer are reckoned of more im-
portance than the crimes they com-
mit and measures are taken to re-
live these spirits from their in-
firmity. In earth life the punishment
of these criminals should not be held
as a matter of the gravest impor-
tance; instead, the conditions which
go to create these malefactors should
be considered.

It should be held a flagrant crime
to foster conditions which could pro-
duce a malefactor. Mortals who
understand the operation of the
spiritual law know that before any
tribunal it should never be made
lawful to murder, by capital punish-
ment, a human being possessing a
diseased spirit, for he is not respon-
sible for the evil propensities stamp-
ed upon him in embryonic life. It
is making the body suffer for the
spirit's infirmities.

Before you can be just, in these
criminal cases, you must try to per-
ceive the spiritual forces which gov-
erned the malefactor; you must
learn the conditions which produced
the crime; you cannot judge by the
external aspect, by the casual glance
at the criminal. You must go to the
source of the evil, back to embry-
onic life. The present mode of mur-
dering the human body by capital
punishment, for the spirit's infirmity
is barbarous and productive of crime.

Without self exertion there is no
individualization. Self-reliance is
the great stimulator towards it.

O. L. HARVEY.

There seems to be a illusion in
regard to the "magetic cord,"
which is supposed to connect the
spiritual body to the physical body.
That the astral, or spiritual body,
can leave the physical body and re-
turn by the magnetic cord, is un-
substantiated by the magnetic cord,
which is a real, like the rising or
falling of the sun.

It has been often said truly said,
that every good and useful inven-
tion that has been discovered and
applied to earthly life, had its ori-
gin in the heavenly, or spiritual life.
Thus they have the spiritual tele-
graph to perfection in the spirit world.
They have also, what we call wire-
less telegraphy, which is really tele-
pathy or thought transference. No
doubt, they have the tel-
ephone in perfection among the an-
gels; they are enabled to send mes-
sages to mediums and sensitives in
the human body.

It is well known a long electri-
cians that it is possible to transmit
pictures, under certain conditions,
by telegraph. This is typical of
the transmission of spirit pictures
and photographs. Both must be
done on the same principle.

Thus, thru and by this same mag-
netic cord, distant scenes, faces and
places are brought to the vision of
the sensitive medium, and they
think they are transported to those
places.

This apparent, not all life scenes
on distant planets, might be thus
transmitted to this earth and the
mediums would think they had real-
ly visited other worlds.

Instead of the astral body leav-
ing the physical body and visiting
these distant scenes they simply
have the clairvoyance to see at any
distance. Therefore, the idea that
the astral body goes out of the phys-
ical body, and returns again by the
magnetic cord, is a mistake. The
idea that a disembodied spirit can
enter a human body and take posses-
sion and control it, is also a great
error.

Spirit control is just the same as
hypnotic control. Spirits control
human beings by the suggestions or
thoughts that they project into the
inner consciousness and by this
same magnetic cord.

We will soon be flying in the air
—we are now. This is typical of
the time soon coming when we shall
meet the angels flying in the empy-
rean realms of the upper air. For
we know:

"That God hath given them wings
of angel light,
And spirit power to roam the air at
will."

Also, by the transmission of spir-
it photograph by the same magne-
tic cord:

"Both night and moon angelic faces
smile
That have loved long since and
lost awhile."

West Lafayette, Ind.

Mr. Stead and Professor Richet.

Professor Richet, when in London
called to see Mr. Stead at Mowbray
House, and in the March number of
the "Review of Reviews" Mr. Stead
gives a report of the interview, from
which the following passages will be
of interest to readers of "Light."

Mr. Stead did not mince matters.
He told the Professor:—
"Believe me, you will find the
worst enemies of the spiritual re-
searchers are the so-called scient-
ists, whose idea of research is that of
hunting glow-worm lanterns."

"I demand that a de-
pended present it-
granted whenever
choices to use his
same demand for
repetition were to
in relation to you
find practically in-
existence."
"I have got your fac-
toring collector is
or a knave for his
psychic scientists
Psychical Research
word and a repro-
metapsychic world."

D. A. V. & P. R. R.

(Central Standard Time.)


One hour slower than Eastern Time.

No. 11 No. 3	IN EFFECT NOV. 27, 1904.	No. 21 No. 4
A. M. P. M.		A. M. P. M.
7:00 Lv. Dunkirk	Ar. 9:25	6:00
7:10 Lv. Fredonia	Ar. 9:17	6:00
7:20 Lv. Loma	Ar. 9:12	6:00
7:30 Lv. Lily Dale	Ar. 9:08	6:00
7:40 Lv. Cheyenne	Ar. 9:03	6:00
7:50 Lv. Moorhead	Ar. 8:58	6:00
8:00 Lv. Minn. Falls	Ar. 8:53	6:00
8:10 Lv. Jamestown	Ar. 8:48	6:00
8:20 Lv. Falconer	Ar. 8:43	6:00
8:30 Lv. Falconer	Ar. 8:38	6:00
8:40 Lv. Warren	Ar. 8:33	6:00
8:50 Lv. Tinsville	Ar. 8:28	6:00
9:00 Ar. Tinsville	Ar. 8:23	6:00
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My Dear Mrs. Dr. Dobson-Barker:
I am very happy to write you this month that I am
feeling very good. The last month's treatment did
wonders for me, causing the pain in my side to
disappear and my appetite to increase, which caused
me to gain flesh most rapidly, and I look fine. I have
never felt better. I am so thankful to you and your
only wish the suffering women all over the land
could receive these blessings which you give.
Yours Most Sincerely,
Addie Johnson.

