

# THE SUNFLOWER

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

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## ANCIENT RELIGION AND THEIR REFLEX ON MODERN CIVILIZATION.

Lecture Delivered at Lily Dale, N. Y. by Prof.  
W. M. Lockwood.

I wish to say that this lecture is intended to draw on the horizon of our research to explain to you that we owe to other nations very much of the facts which have been transmitted to us to-day. In this review I do not wish to criticize. I take it that no watch that is made is the complete invention of its maker, but that something existed before, and that the maker of that special watch was indebted to the past for the ability of its structure. So in the structure of our religion we are indebted to one special nation. I know that it is common among our writers to trace everything back to India, and many people believe that everything originated in Egypt. How can we believe the poems of Homer and Hesiod, that they refer to a period of time, to a continent known as Atlantis, antedating Christianity by more than fifteen thousand years, and antedating Buddhism and Brahminism. I am inclined to think with Huxley that we live in a world in which the thought has been itinerant in the intellect for thousands of years. I do not accord to any one nation all that we enjoy in our conception of the spiritual, all that we enjoy of science, philosophy or thought or progress, that has made manhood tenable and possible that we have to-day.

I will confess to you to-day that we cannot go further back than the progress of Egypt. But, in the concepts of ancient Egypt and India you will find much that agrees, and some writers have said that Egypt was the source through which these writings were obtained, but I am not prepared to say which came first. We only know by comparative theology the facts of the past and of that intellectual evolution which conceived in nature the highest order of progress. Hence we find in the Vedic philosophy much of the thought of nature worship, which has come down to us from the past. The Vedic religion preceded the Vedic race, and they were nature worshippers. The first chapter of Genesis was written at least one or two thousand years before the second chapter. In some of our dictionaries of the Bible you will see this note that in the first chapter of Genesis there is no mention of its origin. It was not known as Genesis until it was translated from the Greek into the Latin; in the Greek and Hebrew it was known as the first book.

If you read the first chapter of Genesis and put Principles of Nature in place of God, you will see what a beautiful philosophy was, that of the Vedic religion.

The Bramic system of theogony is a peculiar one. A theogony is the story or writings about other gods and it applied to all nations that have a special system of deities. The Bramic system of theogony is entirely different from that of the Vedic religion. The Brahmin is just as dogmatic in his belief as are those who believe that Jehovah was the creator of the universe. The God of our orthodox Christian is Jehovah, and that of ancient India was Brahmin. The word Brahmin has two distinct significations—when we use it as a neuter noun it becomes Brahmin, but when we use it to represent a personality it should be called Brahmin.

Here we come into contact with two distinct systems of thought,—that which belonged to the ancient Vedic religion and that which is

expressed in the Vedic religion. To-day it is common to mix with the Bramic system of thought a nature system of thought which is diverse from it—Buddhism. Buddhism, if it have any place in the meaning of terms and words, must be the belief of Buddha himself, if such a personality, and we cannot accept a modern interpretation of Buddha. Buddha was an atheist and not a believer in God. He derived his system from a purely atheistic system of thought. He believed in a succession of lives on the earth plane. Buddhism is the author of karma and the idea of karma, representing the steady progress in the conditions of human environment. Buddha invented 336 hells. The Buddhists of the ancient type of people would not look upon women. Woman has always played an inferior part in the religions of the world.

From Atlantis comes a tradition, in that far distant time, in that wonderful time woman was looked upon as the savior of her race. There was current the story of woman's having a sacred thought, the sacred thought that was for the betterment of the race by being able to produce a higher type of life through her own understanding of nature and her processes. The inspirations of these old thoughts and ideals of philosophy must give way to broader concepts of woman's place in nature.

The aggregate of the old philosophies do not contain the first element of progress. The world has simply been copying from the past. Zoroaster, one of the first believers in a system of religion, in a monotheistic system,—from that great thinker we have obtained much of our Christianity. Zoroaster had an immaculate son, who was crucified. Succeeding ages developed this into a great truth expressed in the time of the Messianic principle of India, which might have had its inception on the continent of Atlantis. It appears in Krishna and in the Christ.

Great men are largely the product of conditions preceding them. Nature transmits the possibility of environment through the organization of her civilization. Religion is not the little narrow thing that you think it is. Religion has been made to express every phase of human vice, of human licentiousness as well as every phase of human betterment that the world has ever known. So in the thought that belongs to modern times I am inclined to leave the world out because I do not think that the people understand what we mean by it. If by that term we mean the upliftment of man, I have no objection to the term. But if we mean that the world is my country and to do good is my religion, I have no objection to the term. But I do not use the term in the ordinary sense. I do not use the word God for the same reason. The wider our intellects is extended along the lines of ancient history, the wider will be our comprehension of the place we ought to take as human beings.

We are told that we owe everything spiritually, that all of the forms of Spiritualism existed in India. All of the forms of Spiritualism also belonged to Egypt. In Egypt they had their oracles. If we had the traditions of Atlantis here, we would be able to show you that at that remote period they had their oracles, which re-

presented a medium between the visible and the invisible. India had the Spiritism of the modern sciences extended the domain of modern Spiritualism and thought. The principles of the occult forces were unknown at the time of Buddha; and the collision between mind and matter, between conscience and corporeality, was unknown in Brahminic thought. The concepts of the relationship that there had been behind it. The discovery of the phenomena of Spiritism was not known in that time. The fact of materialism was unknown; the facts of photography were unknown; at least, not voiced to exist; automatic writing looked upon with any degree of favor. Zoroaster's system of philosophy was one of the purest of nature worship. The which he used was symbolized by the sun by which we into association with nature. It was the agency of light worshipped at the shrine of the Spirit, and gradually came into the mind of man as concept of one God.

The progress of the philosophy of Spiritualism is not indebted to any of these ideas. There has been no progress in spiritual philosophy in all these years—the rap at Hydeville at the beginning of a new era of things. Three years before the discovery of this rap Morse had discovered the key of telegraphy. There is the possible association of the human mind with the telegraphic science, which is the phenomenon of Spiritualism. We believe that the highest morality is contained in the Golden Rule. "Whatsoever ye would that others should do unto you, do ye even so unto them."

These affirmations point to the higher sentiments, the reverence for the supreme intelligence, the universal love or divine attraction. The love light, that attracts and holds the universe as a cosmos; a divine order. The feeling of eternal life, that is in us now. These sentiments are part of the spirituality of the philosophy.

The power of the statue does not lie in the material of which it is composed, whether it be marble, granite, or alabaster, but in the five element of creative art which the sculptor and the sculptor alone is able to impart to whatever material he may see fit to use. The higher feelings, the higher sentiments do for our practical life exactly what these lovely creations do for the education of taste.

They develop the inner soul life, the spiritualities. We shall do well to defend and uphold these sentiments for it is the Spirit that refines and sanctifies the world. The lower, coarser side of spiritism in the past unfoldment has been fairly open to criticism, but we hope and believe it is outgrowing this phase. It was probably unavoidable, yet it tended to the prosaic, it quite forgot to what a degree religion stands for these higher sentiments of the soul.

In our past endeavor to make everything plain, to put away superstition, to dash idols, to expose hypocrisy and fraud, to drag theological thing out of the dark and show precisely what they are, to convict the priesthood of falsity when false, to show that altars are but common stone, to show what the Bible is—as a compilation stretching over 14 or 1500 years a work of priestly craft etc., etc.—in our endeavor to do this—(an endeavor which must be preserved to the end, altho the process be exceedingly bitter and thankless—) are we not prone to forget that after all the real influence of religion must turn upon its power to keep hovering over the mind of men. These evanescent sentiments of awe, wonder, reverence, aspiration, which should be at work all the time lifting men

## HIGHER SENTIMENTS OF SPIRITUALISM.

J. P. COOPER.

A sentiment is not a dogma, a thought or a doctrine. It is a blending. An element of intellect and an element of feeling combined in a Sentiment.

Vital religion may be a sentiment. Sublimity, ideality are sentiments, at bottom there may indeed be a basis of opinion, but what makes them especially beautiful, charming and fascinating in their moral influence, is the aroma of feeling which is associated with them.

A large and representative gathering of Spiritualists have adopted a declaration of principles.

The following represents the principles adopted at the 1899 national convention of the Spiritualists of America, and reaffirmed at the national convention held at Washington, D. C., October, 1893:

1. We believe in Infinite Intelligence.

2. We believe that the phenomena of nature, physical and spiritual, are the expression of Infinite Intelligence.

3. We affirm that a correct understanding of such expressions, and living in accordance therewith, constitutes the true religion.

4. We affirm that the existence and personal identity of the individual continues after the change called death.

5. We affirm that communication with the so-called dead is a fact, scientifically proven by the phenomena of Spiritualism.

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up above the level of the prosaic life.

The old problem is whether people can become any better than they are: whether they can lift themselves up into any higher realm of enterprise or achievement. Those who can are few. Yet there is not one of us who may not become transformed and illuminated by an idea, a thought, a vision, a sentiment.

Science is not religion. Philosophy is not religion, business is not, morality is not. Religion is that fine quality which stimulates when we are faint, consoles when we are unhappy, steals into our minds when they are vacant and distressed—the need is for a something for the heart to love, and for the soul to worship.

It is this which makes the "popular religion" prevail. If we look on the life and devotion to truth, of the ideal man—the gentle Jesus—clear it of the heavy earth and the fictions that cling to it, show it as the dream of gentleness and truth, it is of sacrifice and mediocrity suffering which it presents, exhibits it as a symbol which humanity in its best movements, its noblest aspirations has looked up to, and hoped to emulate. How lovely it is! We must not lose our ideals. Let us give to God—the light that holds all things in its embrace—our love and gratitude for the privileges of life and being, for ever joy and possibility, and render unto Jesus our elder brother, our leader and teacher, the love and homage which is rightfully his; for he indeed is one of Heaven's own nobility, and wears his stars not on his breast but in it.

It were well worth a weary round of care to live one "year in Heaven" as our dear sister Lucy Larcom, sweetly sang.

A YEAR IN HEAVEN.  
One year among the angels, beloved,  
thou hast been:

One year has heaven's white portal  
shut back the sound of sin;  
And yet no voice, no whisper, comes  
floating down from thee,  
To tell us what glad wonder a year  
of heaven may be.

Our hearts before it listen—the beautiful closed gate;  
The silence yearns around us; we listen and we wait.

It is thine heavenly birthday, on earth thy lilies bloom;  
In thine immortal garland canst find for these no room?

Thou loved'st all things lovely when walking with us here;  
Now, from the heights of heaven, seems earth no longer dear?  
We cannot paint thee moving in white-robed state afar,  
Nor dream our flower of comfort a cool and distant star.

Heaven is but life made richer; therein can be no loss;  
To meet our love and longing thou hast no gulf to cross:

No adamant between us uprears its rocky screen;  
A veil before us only—thou in the light serene.

That veil 'twixt earth and heaven a breath might waft aside;  
We breathe the one air, beloved, we follow one dear Guide;

Passed into open vision, out of our mists and rain,  
Thou seest how sorrow blossoms; how peace is won from pain.

And how we feel thee leaning from thy deep calm of bliss.  
To say of earth, "Beloved how beautiful it is!"

The lilies in this splendor—the green leaves in this dew;  
O earth is also heaven, with God's light clothed anew!"

So, when the sky seems bluer, and when the blossoms wear  
Some tender, mystic shading we never knew was there,

We'll say: "We see things earthly by light of sainted eyes;  
She bends where we are gazing, to-day from Paradise."

Continued on Page 8.



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OBSESSION VERSUS SELF-KNOWLEDGE.

There are yet quite a number of Spiritualists who believe in obsession, to judge by their confessions, but when discounted the comparative percentage would probably be very small.

There is something in mediumship that gives rise to the belief, but it is a false conception of Nature's influence on sensitiveness. If mediums were to make self-study a specialty in connection with their physical experiences they would understand the operation of this and other influences on them as well.

A man can obsess himself as well as a spirit can, and on the same principle. Any dominating thought, feeling or emotion permitted to run riot for awhile will seem like spirit control to any sensitive, and the more sensitive the quicker the effect—some being aware of the change almost instantaneously.

Every control is an obsession—whether good or bad—welcome or unwelcome—and as thought or feeling governs control, it depends on the controlled how he permits them to affect him. If he dwells on these thoughts or feelings to any length—involuntarily or inconsiderately—his system becomes temporarily permeated with its vibration, often attracting their similars from proximate conditions, whether of mortal or spirit, and not infrequently from inert objects, arrayed in accordance with the thoughts or feelings harbored.

A piece of furniture is often as suggestive of thought or feeling (especially the latter) as mortal telepathy or spirit impression; and one might, in many instances, as reasonably claim to be obsessed by a chair or bed as by a spirit. Sleeping restlessly in a strange bed, with unspiritual thoughts or feelings, is not an uncommon experience of pure-minded sensitives—a sort of all-night combat with the devil—with morning convictions of an all-night obsession. But a spirit may have aided or abetted the INFLUENCE yet not come near the sensitive, who is naturally protected against bodily control by his own superior aura, without considering the ready power of his guide (with which every medium is provided) to prevent too near proximity to his charge by a mere thought in that direction—the guide being connected with his medium by a law that permits this, as well as communion from any distance.

That such guides allow wandering spirits to control their media for worthy purposes is unquestionable—both for the good of their charges and that of the spirit controlling.

That they sometimes permit such spirits to aggravate their charges for a day or two is evident by the lessons of experience gained from them by the student of self—their

unanimous declarations being that it aided them in this most important study.

That such is lawful, reasonable and just may be known by the results or the explanations added by the guides when questioned in the spirit of truth or love.

No medium or sensitive need fear arbitrary obsession if he knows himself or is willing to hear the bottom truth concerning himself. But as long as he fears it he will have reasons to fear or believe in obsession for one of the missions of guides is to teach his medium or charge to know himself, at whatever cost however late in his career.

On some mediums this lesson begins late because it needs reflection and many have neither time nor inclination for this in their halcyon days. A little material suffering necessary to bring some to trial before this high court of spiritual development and inquiry—to spare them a possible humiliation in spirit school after transition. Imagine a spirit passing over in the belief he or she is the high-cock-a-jonk of Spiritualism because of age or voluminous writings, and not knowing enough about himself to know the devil is dead and that a belief wholesale obsession is only a legacy left by him as a memento.

But as only a small percentage of Spiritualists believe in this revised devil theory the chances are that it will follow this passing generation into oblivion, never to be again resurrected by an intelligent or educated mediumship.

NATURE'S CREDIT.

He is indeed poor in spirit who cannot find reasons for taking more than one spiritualistic paper at a time, unless it be extreme poverty.

But the common apology "can't afford it" does not hold good with Nature. She can neither afford to let go her vitalizing fluid into souls that are measly with a cause that has pointed out a way to them of conscious immortality which they are blindly refusing to accept. Of course, all life is immortal, but self-conscious until a purely spiritual love has awakened the soul and which is attained by sacrifice only—not by being content in soul and suppressing this self-conscious principle of life. As generosity makes light the way for spirit in the future, physical purity rends the veil and exposes to the beauties to be enjoyed along that way. But abnegation is not mere cessation after gratification, but restraint when desire is strongest, is then that the light of truth reflects its brightest rays in the soul. Thus what is hardest to part with among our material possessions is what brings the sweetest reward from Nature—her love—a spiritual equivalent for a material sacrifice. Nature never cheats us by weight or measure, but she never pays in advance.

A Buffalo firm refuses to pay life-insurance on a boy because he came to his death by an accident due to his own carelessness. The company has been sued, and if the defendant wins the case, we'll probably next hear that death caused by pneumonia will be considered effects of exposure due to carelessness of the insured or of the attending physician. A company that refuses payment on a life-insurance should be treated as one having received money under false pretenses.