Barstede, Cal., Nov. 21, 1904.

Please send me a second month's treatment. Your
medicine is helping me so much. My month will be
up the 25th, and I want more medicine. When I re-
ceive your medicine and better telling me what ailed
me, I read it over and over. You described my case
perfectly and I am so thankful to you and your
spirit band. I feel you are the dear friend I have in
this world. I tell everyone I know I will get well.
My back or stomach is better. I eat without pain
now, and have hope of getting well.
Yours Very Truly,
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Influence of the Planets on Human Destiny and Nations.

IV.

I should like to acknowledge the courtesy of patrons secured through THE "SUNFLOWER," some of whom have written, after receiving horoscopes from me, in the kindest and most appreciative way of my work. One lady says I have done more for her than any one in my business has succeeded in accomplishing before, and in still another letter, that by my advice she has been able to straighten out her money affairs.

I will continue the readings from the quaint old world astrologer where I left off in the last article, after giving the general advice not to speculate, and to be thrifty and saving, and circumspect in business. The latter half of this year, and a good part of next, see the people in this country struggling with "hard times."

From June 21 to July 22, people born during this period are fond of the opposite sex. A man has a good understanding, is possessed of humanity and wisdom, a good debater, an earnest striver gaining victory over enemies, attempting many things. He is often in danger on water, vexed by inconveniences and much poverty and misery. He shall cause others to gain but be no richer. In digging treasure lucky. Anything "infamous" committed after twenty two years of age will be forgotten by everyone, and his success is greater after that age. He is smooth-skinned, modest, faithful, careful greedy of meat and drink, fortunate in husbandry.

Girls born within these dates are fleshy, beautiful, nimble, angry but soon pleased; deligent, wise, civil witty, deceitful, crafty, saying one thing and meaning another, always careful and industrious ordained to many dangers, as by water, falling, and child bearing. The first child is weak and tender, others stronger.

From July 22 to August 22, gives a stout body, a man bold, arrogant eloquent and proud; a mocker and scornful unmerciful, cruel, hard, and "hard to be entreated," one beset with many miseries and perils, "out of which he being escaped shall obtain some common office." He will be unfortunate in children, and from them sustaining much labor and affliction. He is prone to anger and puts himself in many dangers, is very ambitious, and promotes himself to honors and dignities, and he is in danger of fire, sword "violence of beasts whereby he shall die out of his own house."

A girl born in this period will be full above the waistline, slender below. She will be angry, a slanderer and babbler, though with soft manners. She should avoid hot water and fire for she will be in danger, and she is inclined to sickness or gnawing at the stomach. After the age of twenty or twenty one she will be more fortunate.

From August 22 to September 23 gives a man so born good fortune (especially at home), makes him witty, true, stout, ambitious. His wife will die young. He will lose by theft, but will be revenged. He is a boaster and babbler, can keep a secret, is good looking, well shaped, well featured, has good manners. He likes men and women in power. He is just in his estimates, good and honorable and a patron and defender of his friends, "holy and merciful." Men and women of this period are both wrapped in danger. A mail will be witty, honest, shamefaced, well meaning, circumspect, but easily offended. Her first born will be of goodly form and shape and an eloquent speaker. She marries near the age of sixteen.

MYRTLE HYDE DARLING.

Excursion to New York City.

Via D. A. V. & P. R. R. and Lake Shore Ry., April 22. Practically one fare for round trip. Tickets good going on forenoon and afternoon trains connecting at Dunkirk with thru trains for New York, and good to return until April 27th. Pullman sleeping car will leave Titusville at 2.30 p. m., running thru on Lake Shore's "New York Special" No 44. See agents at once to secure sleeping car reservation and for full particulars.

IS PSYCHOMETRY RELIABLE?

WILL EDWARDS.

At the request of the Editor, I will try to give my opinion upon the question: Is psychometry reliable? Yet I think it might have been allotted to a far more capable pen than mine. To me psychometry is a faculty or gift which everyone possesses more or less, and it means whereby we can sense the conditions of the people with whom we come in contact.

Psychometry depends upon the impressibility of the brain, and believe all are sensitive to impressions of surrounding objects, consciously or unconsciously. The more one studies the essentials requisite to become perfect, the more reliable is the psychometry given under such conditions.

I may here state a few cases which, having practised psychometry for many years, I have taken particular note of at the time they were given. One case was about fourteen years ago at Darwin. Upon the platform that day was our friend Mr. Wm. Johnson, of Hyde. A young man who happened to go over to Darwin for the day was asked to assist at the service by giving psychometry, and he consented. Another young man gave him a watch, from which he psychometrized certain conditions that must have made him feel strange. As he was giving items that occurred when the person who owned the watch was seventy years of age the people in the audience laughed, but when the medium became seated the young man rose and stated that what the medium had said was correct, as the watch had belonged to his grandfather. The next case was that of a lady handing a tie to the same psychometrist at Blackburn, from which he described certain conditions of her son, and told her what remedy to obtain for the sufferer. The result was that the owner of the tie was restored to health very quickly, and that after the priest had administered the last sacrament to him, and the doctor too, had given up all hope, and had told him to prepare for "well, I don't know where. Another case was a man who had traveled abroad (as far as California) having a bandolier to the psychometrist, who described his adventures to him while abroad, and also told him about exchanging an article there. The traveller said it was all quite correct.

I could multiply these instances by the score during my more than twenty years in the movement, and yet people are asking me: "Is psychometry reliable?" To me, I hesitatingly say yes, because I have proved it so, and what has been given in the past can be given to-day. Yes, I also believe a good psychometrist can give successfully the past and the present, and I would say even correctly give dates when the circumstances took place. I know that he can also predict future events to benefit and to warn and to guide those who give an article to test the medium. Not that I do think this latter phase (future) should be especially sought for or expected. Still, there are times when a useful hint is necessary and beneficial to some, but to apply one's gifts to this particular end is neither wise nor prudent. To my mind, psychometry is a subject in which a careful study of essentials is needed, and the different phases of it require discernment and proper treatment, and then undoubtedly it will prove reliable.—Two Worlds.

Psycho Satyrism.

Who wrongs another makes himself right with the Devil at all events.

Out of uncharity often comes charity by blundering into the same follies denounced—not an infrequent "happencence."

We all think our share of the work is the hardest until we try the other fellow's.

Character may be largely judged by the kind of obsession a man believes in.

It is alright to be good, but don't forget to exhibit it.

To some reincarnation is a welcome apology for the sins of the present.

If it is possible to love that which is feared many would love the Devil.

Experience keeps a dear school, but fools will learn in no other.—Franklin.

Jottings from the Pacific Coast.

MATTIE E. HULL.

It may be a surprise to my friends to read a communication from me in this part of the country.—Ashland, Ore. When M. Hull first made up his mind to take this trip, "the lesser half" was included in the arrangement, but certainly was best for me to accompany Mr. Hull left home March 4, and went to St. Paul, Minnesota, where he served the societies in those cities. The following day he left St. Paul on an early train for Omaha, at which point I met him on Tuesday a. m. We then boarded the Union Pacific R. R. and now we are journeying on together. Our first objective point was Boise, Idaho. We changed cars at Napa about twenty miles from Boise, and altho twenty miles from our destination, found a good friend waiting to escort us to Boise. The friend proved to be one who had attended our meetings in the long ago, when we were resident of Chicago. On our arrival in Boise we were taken to the home of Mr. M. E. McCarty, an old-time resident and given a royal welcome.

Our meetings in Boise, were opened on the first night following our arrival and continued until the following Monday night. The good people who were instrumental in arranging for our work in Boise had some misgivings as to the outcome of their efforts, but our meeting proved a grand success. The last meeting held in the hall, which was held on Sunday night, was by far the largest in attendance.

The Monday night meeting occurred in the parlors of the home where we were entertained; this meeting was arranged for the purpose of presenting the history and the claims of the Morris Pratt School. A greater portion of the evening was consumed in talks along these lines; After M. Hull remarked that he hoped those present who felt interested in the matter to such an extent that they would feel to contribute financial aid, a little discussion arose as to the practicability of contributing money to an enterprise so far removed from Idaho.

Our good hosts who had taken part in the discussion said: "Well, brother, just start the contribution, I agree to give one hundred dollars." Other contributions followed this magnificent donation, and we not only received money but useful words of encouragement, and good wishes expressed, for our beloved teachers who are devoting their services to the interests of the M. P. I. We rejoice that another state in the Great West, has been added to the list represented in the M. P. I. All such advances broaden the work of the School, and thus give the world at large a better knowledge of the results of the efforts on behalf of the instructor and students.

Idaho is a great state—greater in some respects than her sister states; she believes in woman, consequently has given her franchise equal with man. Sisters of the East, give three cheers for Idaho.

We left Idaho, after five days work and enjoyment in Boise. Our next point was Baker City, Oregon; we were met at the train and entertained by Mr. and Mrs. McLellan whose acquaintance we made years ago at the Spiritualist camp, New Era, Ore.—More An.

A Souvenir Be Spread.

Mrs. Mary Skog and Mrs. Rozetta Gott of Wellington, Ohio, have completed a beautiful souvenir of Spiritualism in the form of a bed spread, from which they wish to obtain money for the Mediums Relief Fund and the Morris Pratt Institute. As they ask for it to cover expense and time, or one fourth of the proceeds. The remaining three-fourths is to be divided equally with the above named. They have decided upon the following plan: The spread to be given to the little Barrett Baby, who has recently come into the family of our National President. A blank book will be purchased by the ladies who have made the spread and on receipt of ten cents from any person or an name they request, will be written in this Book. The Book together with the spread to be sent to Mrs. Barrett for the Baby. Any sentiment either in prose or poetry not exceeding ten

or twelve words will be written with the name of the person sending it. Any person can send several names but must send ten cents with each name. Stamps will be taken, but if any one finds it more convenient to send the dime, and fasten same with mucilage to the paper. The spread is etched in red marking cotton and cream muslin, and is too and two-thirds yards square. In the center is a square reproduction of the house and grounds at Hydesville. Below are the words "The House, Hydesville in 1848." Above in fancy lettering "Haunted Grounds," and in a semicircle above this are the letters which played on the piano produce the tune to Haunted Grounds. These letters were "rapped" out to Miss Leah Fox at one of her sittings. In the intervening space, are artistic scrolls bearing the names of the three Fox sisters, and at the top corners are floral designs. Around this center square are small ones outlined in flowers, animals, birds and children. The top row of squares all bear appropriate mottoes, interwoven with flowers. In one corner square are the names of the ladies who designed and made the spread with the date 1905. The seams where the squares are joined are covered with feather stitching; and the whole is finished with a binding of red.

Now friends, here is an opportunity to raise considerable money for the Morris Pratt Institute and the Mediums Fund; and no one need pay but one dime. We have worked all winter to make this beautiful spread, and could think of no nicer or more appropriate way to raise money on it, than to give it to Baby Barrett. We hope every reader of THE SUNFLOWER will forward before June 1st one dime with their own name or any one other name, with some short, appropriate sentiment for Baby Barrett. Perhaps some mother would like to send her baby's name with her own. If so please add the word "baby," after the name. Now, we firmly believe that every one who reads this will remit to.