Dr. Osler, of Johns Hopkins University, is responsible for a new theory of Malthusianism; namely: that man life beyond the age of 40 becomes almost useless, and that at 60 it might be snuffed out with chloroform. Geo. T. Angell, of Our Dumb Animals, suggests that experiments in the interest of life be made on the doctors graduated from that university, before they reach the Osler limit—that is, to liberate them.

Don't let your heart rust with feeling or jealousy, but love your body or something, even though it be reciprocated. Love of system keeps the soul machine in motion and heart active generating blood. Health and contentment are the results.

Spiritualism has not more to prove to man than that others have a conscious existence after death; but also to teach him how he too can attain that same consciousness.

PSYCHICS

Guage a man by his heart, not his head.

Jealousy is covetousness governed by an acid, the seat away from the pride and of immortality.

Who always know what is hidden from other people. Look into the soul. The sunlight that has been outshined is the light of God.

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Spiritualism is conscious of its position. It is to peace by such folly? It took every cent the prodigal son would scrape together to get his experience and learn first that he was a fool and second, that God is easiest of attainment and realization, indeed as Lowell wrote can be had for the asking.

Mr. Thomas Lawson with his millions has learned that money is a curse and moneyed men as a rule are scoundrels. Crime and pain are the cost of materiality. It takes the whole of a life time to learn this simple fact and this fact lies at the basis of evolution. One ceases to evolve when he enters the sphere, not of money, experience, being life as we now know it, but of God. God literally means loving to do the things you naturally hate to do.

We wonder how much longer impecunious persons who wish to hear on Friday afternoons the symphony concert rehearsals in Boston, for 25c will be asked to stand or sit on the cold, stone steps for these hours for the privilege of getting a seat? If the such can secure a seat at a price beyond the poor why seats are sold for 25c should they not be reserved? Most theaters reserve the gallery seats. Why should the symphony management be so behind the times? Besides as money is not the object of these concerts but art, why should not the poor who love art be privileged to secure their seats in advance. If money is only an inconvenience and no disgrace why does the management make the class distinction when it shouts aloud thru one end of Boston to the other that these concerts are a means of educating the people. If so prove it by beginning to show no favoritism.

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Side Lights on Occultism.

BY J. C. F. GRUMBINE.

We affirm and realize divinity within ourselves.

Matter, the mould or fashion of spirit is temporal, spirit is eternal, immortality is the age of spirits. Eternality is their state. The latter realized by the form. Death is an incident not an accident in the life of the spirit. The terror of death is overcome when man awakens to the consciousness of his spiritual being.

Clap-trap literature is the vehicle of a clap-trap civilization. Both lead to an empty soul. An empty soul is full of boom and noise. Our capacity for and ability to realize the silence is evidence that we are growing in God wisdom.

A psychology which does not sink the plummet of research to the bottom of the well of soul is a make believe. There can be no compromise with God or truth.

The highest price things are after all the most useful. Experience of any sort is dear but think of the issue? A nation bankrupts itself by war but think how much nearer it is to peace by such folly? It took every cent the prodigal son would scrape together to get his experience and learn first that he was a fool and second, that God is easiest of attainment and realization, indeed as Lowell wrote can be had for the asking.

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A SPIRIT ON SUICIDE.

One of the weakest apologies for committing suicide is that of being tired of life—which virtually means tired of its vanities, its indulgences and its pleasures.

Now, there is no sense in killing the body for that reason, for that same weariness will follow the spirit into the next life.

Passing over in the midst of the world's vanities because tired of them does not relieve the spirit from their continued desires; and without a physical body attached they cannot be indulged; which, for want of gratification, becomes the spirit's hell.

It is better to endeavor to overcome them while still in the body and thus get rid of them before entering spirit life. Furthermore, while in the body, they can, under unbearable circumstances, be indulged to obtain relief from suffering—thereby tapering off gradually or overcoming them by degrees.

So, there are other means of throwing off a wearied existence than by committing suicide; and the better way is to step out into the sunlight of spirituality and enjoy the benefits of spirit life in advance of physical death or decrepitude.

These benefits can be often felt or experienced after the first self-denial or a strong determination to reform or change in ones mode of living. And as for every material pleasure sacrificed a spiritual one is substituted, nothing is lost—nothing goes to waste in nature or in man's willing.

If tired of your material existence begin a spiritual one, but hold onto your body until the spirit ripens. Nature will let it drop as it does the ripened fruit from a tree.—More Anon.

Heaven's Alphabet.

Earth's flowers, are heaven's alphabet; Symbols, from the beautiful blue, Penciled, by unseen fingers fair, Christened, in every rainbow hue, Scented, with fragrance sweet and rare, Punctuated with golden dew, Add type-written here, by angels that give us such seasons of love forget? CONSTANTINE CHAMPION, Austin, Texas.

One of the lesser hells to a spirit is to meet the opinions expressed in his behalf on account of blunders made thru the dogmatism of conceit; while one of the greater is to meet those expressed for willful wrongs.—Exc. of Message.

The only obsession extant is that which we invite in our moments of weakness or blindness to our imperfections. God helps them that help themselves.—Franklin.

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 Sunday, July 14th, and closes Sunday, Sept. 3d, 1905.

During his perambulations in and around the City of Light a close observer of facts cannot but notice that while it may be an inland corporation, it is by no means an unprosperous one, though it may be older in years than many...

CONFERENCE

"Man" was discussed with much interest at Mrs. Reed's parlors last Sunday. The general conclusion was that man, though a lord by birthright, was after all a slave to circumstances...

NOTES

John Hudson and family spent Sunday in Fredonia. Mrs. Sage has returned to Lily Dale for the summer. Mrs. Carrie Vanduzee has also returned...

LIFE EVERLASTING.

GEO. H. ELY.

Do we live after death? is a subject that has been the cause of much thought.

The religions of the world are based on the hope and faith of a life hereafter. To obtain these hoped for conditions, millions of lives have been sacrificed and largely for want of faith in the divine philosophy.

Ignorance and superstition have figured largely as the stumbling block over which so many fail to reach the desired assurance or port of rest. To figure on any basis but a natural one only leads to wrong conclusions and ultimate darkness.

Life is spiritual. The whole foundation of Christian faith is spiritual life—a life hereafter. To imagine Christianity without spirituality is to think of a vacuum filled with substance—an impossibility. The fact is, the whole universe is filled with spirit life, with love and with God.

To deny one is to deny all; to explain one is to explain all. We are told often that "God is love" and it follows then that love is God. Both being one and the same, both necessarily are spirit. Yet we find honest hearts searching for truth for life more abundantly, for "love" the spirit, and for God the spirit. Who would hesitate to deny the idea of a life hereafter, yet who deny the possibility of the departed friends and loved ones returning and making themselves known to their sympathetic friends on earth.

I know how inclined we are to deny a philosophy we do not understand. We define our positions as best we can and are honest even when in error.

Yet, there are some things that come to us individually that cannot be demonstrated to others, which to us is as real, as truly right and as perfect as if it were a problem in arithmetic.

Love is spiritual. We love wife or children yet how can we prove it to a third party? Love is an expression of God, the spiritual, the real essence of life. Love is the soul that continues forever.

The true believer in a future life cannot help but believe in a spiritual life. All the good deeds ever undertaken or accomplished were prompted by the divinity of spirit within, and to contend that the good part of your nature does not survive death is to proclaim a belief in no future beyond the grave.

This leads us to another step. To believe in a life hereafter is to feel that our loving friends who have passed out of the body are yet living. Spiritualists not only believe but know that this is so and knowing so are grateful for the fact of the watchful care and guidance day by day. By their quiet but continual help we are being led to see the true light that lightheth every man that cometh into the world.

What is more logical than a belief that our departed friend, a wife, a mother or a child whose whole souled love on earth was never questioned, should continue to love us as truly as when we could see her or his smiling face here? We believe that this is true, and further, that under right conditions they can make themselves known to us. To believe or contend otherwise is to make a farce of the whole question.

Spiritualism is as natural as the laws of nature, but the philosophy of Spiritualism, in its attempt to make others understand. This natural law is where we are weak.