MRS. ROZETTA GOTT.
Box 457, Wellington, Lorain Co., Ohio.

The thing which must be, must be for the best.—Owen Meredith.

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Passed to the Higher Life.

John E. Rehme was released from material suffering Wednesday, March 22d at his material home 1017 Elm st. Indianapolis, Ind., aged 54 years. He was a life long Spiritualist and he lived his Spiritualism. He has surely gone where his talents will be recognized, for like too many in earth life, his ways and motives were wrongly interpreted. He leaves a widow and many friends who will remember him with pleasure.

We conducted the funeral services which was attended by a large number of friends.

M. F. HAMMOND.

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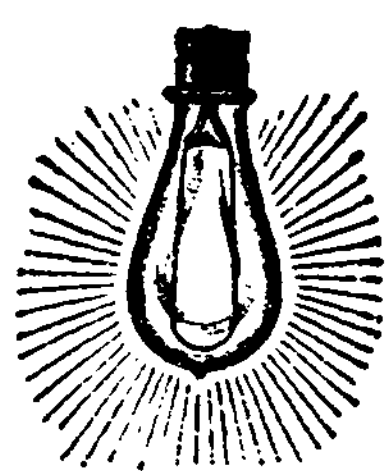
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LIGHT FROM EVERYWHERE

EAST
WEST



NORTH
SOUTH

The department is conducted to enable Spiritualists to keep in touch with each other. Send us notices of your engagements, and other items of interest. Others of course, are invited to contribute to our meetings, entertainments, and other social functions. If you have reports of any of these, please send them in. In fact, everything is welcome. We will use a pencil or write on both sides of the paper. Never use a pen or ink. We will adjust the space we have to use. A weekly meeting is held on a postal card would be of great value. Send your full name and address to every one of our correspondents, or subscribers, and we will be glad to send them a copy of the paper. The printed article is sent to you if you wish it but we must have your own information. We will not be returned unless stamps are enclosed. If not used they will be destroyed. Retain copies of our papers as we do not return them if we can not use them.

Contributions for the improvement of the paper are in the hands of the Editor, Lily Dale, N. Y.

C. Barnes goes to Canton, O., in

Wm. Wright is speaking in

Isa Wilson Kayner is still

Warden White took part in the

March 29, P. J. Schon

Mrs. M. Cochran, Chicago.

Isa Alice Baker and son of

W. V. Nicum has been serving

A joint meeting of all the societies

The celebration of the 57th

Dr. J. C. Batdorf addressed the

Dr. Dean Clarke, who is con-

Correspondents are requested to

For information concerning the

We thank the many admirers of

Ohio, had Frank

Miss Susie C. Clark was the

The Society for Spiritual Re-

Thos A. Black, a veteran Spiritu-

The fifth annual convention of

Among the speakers engaged

Transitions—Sarah E. Wilson,

Springfield, Mass.—Mrs E. H. Allen,

Wash., O.—J. H. Pratt, Washington,

Bliss, Indianapolis—

M. F. Hammond will remain with

Would prefer to go west or

Address, General Delivery,

Jessie S. Petit Flint writes from

work has been laid aside on

reached out in that direction for

But with our sympathies

and those of our readers we are

long, and thanks for the scented

from twigs.

A newspaper paragraph says:—
Five thousand dollars has been be-
queathed to the National Spiritual-
ists' Association of Washington by
the late Samuel W. Tucker, a wealthy
citizen of Keokuk, Iowa.

Max Gentzke, editor Lichtstrahlen,
delivered a German lecture in
Moon's Hall, Washington, D. C.,
Sunday before last. He also spoke
in English and took for his themes
Marriage and Astrology. Mr.
Gentzke handled both subjects
masterfully. Mrs. Z. Leese gave
tests.—E. R. F.

Mrs. Laura Marsh writes from
Jamestown N. Y.: An enthusiastic
and interesting anniversary ad-
dress was delivered by the guides of
Mrs. M. E. Thatcher to a full and
appreciative audience; also re-
marks made by a stranger within
our gates, after which a unique
luncheon was served. Before de-
parting many if not all expressed
themselves as having had a rare
treat.

Prof P. O. Hudson is expected to
visit Lily Dale Camp, this coming
season, and will no doubt be in-
duced to remain all through. Prof.
Hudson is an all-around fine
musician and beautiful singer, as
well as composer of some of the
best Spiritual songs as "Shall we
meet again," "Gone on before,"
"We're passing but once this way,"
and many more. His violin solos
are also of a high order. And as a
musical director he is one of the
best.

Mrs. Amanda Coffman writes
from Watertown, N. Y.: I am once
more in the dear old State of New
York. I serve the Watertown
Society for April and May. This
is my fourth engagement with this
Society and it was like a home-
coming; on Sunday last the Spiritu-
alists turned out in a body and
gave me a most cordial welcome. I
was enroute from Akron, Ohio,
where I held Anniversary Services.
I stopped at Buffalo and called on
President Leo Manger and wife,
and was the guest of my sister and
co-worker Mrs. O. W. Grant, one
of the true mediums of the east. I
am nicely located in the center of
Watertown—a guest of my old time
friends Mr. and Mrs. Elmer. I will
answer calls for funerals within a
reasonable distance of this city, and
may be addressed at 211-2 Court St.