"We must be born again," that is, we must prepare ourselves to go down to Mother Nature. The law and philosophy of Spiritualism is as simple as the law and philosophy of love. Both are found within your heart or soul.

Until about two years ago, I would not acknowledge, because I did not know anything regarding a future life.

I have seen so much within the past two years on this line, that my eyes are opened. The Christian philosophy as understood and taught by Christ is as an open book—Christ deals with the spiritual. It is the spiritual minded or Spiritualist that divine (love) revelation can come.

St. Croix Falls, Wis.

Know ye: This is Peace: To conquer love of self and love of life; To tear deep-rooted passions from the breast— To still the inward strife. —Edwin Arnold, "Light of Asia."

Buffalo Notes

A. B. EDDY, Correspondent

Sunday, April 10th, Prof. Wm. Lockwood gave two very interesting lectures at the First Society at Temple and Jersey Streets. The first was on "Theosophy" and the second on "Theosophy and theosophy."

On Wednesday evening, April 12th, Prof. Lockwood gave an interesting lecture on "Theosophy" at the First Society at Temple and Jersey Streets. The first was on "Theosophy" and the second on "Theosophy and theosophy."

On Thursday evening, April 13th, Prof. Lockwood gave an interesting lecture on "Theosophy" at the First Society at Temple and Jersey Streets. The first was on "Theosophy" and the second on "Theosophy and theosophy."

On Friday evening, April 14th, Prof. Lockwood gave an interesting lecture on "Theosophy" at the First Society at Temple and Jersey Streets. The first was on "Theosophy" and the second on "Theosophy and theosophy."

On Saturday evening, April 15th, Prof. Lockwood gave an interesting lecture on "Theosophy" at the First Society at Temple and Jersey Streets. The first was on "Theosophy" and the second on "Theosophy and theosophy."

On Sunday evening, April 16th, Prof. Lockwood gave an interesting lecture on "Theosophy" at the First Society at Temple and Jersey Streets. The first was on "Theosophy" and the second on "Theosophy and theosophy."

On Monday evening, April 17th, Prof. Lockwood gave an interesting lecture on "Theosophy" at the First Society at Temple and Jersey Streets. The first was on "Theosophy" and the second on "Theosophy and theosophy."

On Tuesday evening, April 18th, Prof. Lockwood gave an interesting lecture on "Theosophy" at the First Society at Temple and Jersey Streets. The first was on "Theosophy" and the second on "Theosophy and theosophy."

On Wednesday evening, April 19th, Prof. Lockwood gave an interesting lecture on "Theosophy" at the First Society at Temple and Jersey Streets. The first was on "Theosophy" and the second on "Theosophy and theosophy."

On Thursday evening, April 20th, Prof. Lockwood gave an interesting lecture on "Theosophy" at the First Society at Temple and Jersey Streets. The first was on "Theosophy" and the second on "Theosophy and theosophy."

On Friday evening, April 21st, Prof. Lockwood gave an interesting lecture on "Theosophy" at the First Society at Temple and Jersey Streets. The first was on "Theosophy" and the second on "Theosophy and theosophy."

On Saturday evening, April 22nd, Prof. Lockwood gave an interesting lecture on "Theosophy" at the First Society at Temple and Jersey Streets. The first was on "Theosophy" and the second on "Theosophy and theosophy."

On Sunday evening, April 23rd, Prof. Lockwood gave an interesting lecture on "Theosophy" at the First Society at Temple and Jersey Streets. The first was on "Theosophy" and the second on "Theosophy and theosophy."

On Monday evening, April 24th, Prof. Lockwood gave an interesting lecture on "Theosophy" at the First Society at Temple and Jersey Streets. The first was on "Theosophy" and the second on "Theosophy and theosophy."

On Tuesday evening, April 25th, Prof. Lockwood gave an interesting lecture on "Theosophy" at the First Society at Temple and Jersey Streets. The first was on "Theosophy" and the second on "Theosophy and theosophy."

On Wednesday evening, April 26th, Prof. Lockwood gave an interesting lecture on "Theosophy" at the First Society at Temple and Jersey Streets. The first was on "Theosophy" and the second on "Theosophy and theosophy."

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When the will becomes stronger for the reverse there will be no more sickness in the world. Love and courage are the spirit's wings, waiting to noble actions.—Goethe.

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METAPHYSICAL.

Conducted by EVIE P. BACH.

THE SHIP OF TRUTH, AND WHERE SHALL WE ANCHOR.

Out on the billowy, wrathful sea, The exalted ship named Truth is cast;

Storms rage, and the mighty thunders roar, And the lightning flashes on all sides;

Thru the perilous storm and the gale, The Ship of Truth slowly winds its way;

For it is not yet time to anchor, And God chooses the anchoring day.

Shall we anchor on a raging sea, Or wait till the great waters are calm?

The Ship of Truth sails on the Sea of Thought, With no surly captain to command;

In the world called 'Peaceful Spirit Land,' The Ship of Truth advances and sees

Wonderous things on the deep Sea of Thought; By the angry waves it often meets,

But it never can anchor safely, Until mortal's life's voyage is done;

That's the plane beyond called 'Spirit Land,' The Ship of Truth finds anchorage there,

Beautiful scenes on the Sea of Thought Meet ones anxious and astonished gaze;

The Ship of Truth, and where shall we anchor? Noble ship, no captain have you to command!

Yet on the most peaceful and beautiful calm, We will anchor beyond earth in Spirit Land.

Whether thought incites feeling or feeling thought, is perhaps indifferent as long as it does not injure the individual who constitutes the stage of this alternation of conscious vibration.

We know that feeling incites to consciousness of a need, whether that need be a natural one or a self-created one, such as civilization blesses us with multitudinally.

Sensation? Well, that is consciousness—life. But in man it attains its highest expression as intelligence or love—the latter being the sublimest form of consciousness; for it speaks from the heart as well as the brain; it sympathizes in con-

junction with reasoning; it deliberates, forbears, justifies and commiserates before it applies cold intellect. It is sensation spiritualized—Divinity individualized—the Heaven which is expressed without—the intellect which is that happiness all are longing for.

But like everything else on life's civilized plane, it has been counterfeited, and more are reaching out for the spurious than the genuine. Some, perhaps, because they know of other form of happiness. They have not been educated in the right direction. The good churchman has abundance of faith, but has no commiseration for his cook. His physical sensibilities vibrate stronger than his moral sensibilities—his feelings evolve the nature of his thoughts.

These in turn govern accordingly. True love, the principle that deifies self, may have been awakened, but is yet too impotent to control the animal. Pictitious happiness is his Heaven, whatever the preacher may have said concerning it. And we be to the truth teller!

Touch the stomach of the good liver with a moral spear, and there's trouble. It's against reason! His reason; for that is the way he thinks and his thought governs his life's program.

We do not disapprove of enjoying the sweets of life that belong to the body. There are tastes, needs and desires. Tastes often indicate what to eat—what is needed. But tastes may be cultivated by habits that are not needed. Needs are sensed without schooling, but we may be schooled into many that are needless. Desires are those longings which make men self-conscious and lead to individualization. Like the others they may be overdone and the natural prevented. Perversion of the natural is sin, so-called—the only sin existing. And these perversions in man are his temptations. He carries that little serpent with him at all times, and it never ceases nagging at him until killed. Spirituality is death to it—a counteracting vibration of the heart's consciousness against that of the mind—of conscience against intellect—of the knowledge of right against the knowledge of wrong—of spirit against matter—of the soul against the body.

Mind is said to rule matter. Universally correct. The human mind imitates it, but not always for its material good. It needs reforming in many places. Like the body it can generate bad habits. And evil thoughts incite compatible feelings, which the promoter calls nature! What an insult to our Mother Cause! As if nature ever tried to deceive! An honest mind is the noblest work of man himself!

Love may be first sensed in the heart, but it should not be left there to rust. It should be extended to the mind—the outward expression of man—as well. Charity, benevolence, generosity, philanthropy are its external manifestations and indicate that it has come to the surface—such being the sense of feeling spiritualized and leads to the only genuine happiness extant. Those who seek it thru any other channel will be disappointed. Love is not a passion, so-called, but a sense of reasoning on its highest plane, and the happiness sought is interwoven in these manifestations! Only in that way can man become "One with God" and sense that peace within, which in nature constitutes law or the power that controls matter. In man it becomes the law that controls himself—his own little universe of spirit and matter.

That which individuals call "sensitiveness" in themselves, and which they take pride in speaking of as "sensitive," is a most potent force when rightly manifested, but when it is misdirected—as it is when one imagines himself abused by all sorts of foolish things—it is a force that retards and misdirects the individual.—L. A. Mallory.

No two things differ more than hurry and despatch. Hurry is the mark of a weak mind, despatch of a strong one.—Colton.

LITERARY WORLD

Any book noticed in this column is to be had at this price.

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ASTROLOGICAL A friend has just handed us a copy of Science Gifts for the 4th of March, in which the story is told from a Japanese source of the remarkable part played by astrology in the present war with Russia. It states that Japan as for many years looked forward to a war with Russia, and the Mikado got the opinions of the most noted astrologers in his realm as to the most favorable time to begin hostilities. The sign of Aquarius rules Russia, and when the Mikado's astrologers were consulted about five years ago they at once gave it as their opinion that the most opportune time to begin war would be when the evil planet Saturn passes thru that sign. Saturn's influence is very harmful, and astrology has it that any person or country afflicted by that planet's influence is doomed to fail. Saturn passed into the sign Aquarius last year, and remains therein two-and-a-half years. By the time the planet has now reached the fifteenth degree in the sign, wielding its powerful influence against the fortunes of Russia in favor of Japan. Considering the success Japan has so far had in the war, and the fearfully chaotic condition of Russia at the present time, the prophecy of the Japanese astrologers has been in great part fulfilled. However, Japan must win before Saturn passes the next sign, once of evil will be in Russia, and Japan's chances against her would not be so favorable. In order to accomplish this, Japan is pushing the war with all possible speed, feeling secure in the belief that the stars are on her side, while all her resources are for the time being celestial influence on her.—Two Worlds.

FOOT AND EYE. Hickey—Poke, I got my foot into it. I've been making love to the widow Smart and she has taken me for a fool and misdirects the individual.—L. A. Mallory.

Poke—Golly, I wish I was in your place. I've been making love to her also and she's not I've got my heart into it and can't get out.

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

(Central Standard Time.) One hour slower than Eastern Time.

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361 Golden Gate Ave., S. F., Jan. 19, 1905. 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 thankful to you and thank you only with the subtlest words all over the land could receive these blessings which you can give. Yours Most Sincerely, Adelle Johnson.

Barboursville, Cal., Nov. 21, 1904. Mrs. Dr. Dobson-Barker, Dear Friend: Please send me a month's treatment. Your medicine is helping me so much. My month will be up the 24th, and I want more medicine. When I receive more medicine and let me tell you what diet I eat. I read it over and over. You described my case perfectly, and I am so thankful to you and your spirit. I feel you are the dear friend I have in this world. I tell someone I know I will not well. My back or stomach is better. I eat without pain now, and have hope of getting well. Yours Very Truly, Mrs. Rosa Varquez.

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PSYCHICAL. THE EFFECTS OF RIGHT AND WRONG.

By MRS. JENNIE MARTIN.

(Continued.)

What seems to be your trouble? asked the good housekeeper. Some weakness about my heart, I suppose," groaned the embarrassed man still trying to rise. "I have never fallen like this before. I am as unable as any young man of this age to do so."

concerning the nature of control, she could easily do this. She did not go to the other world uneducated and therefore she knows how to take advantage of others. But with all of this knowledge I fear she is living in what the orthodox call hell. If the teachings of Spiritualism are true, she is meeting a throng of little faces that were nipped from their natural growth. There is quite a cemetery under this beautiful building. No wonder Mr. Harrison's hair is turning gray, for he knows of this, if he is in the dark concealing another matter, which I will not expose. All of her wickedness would still be concealed if she had not misused my sister so shamefully. Well, I have said enough."

coat, Edith. Your poor little fingers are too stiff to do anything. No wonder you are cold, being so thickly clad. I am surprised to see you in those thin wraps. Do you not realize that the weather was quite good? (To be continued.)



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Spiritualist Badge 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 superstitions 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 pure white field, symbolizing purity, while its position in the center of the emblem is 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 face of humanity from darkness and superstition towards the Sunlight of Truth and Progression.

ed by the best of frier

An Old But Ever New Human Species.

That conceit and jealousy darken the intellect is often manifest in those communities which call themselves "conservative." And what applies to a commonwealth applies to the individual.

The man who thinks he knows it all generally knows nothing of up-to-date truths, and a community which is "conservative" is old foggyish.

Conceive either one of a truth and reality sets in. Conceit dislikes to be disturbed in its own conclusions. What it has formulated must stand or accept defeat; and conceit being a sort of pride, cannot accept defeat. To convince it means its self-love, and resentment is the result. But as it cannot accept a defeat, and yet dare not show the "white feather," it adopts the medium ground, which is jealousy.

Truth is crushed—it but temporarily—and conceit buries itself with it, but to remain buried ever after the truth "rises" again.

But as all communities harbor such individuals, though the community in general is progressive, the benefit of such communities must undergo a certain amount of suffering, and even suffering under circumstances often deplorable in the extreme for it is humiliating to be conscious of possessing a truth at the denuded moment.

This does not only apply to those possessing spiritual truths, but to those who see a little further into matters concerning humanity, whether of a political, social or industrial nature. The prophet is always a stumbling block to ignorance or self-love, and he who would sail smoothly through those barriers to human progress must exercise a deal of diplomacy and have lots of patience, for without these he will fail.

There is no emotion in the human breast so easily aroused as reluctance to issue against a fellow mortal so readily taken up with universal fervor as derision. It so resembles wisdom, and feels like a sort of self-protection against a like possibility. But such is human nature in the dawn of civilization or enlightenment.

Pope says: "A little knowledge is a dangerous thing; Drink deep, or taste not the Pierian spring."

And we must consider their shallowness as a component part of their wholeness, as we do the casual appendage of an ape—if not to regard it in the same light; needless, but there just the same.

The willing student need not be ignorant for what can be known to one as a truth, can be known to all; but the ignorance of conceit is an acquired ignorance—a self-stultification that too many generate or mix with their first glimpses in the light of a higher knowledge or that which tickles their vanity—their pride of knowing something more than their neighbor.

How to deal with this class of the human species will perhaps ever remain an unsolved problem. Like the poor, they are ever with us, but they constitute the spiritually poor—a kind of poverty that neither money nor brains can alleviate. The humble fear them and the wise shun them. It was so nineteen hundred years ago, and history repeats itself. The Pharisees are still with us, for such they are whom we refer to.

Napoleon, The Man of Destiny.

Napoleon uttered many prophecies, some of which have proved so incorrect that one often wonders why he, filled to the full with worldly strife, ever uttered them at all, and if he would not have been a wiser man had he left the onus of prophecy on the shoulders of his trusty and faithful astrologer, Pierre le Clerc, "the red man of the Tuilleries," who so accurately predicted his rise and fall. But, as is often the case with many men and women of genius, Napoleon had great intuition, and, although he was greatly attached to the occult arts, little power of prophecy. He was, like most clever people, fascinated by the art of the astrologer, but as a student he was a sad failure. So much so, that his old instructor gave up the task of teaching him astrology and instead taught him the easier and more uncertain art of geomancy. I may have some-

thing more to say of this interesting and curious subject later next year.