Mrs. Harriet Duhi, writes from
Elmira, N. Y.: We held our anni-
versary services last Sunday eve, in
our church, which was filled to the
doors. The controls of our pastor,
Mrs. R. W. Barton spoke for the
subject handed in by the audience
(viz.) "The tiny rap of 48,"
which was handled in a fine and
forceable manner. The audience
listened eagerly to catch every word
as it fell from inspired lips.
You could have heard a pin drop
in any part of the church. We also
had for the occasion, the Northern
central Y. M. C. A. band, which
discouraged soul inspiring music. So
you can see we are not "luke
warm" in the cause of truth, in
Elmira.

Dr. M. F. Hammond writes from
Indianapolis, Ind.: The 57th Anni-
versary of Spiritualism was most
royally celebrated on Sunday, April
24 with two services; large and very
attentive audiences attended both
sessions which were held at 2.30 and
7.30 P. M. We were compelled by
force of circumstances, the circum-
stances being the ("Dozen" kind) to use two halls, but
with so much to contend with; with
the assistance of the spirit world,
we carried out the full program as
arranged which consisted of music,
both instrumental and vocal by vol-
unteer talent of the best. Invoca-
tions, lectures and spirit communi-
cations by resident and visiting me-
diums. Many beautiful flowers
graced the rostrum. Visiting Spiritu-
alists from nearby towns and cities
came, and the occasion will be one
to be long remembered. The even-
ing audience taxed the capacity of
the large hall, 'tho it was three
stories up.

Our Correspondent at Washing-
ton, Pa., writes: The time is now
fast approaching when we will
meet again at the beautiful City of
Light—The Temple of wisdom.
The First Spiritualist society of
this city celebrated the 27th anni-
versary of Modern Spiritualism at
the home of Lucy S. Carroll, Frank-
lin St., and presided over by the
hostess. Some very able talks were
given on our philosophy and pro-
gress that has been made. The
remarks were closed by an earnest
desire to do a greater work in the

coming year than has ever
been done in the past. Mrs. Brown
gave several spirit messages in an
accurate and convincing manner.
The home was beautifully decorated
with flowers. The meeting closed
with an inspirational poem though
the mediumship of Mrs. George M.
H. Miller.

Mrs. B. C. Myers writes from
Hartford Mills, N. Y.: On Friday
March 31st we had the pleasure of
attending the 57th Anniversary of
Spiritualism at Moravia, N. Y., a
pretty little town near Auburn. The
meeting was held at the pleasant
and commodious home of Mrs. Dr.
Currie, whose father some years ago
conducted a very successful private
school—there being a nice all in
connection with the living apart-
ments. On arrival we were made
very welcome by Mrs. Currie and
conducted into the reception room
where we met many congenial
friends in the Cause. The forenoon
was spent in social converse inter-
persed with tests given by Mrs.
Brown, a medium present; and music
on a phonograph operated by
Mr. Ed Brown, giving many fine
selections. At noontime we were in-
vited to the hall below where there
were two large tables spread for the
guests present. An elegant chicken
pie dinner was served by the
ladies in charge, all doing ample
justice to the culinary art displayed
by them. After dinner we listened
to some singing by the children
present, accompanied by Mrs. Currie
at the piano and followed by a
very interesting address by Mrs.
Jennings, the regular speaker of
the society, and a young speaker in
our cause. She gives promise of a
very efficient worker and has already
appeared on different platforms.
The society at Moravia held their
regular service on Sunday evening
and a developing circle on Thursday
evening of each week. There were
about fifty present and one of the
pleasing features of the meeting was
the presence of several young peo-
ple who showed much interest. The
day was happily spent.—The hearty
hospitality of the Moravia friends
will be remembered.

Eugenia Roubie, secretary of the
First Progressive Spiritual Society
of Watertown N. Y., writes: Pursu-
ant to notice, our Society held
the anniversary services last week
as anticipated. Mr. Geo. I. Brooks
of Wheaton Illinois, subsequent to
his serving our Society at that time,
was in charge of the program which
gave our people and those of sur-
rounding towns, a feast of good
things that will never be forgotten.
Our services varied in nature; our
local Universalist minister (Rev.
Moses H. Harris) and choir con-
ducted the services one night and
from the thoughts expressed at that
time, we could not see but the ser-
mon was as liberal and as Spiritu-
al as though given by one of our
own speakers, while the music was,
if anything, better than any we had
heard in sometime. Quite the most
interesting service for outsiders,
however was held mediums' night
when Mr. Brooks, Mrs. Mary E.
Clark of Syracuse, Mrs. Margaret
Jackson and Mr. Curtis A. Gould,
who is our President, held a mes-
sage meeting. It seemed that each
one of the four was at his best,
so satisfactory was their work and
so respectful the audience. Every
message given was clear, acknowl-
edged and the ultimate success of
the meeting as evincing proof of the
continuity of life was beyond what
we are able to express. Sunday
the 26th was a gala day for every
body. Our three meetings that day
brought out the eagerness and sin-
cerity of our people as never before;
short addresses by the four who
officiated mediums' night being the
principal part of the program, and,
when night came, our friends and
followers were refreshed and happy
and never more anxious to live a life
of righteousness. With this condi-
tion of harmony, our anniversary
services ended as did also Mr.
Brooks' engagement. It was our
good fortune to arrange with Mrs.
Clark for too mid-week meetings
and it pleases us to be able to tell
how many friends she has already
large list as we as to state re-
turned her. Mrs. Clark
came to Watertown a
rostrum performed her
work. Today, we could not help
noting her improvement but what
attracted our best attention was
the honesty of purpose and the will-
ingness to work and the desire to
help mankind that manifested so
plainly through her

actions. Then again, April and
May promise a worthy close to an
already successful season; commen-
cing as we did with Mrs. Nellie S.
Baade for September and October,
following with Mrs. George Gladys
Cooly for November, December and
February, Mr. Geo. H. Brooks for
January and March, Mrs. Mary E.
Clark and fine local talent which
went so far toward making our
anniversary a success, what more
fitting tribute to our cause than
Mrs. Amanda L. Coffman for April
and May? Three times ere this
has Mrs. Coffman engaged with our
Society with results that makes her
so near and dear to us that we are
even more anxious to welcome her
again.