Napoleon's intuition served him well in making his deductions by the aid of the geomantic system, and we are told that he used it always before undertaking any great move. His knowledge, combined with the warning he had received, made him anxious and uncertain as to the issue of his ventures in Russia, and later, at Waterloo. I believe, if I remember rightly, it was after the former campaign, that a copy of his geomantic workings was found in his carriage. Mr. O'Meara ("Voice from St. Helena") tells us how the fallen Emperor looked on the future of England and Russia. The remarks of this remarkable man are worth re-peating:—"Russia will have Constantinople, the greater part of Turkey, and all Greece. This I hold to be as certain as if it had already taken place. In the natural course of things in a few years Turkey must fall to Russia. The Powers it would injure and who could oppose it are England, France, Prussia and Austria. The only hypothesis that France and England may be allied with sincerity will be to prevent this. But even this alliance will not avail. France, England and Prussia united cannot prevent it. Once mistress of Constantinople, Russia gets all the commerce of the Mediterranean, becomes a great naval power, and God knows what may happen. She quarrels with you, marches off to India an army of 70,000 good soldiers, which, to Russia is, nothing, and 100,000 "scoundrels," Cossacks and others, and England loses India. Above all powers Russia is the most to be feared, especially by you. In bravery the French and English soldiers are the only ones to be compared to them. All this I foresee. I see into futurity further than others, and I wanted to re-establish the kingdom of Poland but your imbeciles of ministers would not consent. A hundred years hence I shall be praised and Europe, especially England, will lament that I did not succeed. When they see the finest countries in Europe overrun and a prey to those northern barbarians, they will say—"Napoleon was right."

VIBRATION

The latest puzzle to mankind is what some have pleased to term the "law of vibration."

To the sensitive it is a well-known fact that everything has influence—something felt, not in the category of physical science.

The movement of inert bodies independently, the breaking of glass for no apparent cause, has instituted a query, which gave forth to the suggestion of vibration as a "law."

It may be a law in that all motion or life is law, but not as an absolute quantity, for it is subject to conditions. Two very passive individuals might meet, but the chemical admixture of their aura may create a motion (vibration) unlooked for. Each has a vibration of his own, but affinity creates a third. Even words have vibration, according to their meanings, and will put those sensitive to it in a "brown study."

All life is vibration. Our very conscientiousness is an effect of the Universal Life's vibration, and we in turn give it forth individualized. Thru it we betray our most active characteristics. But the conditional vibration is the puzzle that is being studied, and, when solved, will prevent many accidents, as the collapse of buildings, trestles, etc. As the regular march of soldiers over a bridge, or the strains of a violin destroy it, so the rattling of a wagon may generate a vibration that is dangerous to the strongest building. Besides the chemical, there is a conditional vibration in movement, the slightest of which, in connection with another, just as swift in one building, may create a vibration, that one would mistake for seismic disturbance. But it is still a mystery, the nearer to the spiritual than the material science, to solve.—Universal Republic.

I think the first virtue is to restrain the tongue; he approaches nearest to the gods who know how to be silent, even though he is in the right.—Cato.

The first condition for an inner life is that we shall have time for reflection.—Charbonnel.

Manners give the whole form and color to our lives.—Burke.

MEDIUMS RELIEF FUND.

Again we trespass upon your unfeeling kindness to appeal to the Spiritualists at large for financial aid to the Relief Fund for poor and aged mediums. Since my report of March 15th we have received but eighty dollars—we have not send list of the donors till later, as we wish to add five hundred dollars more to complete the thousand. This must be done before June; if we do this we shall also receive the other thousand that has been promised to our good friend, a poor and aged medium on our list for other year. We must raise this money or it will not be a great while before our fund will be completed. Please, friends, send in contributions at once.

Among those who have contributed of late have been several mediums and societies—I receive our heartfelt thanks. Mr. Henry Brunhaus of Wheeling, Va., thru his energies and personal contributions succeeded in raising forty dollars for the relief fund, and partly thru his aid of his society to hold a benefit for the poor mediums, and Mrs. Hanson to each, hold a benefit for this worthy fund. If other societies and medium-wise, we could soon increase our list of pensioners and such worthy work, thus given for this once a year benefit and thus perpetuate the fund that is of such essential value to our Cause. Who will be the next example of our Welfare friends?

A lady sends us a dollar in memory of her late partner, Mrs. T. C. Pardee—this lady had the dollar in a one, and took it out for the benefit of the Mediums Relief Fund. If all would show like spirit of helpfulness as this lady the relief fund would grow to such proportions that we would not have to continue our appeals for it year after year. We hope and trust that our Spiritualistic friends all over the land—who have not already sent us their aid, who have been blessed in any degree by mediumship will forward to our office what they can spare for this grand work.

Any sum will be gratefully received and applied to this worthy object. Address: MARY T. DINGLEY, Sec'y, N. S. A. 600 Pa. Ave. S. E. Washington, D. C.

FOREST HOME CAMP.

The secretary of the "Forest Home" Camp writes: That she wishes to say a few words for that camp. Mr. and Mrs. E. W. Sprague and Mrs. Cora Morrill, Grand Rapids, Mich., will be the speakers and messages bearers during the session. Their presence, should, and will be a great incentive for others to be there.

In the first place, the natural scenery of woodland and around camp grounds consisting of trees of which there are upwards of fifty varieties, is beautiful.

To those attuned to the beautiful in nature, can no help being pleased and benefited by the panorama spread before the eye. Our location is a panacea for that dreadful malady, "hay fever." Mosquitoes and other small insects do not molest our grounds bordering on beautiful Intermediating to the long river, brook or lake of northern Michigan, is navigable many miles by large and small craft.

A cottage for sleeping rooms will be erected this early summer. Our dining hall is large, cool and airy. The locust grove where we have held meetings for the past five years, is lovely on a pleasant day, an auditorium to shelter in storm will be built in the near future.

F. H. LISHER, President. Camp opens July 30 and closes Aug 20. Any person desiring programs or information pertaining to camp, write to RUTH EASTMAN, Secy, Mancelona, Mich.

Box 69.

Let every action tend to some point, and be perfect of its kind—Marcus Aurelius

We cannot look, however imperfectly, upon a great man without gaining something by him.—Carlyle.

Deceiving Spirits.

Intellectually high or socially elevated spirits of recent birth often assume fictitious or very commonplace names when finding themselves the unwilling companions of mediums they once knew in earth life and who held humbler positions in the mortal than they did. This is due to a sense of shame, and might be excused if no other motive than this prompts the deception. But there are spirits who assume names far beyond their social standing or above their mental calibre. This is frequently done to lead the mediums or their callers astray. If mediums find them to be their own companions, self-study is in order. The promptings or thoughts of the spirits tell of their propensities, and most generally of the mediums as well, or what they have to guard against. If such only appear on the scene when outsiders are present the mediums can form a judgment of their company according to the nature of their spiritual attractions. But no spirit deceivers can control those who are true to themselves and true to the world. Nor will they be attracted to those who are honest in their dealings with their fellowmen, whether in business, in the profession or in social relations. Misrepresentation in business; dishonesty in professional labors, conventionalism or false pride in soci-

ety, are all antagonistic to natural law and reap their own reward—deception inviting its kind. An honest heart need never trouble itself about deceiving spirits; for like attracts like.

CAMP-MEETINGS.

City of Light Assembly, Lily Dale, N. Y., July 11 to September 2.  
Canaanfield, Ind., July 15 to August 26  
N. S. A., Mt Pleasant Park, Clinton, Ia., July 20 to August 27  
Los Angeles, Cal., June 25 to July 25  
Forest Home, Soudake, Mich., July 30 to Aug. 20  
Circle of Light, Williams Bay, Wis., May 15 to Oct. 31  
Omnet, Mass., July 25 to Aug. 31  
Unity Camp, Lynn, Mass., June 4 to September 24.

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LIGHT FROM EVERYWHERE



This advertisement is conducted to enable Spiritualists... Send us notices of your engagements... Never use a pencil or write on both sides of a sheet.

Mrs. J. K. Falsom is in St. Louis. Walter Howell is lecturing in Glasgow, Scotland. Camp opens July 23 and closes August 27. W. W. Kates and wife are at 2014 1/2 St., Pittsburg, Pa., during the summer. J. L. Brainard is now the speaker at Christ's 1st Sp. Church at Hartsville, Tenn. Mrs. Clara Wagner is holding services in DeLancey, O., Sunday evenings at 506 Clinton st. Rev. F. A. Wiggin is the regular speaker of the Boston Spiritual Temple Society, Potter Hall, 177 Huntington ave. D. L. Vandenburg of Kansas writes: Enclosed \$1 for renewal. We cannot get along without THE SUNFLOWER. There is so much spiritualism in it, and no tearing down of mediums. At the annual meeting of the Grand Thought Spiritual Society of Grand Rapids, Mich., the following officers were elected: J. C. Andre, president; C. H. Hall, vice; G. B. Hall, secretary; C. D. Doney, T. J. Haynes and F. R. McLouth, trustees. Mrs. Ellen F. Brown of New Hampshire writes: Enclosing remittance to THE SUNFLOWER. I think it grows to be better with each number. [What seems better is the additional new light with each number that continues to feed the soul and make it more appreciative.] Unity Camp, Lynn, Mass., opens June 4th and closes September 24. Among the talents engaged are Miss Annie Harlow Mrs. May S. Pepper, W. W. Kates and wife, Mrs. S. C. Cunningham, Mrs. Kate Ham, Mrs. Dr. Baird, Mrs. Hattie Lewis, Mrs. Maude Litch, Mrs. M. A. Helyett and Mrs. Clara L. V. Richmond. The April Cadet Messenger of Lynn, Mass., publishes an interesting biography of Oscar A. Edergerly, our well known platform speaker. The same number also contains an able article by Mr. Edergerly on "Spiritualism, the Conservator of the Good." The aforementioned is engaged at Lynn for this month and may be addressed at 42 Smith st. Transitions: W. F. Falls, Alston, Mass.—Mrs. M. M. Bullard, South Framingham, Mass.—Chas. E. Moore, Marlboro, Mass.—Miss Ioia Dyer, Roversford, Pa.—Geo. E. Baker, Auburn, Me.—Thos. A. Black, Cleveland, O.—R. Potter, Newbury, O.—S. W. Tucker, Keokuk, Ia.—J. P. Jennings, Cleveland, O.—A. Kellogg, Norwalk, O. Our correspondent writes from Saracuse: The First Society of Spiritualists hold services at 352 S. Warren st., Sunday, Wednesday and Friday eve of each week. H. D. Devoe of 714 Hickory st., the president is the speaker on Sunday evenings. Mr. Devoe is well informed in regard to the philosophy of Spiritualism and his discourses are instructive and interesting. Miss Carrie Faulkner speaks on Wednesday evenings in a very instructive manner. Mr. Devoe also speaks on Friday evenings. Mrs. M. E. Clark, message bearer on Sunday and Wednesday eve and gives very good spirit messages. Mrs. Addie Cooper gives psychometric readings answering sealed questions on Friday eve. Our correspondent at Columbus, Ohio, writes: The question of vaccination was thoroughly discussed by Dr. M. R. Levenson of Brooklyn, N. Y., Tuesday evening in a lecture

before the Columbus Anti-Compulsory Vaccination society in First Spiritualist church. Dr. Levenson is eminently qualified for the discussion, having been an authority on the pathology of vaccination and the symptoms and treatment of smallpox for years. The discussion Tuesday night was well illustrated and very instructive. Dr. Levenson has been lecturing in Chicago at request of the physicians opposed to vaccination. Besides being an active practicing physician of the metropolis, Dr. Levenson is also vice-president of the Anti-Compulsory Vaccination Society of New York. Short, pithy contributions containing new thoughts of philosophy or fact are always acceptable; articles that contain a moral in their depiction—not moralizing articles that are mere dogmas without reason for their existence. True morality is a science, and should be proven, as a problem in mathematics. The spiritual science involves morality, for it points the way to exact justice, or how to live in harmony with nature—the only true method of salvation extant. Contributors who can fall in with this idea will be doing themselves as well as the reading public a world of good. In spirit we rise as we aid our fellowmen to rise; and this is best accomplished by brief instructive essays on practical subjects, in which the author endeavors to interest his readers rather than himself. Our correspondent at Spokane, Wash., writes: The 57th anniversary of Modern Spiritualism was celebrated in a befitting manner by the First Spiritual Society of Spokane, by holding a fair and sale. Friday and Saturday followed by supper being served from five to eight each day, with dance and entertainment, consisting of music, songs, and dances, reading of original poems by Josie Abbey Russell, and other local talent. A beautiful silk quilt was presented to the one whose ticket drew it, Brother E. J. Bebb being the lucky member. Our pastor Rev. Frances A. Sheldon was able to be with us again after her severe illness. Although not fully recovered, she is an able and energetic worker, her soul being in the work to the detriment of her physical health, as it were, overwork caused her late illness, she is a fearless and convincing speaker and has added many new members to the society in her short pastorate here, thirty six (36) being taken in on one night. We have a ladies auxiliary in good standing; Lyceum, Young Peoples Zenith Club, and circles, ladies auxiliary holds card parties and medium readings on Friday night alternating with Zenith Glee Club. Dances have a literary table where Spiritual literature will be found on sale, taken as a whole, we are doing a good work for the cause.—Meeting was held on Sunday presided over by the pastor Rev. Frances A. Sheldon, ably assisted by Brother E. J. Bebb and others. Tests following addresses. Special music was provided for the occasion. D. Feast of Baltimore, Md., writes: The 1st Spiritualist Church celebrated the 57th anniversary of modern Spiritualism Sunday April 2nd. In fact all day was anniversary day. At 3 p. m. the Lyceum met as usual, and each scholar was presented with a carnation as he or she entered the door. The church was beautifully decorated with tall palms and cut flowers. It was a grand scene. The Lyceum in a body marched into the church. The audience was large and attentive. Hon. Chas. R. Sherin made the opening address; in part he said that he was not informed to be known as a Spiritualist especially as such men as Camille Flammarion, Rev. Minot J. Savage, Sir Alfred Wallace and others that he could mention were pronounced Spiritualists. His address was well received. Miss Lulu Hietz then gave one of her beautiful solos—from Mr. Payson's selections. Dr. Austin the pastor then made a brief address. He said in part that Mr. Sherin had so carefully covered the ground that he left him little to add to the occasion. A violin solo by Mr. Walters then followed. Again the choir gave a most beautiful selection by Miss Lulu Hietz. The lecture was then taken when the "date" generous for the occasion. During that service the congregation was favored with a solo from Mrs. Haines which was well received. It was quite late when the people separated and we all felt it was

good to have been there. The 1st church is attracting many students within her doors. She is giving time to the cause in our city much through the good work of our pastor. Oscar A Edergerly writes: desire at this time, to call the attention of the many readers of your most valuable paper in Massachusetts, to the fact that on Friday May 5th, after noon and evening, there will be held at Gadet Hall, Lynn, a union meeting, to which all who are interested in Spiritualism through the states are cordially invited. The meeting will be held under the auspices of the Lynn Spiritualist Association, the above named society will furnish free entertainment to all duly accredited members of visiting societies. The object of this meeting is, to furnish an opportunity for a full and free discussion of the subject of organization in all its phases, with the design in view of establishing necessary reforms in the system of organization in the state of Massachusetts. The afternoon will be devoted to discussion of organization. Supper will be served at 5 p. m., song service and concert from 6 to 7:30 p. m., the evening will be devoted to lectures and messages by speakers and mediums present. On Sunday April 2nd, I began a months engagement with the Lynn Spiritualist Association. It is indeed a pleasure to work with a people so harmonious and well organized as I find this Association to be. Their rule seems to be "A strong pull, a long pull and a pull all together," and I apprehend that it is the "pull altogether" that leads to the Lynn Spiritualist Association being characterized as one of the best, if not the best Spiritualist Society in the country. I find the audiences large and enthusiastic at all meetings. The efficient board of officers, headed by the indefatigable secretary, Mrs. Abbie A. Averill, and the most able President, Alex. Caird M. D. are ever ready to anticipate every requirement of the enquiring public, hence this society is a great power for good. With very best wishes for "THE SUNFLOWER." My address during April and May is 42 Smith Street, Lynn, Mass. **Slates Writing Exposed.** LYMAN C. HOWE. It is safe to say that all true Spiritualists desire the truth and nothing but the truth. Strong prejudice may unfit many to properly judge evidence, or weigh their value of facts; but the desire is for truth. No one desires to be deceived. No one desires to be the victim of tricks, cunningly devised by conscienceless mediums, or unprincipled pretenders, and no intelligent person will deny that there are tricksters posing as mediums. The most complicated problem arises from the practices of genuine mediums, who substitute fraud when it is easier, or more convenient, than to wait for conditions that must accompany genuine phenomena. Many seekers are careless and gullible, and make deception easy, and these encourage tricky mediums in their tendencies to impose upon the public. I all investigators were honestly critical, accepting nothing that has a shadow of doubt in the conditions and methods, fraudulent mediums would soon disappear. This would give honest mediums a fair field, and secure the best results. The disposition to accept all as genuine, and created a shadow that play fast and fit the demand and harvest of shekels, and Spiritualism. From contentment we have another pretender who assume mediumship by telling how the phenomena are produced. They do so of tricks and may be performed, ala Robinson, etc. But all of these ex-read of—look some bungling attempts to im-describes is successful writing: take a between two as the case is locked, er as the hold the table, and