Wm Fitch Ruffle of Louisville,
Ky., writes: I regret to report that
Miss Reed has left the spiritual
field, tho pleased that she has a
more lucrative position in Owens-
boro. Mr. W. C. Smith will fill her
place as assistant in telepathy. Our
Sunday meeting was pleasing, and
our Monday circles are large, being
held at Mrs. Tindler's residence,
where I am hospitably treated by
both her and her husband. She has
also opened her parlors for a Tues-
day evening circle. Readings by
appointment at 720 6th st. Home
phone 4284.

Mattie Hull writes from Ashland,
Ore., under later date than letter
found elsewhere: We are having
good meetings everywhere. Points
visited were Boise, Idaho, Baker
City, Oregon, Seattle and Tacoma,
Wash., and now we are 200 miles
south of Portland, whence we are
now traveling.

Mrs. C. H. Montgomery of Buffa-
lo, writes: The 57th Anniversary
of Modern Spiritualism was held at
Stirlings hall under the auspices of
Harmony circle. There was a good
attendance present, both afternoon
and evening. In the afternoon we
listed to some very interesting re-
marks by our pastor, Mr. Hulbert
and Mr. Dennis. Mr. Hulbert, Mrs.
Devolf and Mrs. Croft gave very
fine tests at both services. We were
also entertained with music by Prof.
Bonnell. There were many friends
from out of town who all expressed
themselves well pleased. A cordial
invitation is extended to all.

Miss Belle Bush, whose book of
poems we handle, may be presently
addressed at East Braintree, Mass.,
where she has gone to have her eyes
treated. Those who feel disposed
to aid her, send 10 cents to her for
five of her excellent leaflets on high-
er spiritual topics.

To the Spiritualists of Wisconsin.

Your attention is hereby called
to the Fifth Annual Convention of
the Wisconsin State Spiritualist As-
sociation, to be held in Portage,
Wisconsin, Tuesday, Wednesday and
Thursday, April 18, 19, 20, 1905.

The Court House has been secur-
ed for the occasion.

Speakers for the public meetings
are: Rev. Moses Hull of Whitewa-
ter, Wis.; Rev. M. E. Hull of White-
water, Wis.; Mrs. Cora L. V. Rich-
mond, Chicago, Ill.; Rev. W. J. Er-
wood, LaCrosse, Wis.

Test mediums: Mrs. Anna Thron-
son, Louisville, Ky.; Mrs. Frances
Wheeler, La Crosse, Wis. Past
President Clara L. Stewart will be
in attendance and assist with the
work.

A reception will be tendered the
delegates and visiting members,
Monday evening, April 17th from
7 p. m. until 9 p. m., at the home
of Rev. Nellie K. Baker in the Corn-
ing House block.

Hotels are in close proximity to
the place of meeting. The following
rates have been secured.

Emder House—\$2.00 a day, sin-
gle rooms; two in a room, \$1.50 per
day.

Hotel Columbia—\$1.00 per day,
(this a good house for the rate.)

Planters—\$1.25 per day.

Ten-cent hacks run to all parts of
the city.

All delegates and representatives
are urged to be in their seats prompt-
ly Tuesday at 10 a. m., so that the
business of the Convention can be
transacted with celerity. It is de-
sired to have all business transacted
in the morning sessions and leave
the afternoons free for public meet-
ings.

REV. NELLIE K. BAKER, Sec.
REV. W. J. ERWOOD, Pres.

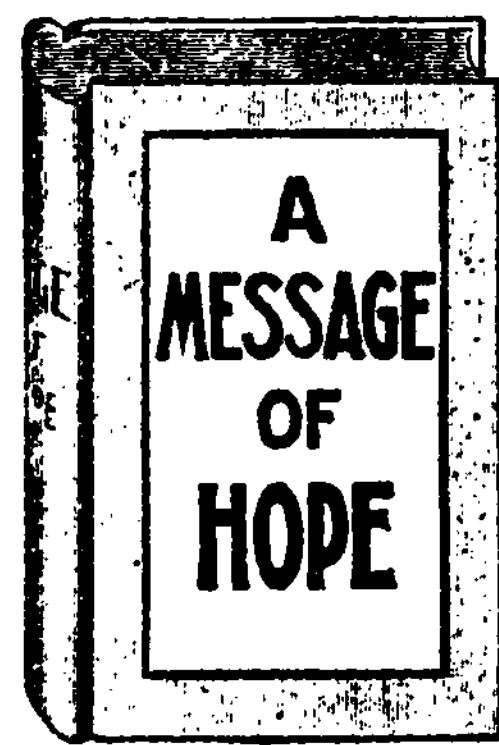
The Best Trinity.

Light, power and happiness are
what every soul is in search of for
its future needs. Light for guidance;
power as a locomotive agency; hap-
piness as a soul stimulant—being
the effect of love. Light is gained
by experience and knowledge.
Power by constant activity; labor,
assiduity, etc. Happiness by being
kind hearted or loving without in-
sincerity or selfish reservation.
This is the trinity which man may
worship without going wrong, and
its best worship is in the doing.

Passenger—Captain, how far are
we from land? Captain—About
two miles. Passenger—But I can't
see it. In what direction is it?
Captain—Straight down, sir.



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THE POWER OF THE IDEAL IN REAL LIFE.

(Continued from Page 1.)

they must have a good constitution under which to live. But because of an inferior organization they cannot realize this high standard of justice, and so at once this high-minded statesman begins to reach about, and the inferior boss and politician and the trickery of democracy live, whereby the power of justice and liberty and law are used to defeat democracy.

This ideal is in conflict with the latter conditions of life, and in this struggle there is only one power by which victory can be obtained. Mankind coming cannot be redeemed by laws or legislation. But man is to be redeemed and high organizations are to be born when there are better mothers and fathers provided for the human race. So that the first and primal condition for a higher civilization is to attain to a consciousness of human progress, a real knowledge of the laws out of which come high states of organic development. Love does not make the best marriage, but intellectual development, moral advancement and love will make the best marriage for the best progress of life, organization, capital and society. When you see children born devoid of vitality, sent to an educational plant to grind out the strength which is in it, it is not in the nature of that child to accomplish anything in the regeneration of society. But a child may have too much education,—the school may make a nation and it may kill it; the education of the youth, with the lack of physical development, may and will deteriorate the nation. Whence have come the great statesmen of America, the great intellects which have stirred the pulse of your country, and made your flag glorious over all the seas? They have come from the mountains and the farms; the men stalwart, with noble physical mothers, the men with noble, physical fathers. It is wrong, it is a mistake to despise the body. Ideal Spiritualists may regret that they have bodies, but it is necessary for your genius to have a framework in which to express its life. Healthy minds live in healthy bodies. Healthy nations must have healthy sons, or their powers, their industry, will decay.

Will modern nations decay as the great nations of antiquity decayed? Never, never! Mechanism and idealism have come to the service of the race. The Indian has left the hedge in mortal states and spirit forms. His idealism has left picturesque America in the psychic sphere of the spirit life and its environment, but on the earth-plane he lacked idealism; he lacked the power of the ideal.

Spain, poor Spain, once the leading nation of Europe, now one of the poorest. What is the matter with thee? Oh Ireland, Ireland, the green gem of the sea, what is the matter with thee? Why are thy hills uncultivated? Why are thy sons and daughters all over the world? Their idealism has been attached to a dogmatic system of despotic Roman Catholicism, which has held and crushed their civilization. No nation can rise to greatness with its idealism religiously enslaved. No nation can rise to the highest development of art with its creative idealism enslaved either by man or by schools. No nation can rise to grandeur, to liberty, to power, that is tied to the ideals of the past. New ideas and new necessities,—the Monroe Doctrine may do for a day, for certain circumstances,—it may be a crushing power when circumstances have changed, for verily it shall be that on the face of this earth there shall be a unite of national power and co-operative constitutional government. The world shall be federated.

There are three great empires, coming in this world,—known by different names,—Russia is coming, the British empire is coming, and America is coming! These three combined empires will lap into the bosom of intellectual freedom and material progress the whole world, because of the mechanical capability of their genius. These nationalities will have an automaton in expression of intellect, utility, liberty and power. The disputes in the interests of liberty and justice will be adjusted without a drawn sword. But the ideality of the universe, the real-

ization of the conditions of mechanical enterprise, will make war impossible. When that day shall come, when the mighty engines of nature's power shall be controlled and used by the intellect and ideality, no nation will, with a head on it at all, will seek to make war with the collective intellect of the world. Out of pure force will rise power, and out of power, wisdom, and then a better day, then the world will be one, then the disputations of theologians will be heard no more, then the ideality of God will be endowed with philosophical consciousness, and then Thomas Paine will write on the sky "The world is my country, to do good is my religion!" Then there will be love and mechanical enterprise, then there will be an ideal statesman whose thought will be for the harmonizing of the human race. Not who shall be president, governor or postmaster shall be of most absorbing interest, but the ideal statesman, in the vision of a broad consciousness, will see the necessities of his time, who, in the distance of time, shall see the conditions of human necessity and will provide for them, who will live in the heart of his people, and the ideals of the people of the past will stir up his blood, and the monument shall be a totem for future ages. This man shall give of his wisdom and build the democracy of life. This is the statesman of the coming time, and to that statesmanship ideality will be joined with love and kindness.

Until this time shall come we must seek in the conditions of society the father who can have the fatherhood of his people, who shall seek to make it easy for capital and labor to exist together in peace and harmony, who shall seek to have the laws of labor adjudicated by the laws of the state. For remember that this difficulty cannot be settled to-day. This difficulty will have to be settled, and if I could speak to every capitalist in the world I would say to him "Be wise to-day. The time is coming when justice will be sovereign. Your possessions are given to you because of the conservatism and ignorance of the people at large. There is a rise in the conception for justice. Labor is beginning to see that it has rights, it would say compromise to-day, it would say something for labor; does nothing for the man of industry, it is not too selfish! Let the light of progress shine everywhere, just think of the time when trades-unions learn that their votes have power, where will you be? To-day is the time, meet the conditions that are inevitable. There is righteousness in democracy, in the heart of the people of this country, in the people of the world, of inspiration and of thought, and some day the inevitable problem, the world problem, not of the existence of nations, but of the realization of the world's utilities for the people in the world, so that in the achievements of progress, the ideal before the philanthropic statesman, the philanthropic theologian, the ideal of a perfect father and mother, that a Perfect Father will deal justly with all his children,—hasten then the day, let the Spiritual world concentrate at this beautiful place in association with those who are circling around you here and lead us forward, that this noble aspiration, this wonderful organization, the Spiritual forces of the universe,—let these expressions of philanthropic ideality stir you to bring liberty of intellect, liberty of conscience, the broad feeling of love to your thought of life. And some day, on the green swards of the immortal world, as denizens dwelling in the gardens of Paradise, in the grandeur of the morning's dawn, —we will meet again!

Benj. Franklin's Sayings.

Plow deep while sluggards sleep. Never leave that till to-morrow which you can do to-day.

Three moves are as bad as a fire. Little strokes fell great oaks.

A little neglect may breed mischief: for want of a nail the shoe was lost; for want of a shoe the horse was lost; and for want of a horse the rider was lost.

He that goes a-borrowing goes a-sorrowing.

A man may, if he knows not how to save as he gets, keep his nose to the grindstone.

Vessels large may venture more, but little boats should keep near shore.

It is hard for an empty bag to stand upright.

THE WELSH LIGHTS.

An Interesting Experience.

In view of the controversy now raging in the daily press concerning the extraordinary lights which have been witnessed in Wales, I think the following experience may be of interest to your readers:—

Some five years ago my wife and I journeyed from London to North Wales to attend the funeral of her uncle and aunt, who had passed away within a few hours of each other. They were both over eighty years of age, and a few years before death came had recognized the truth of Spiritualism. A carriage had been sent to meet us, as the house and beautiful grounds lay some two miles from the station. At Birmingham the engine ran off the line, and we were consequently delayed some two hours, and instead of arriving at our destination at 10 p.m. it was midnight, and we found no carriage waiting, neither could we procure one, so we set out to walk the distance.

The night was pitch dark, and there were no lamps to guide our path. When we had proceeded half way we came to a very precipitous and dangerous hill, and had to walk in single file and literally grope our way. Suddenly I espied a brilliant golden ball of light about half-a-mile off, at the summit of the hill leading up to the house. This wonderful 'light' lit up the pathway, and appeared to be slowly coming to meet us. My wife at once said, "This is the work of Uncle Edward, and it is what in certain parts of Wales is known as a 'corpse candle.'" Man-like he replied, "No! it is only a search-light." As I spoke this refulgent globe rose up in the sky and slowly floated over the house wherein the two poor bodies lay wrapped in the sleep of death. The phenomenon lasted fully seven minutes, and then disappeared.

By this time we were in the grounds adjoining the house, and on our arrival found the family quietly partaking of supper, and all but the dining room shrouded in darkness. They had quite given up all hope of seeing us that night. Be it noted that I possess no clairvoyant power like my wife has, and I was the first to perceive this magnificent display of spirit light. And as he journeyed he came near Damascus; and suddenly there shined about a light from heaven.

—ROBERT H. RUSSELL-DAVIES.

Why the Good Die Young?

The order of human development is first: Intelligence or Reason; then the will or motive power of the being, and finally Love.

The infant to its third year lends us the cue. It first manifests intelligence or a knowledge of its wants, but unable to secure them until its will-power becomes strong enough to help itself.

When this comes into play its first manifestation is self—unconscious that others too have rights, until taught or until love arises to check this unspiritual emotion, and which sometime never becomes manifest—selfishness ruling thru life.

However, love is the last to unfold—whether in infancy or in adult life. But when it begins then begins spiritual ripening—love being the first cause or divine principle that creates man, and is the last that comes to fruition. When this outgrows its animal selfishness—becomes superior to the same—the soul is ready for transition into another sphere; and many attain this later in life, and there is no danger of a relapse into animalism, such a soul can be kept in the body by a spirit band for worthy purposes. But where this is not the case, no talents are inherent to make such possible, the law takes its course and the spirit breaks its mortal shell to go to its next place in life's ascent. And as love is the perfection of the law, many of the good die young.

Man begins an individualized consciousness existing by reasoning on what appeals to his senses. If applied for legitimate purposes he grows in knowledge or intelligent reasoning and unfolds the consciousness necessary to the spirit in the next life—without which it will be in mental darkness or a fog. Inspiration in the mortal is the first indication of its perfectibility or that reason has conquered animal sensibility.



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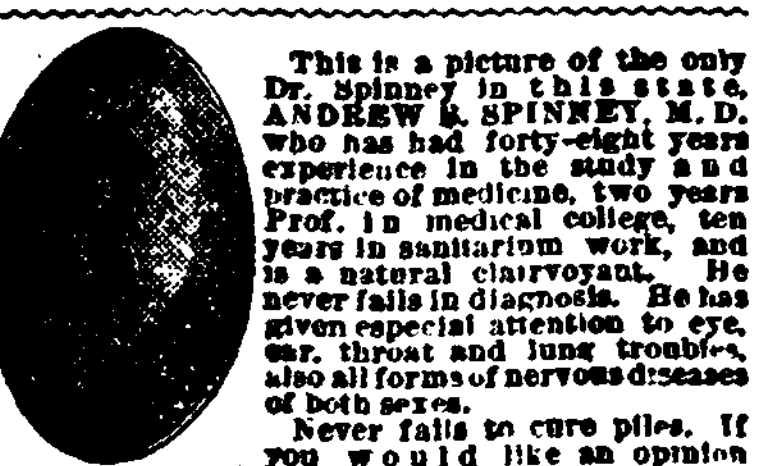
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