with a strong magnet trace the name or message that you desire on the underside of the slates. The pole of the magnet against the slate will cause the steel pellic, with its chalk coating to write inside the slates." Any reader at all familiar with slate writing mediumship will see at a glance, how absurd and bungling such an attempt as this must be. But it answers to some things that are done by pretenders, when the sitter is "dead easy." Suppose we apply this to such a slate writing as I have had. I furnished the slates and the pencils, they were laid on top of the table in plain view with my hands upon them. My questions were not touched by the medium. As I took them in my hand the medium correctly read the name, and when I took the slates, and held them above the table, the medium took hold of the opposite end, I could see every move he made. I got 192 words in a fine hand, as accurately written as if by a skilled penman, on ruled paper, and it answered my questions and signed two names, all correct. There was no coated steel to be moved by a magnet, and no chance to use a magnet. After the sensational expose of the Bangs Sisters writing mediumship by Dr. Krebbs, published by the 'Psychic Research Society, I went to Chicago from Battle Creek, Mich. on purpose to investigate, and stayed a week. I bought a pair of slates in Battle Creek, so they should have no taint of Chicago morals, or unmorals, about them. They were taken from the pious Advent climate, where only Christ and his Advent medium dominate the Devil and his works. I took these slates to the room where the Dr. professed to have found so much deception, tricky tablets, a trick door, Confederate and Co and I laid those slates on the table (Dr. Krebbs reports that the medium took his slates from him and performed many suspicious manoeuvres with them) and I kept my hands on them, and when I opened them I found the inside covered with writing in answer to my questions. There was in all the various sittings of that week, nothing that base any resemblance to the methods described by Dr. Krebbs or any of the 'description' of exposes like Garrison, Robinson and their ilk. But all Spiritualists should read and post themselves in all the varieties of tricky imitations and in their sittings with mediums, demand conditions that make such frauds impossible. This will not hurt genuine mediums but will be their protection. If a medium insists on such conditions as favor any of the fraudulent imitations that is prima facie evidence of conscious deception. Mediums owe it to themselves to "avoid all appearances of evil." If they insist upon the same conditions that mountebanks do, they should not complain if they are classed with them and judged accordingly. **THE REAL THING** To love right always elicits a feeling of joy—even though there be no response from the centre to which that love is directed. Unspiritual love needs a material basis to engender any kind of emotion or feeling. Thus the best of true love rests in the thought or heart's consciousness. If there is joy in the mere reflection, it indicates that the love is in the soul—the causal principle of life—and is absolute, not relative or passing. Such love is what makes the SPIRIT conscious of its existence—being the real soul ripening needed for immortality. Every duty which is bidden to wait returns with seven fresh duties at its back.—C. Kingsley.

**Bile vs. Clairvoyance.** Biliousness is not clairvoyance. Too many are prone to mistake the former for the latter. Seeing visions at developing circles are often but the effects of auto-suggestion or the effects of one mind on the other. True clairvoyance is spontaneous—without effort or stimulant—and an accompaniment of intuition. Without the latter there is no clairvoyance—no penetrating the material veil for spiritual effects. Visions may be conjured up by mind concentration, but they are mere pictures impressed on the brain tissue and revived as we revive old thoughts of the past. Seeing spirits as we see mortals, and proving to ourselves beyond doubt that they are such is the only absolute test that we have the gift. Imagining faces and describing them may fit the case occasionally, but this is no test. We must see them without seeking, and take no risks unless positive of the former by their repeated or persistent appearance unsolicited. Morning visions may or may not be clairvoyance. Like dreams they may be brain effusions or soul lucidity. Biliousness is the cause of the first named, a "quickening of the spirit" of the latter. Experience must decide. **READING AURAS.** Some people are only sensitive to what may be termed live influences, not dead ones—that is, influences emanating from persons or other things in the process of growth or activity, and not to those in connection with inert objects. Both are psychometric, but the former are character readers and the latter occultists—who some possess both phases. But it is best to hold them apart and practice them for one phase at a time only to prevent mistakes. When combined the dead and live influences cross each other and lead to erroneous conclusions. They call thee rich, I call thee poor Since, if thou darrest not use thy store, But savest it only for thine heirs, The treasure is not thine but theirs. —Cowper. **THE SUNFLOWER** An Exponent of the Spiritual Philosophy; Its Science, and Allied Subjects. Published weekly at Lily Dale, N. Y., (City of Light) by the Sunflower Publishing Company. \$1.00 PER YEAR. SAMPLE COPIES FREE. **The Leading Works of E. D. Babbitt, M. D.** THE PRINCIPLES OF LIGHT AND COLOR. Superbly issued, royal 8vo, with over two hundred engravings and colored plates. Price \$4.00. "An imposing volume of nearly 600 pages. Shows a great amount of research on the part of the author. Will prove a great acquisition to Scientific Libraries."—N. Y. Herald. It seems to me to be the foremost scientific work of this or any other age.—Franklin Smith, Mass. From the Sunflower Teacher, Danville, Ind. We believe that a new world hitherto unknown to medical men is here opened up. **RELIGION** as revealed by the Material and Spiritual Universe. It has just completed the reading of Dr. Babbitt's interest in this book of almost incalculable value. F. J. Wilburn, M. D., said, "I have read several works, some of which are worth many times their weight in gold, but Babbitt's Religion, in some points, far transcends them all." Price, Cloth, \$1.00; Paper 50c. **HUMAN CULTURE AND CURE.** In six parts, five parts being already issued. Each part contains 48 pages. **PART I.** The Philosophy of Cure, including Methods and Instruments; \$1.00. **PART II.** Marriage, Sexual Development and Social Unhappiness; \$1.00. **PART III.** and **IV.** in one volume; \$1.00. **PART III.** Traits of Mental and Psychological Forces; **PART IV.** of the Nervous System and Insanity. "This work discloses for the first time the chemical mystery of mental phenomena, throws the first clear light upon the nature and processes of hypnosis and all kindred psychological phenomena which have never before been explained or understood. The subject of Phrenology-physiognomy alone is of priceless value as enabling us to understand our fellow beings around us."—Prof. W. C. Bowman. **PART V.** The Bodily Organs, their Diseases and the Great Natural Methods for their Cure; \$1.00. "I have just completed the reading of Dr. Babbitt's Human Culture and Cure, Part Fifth, and unreservedly say that it is the most wonderful book on natural methods of cure that I have ever had the pleasure of reading."—Don. G. Husted, D. M., graduate of the Buffalo University and Principle of the Eminent Institute of Chiropractic, Rochester, N. Y. **Health and Power.** Brief natural treatment for 110 diseases. Price 25c. "Worth its weight in diamonds." **SOCIAL UPRISING.** Including the Co-operative System and Establishment of Humanity. Paper 15c. **A HIGHER SCIENCE OF MIND AND OF MENTAL CURS,** and its Relations to the Material World, an interesting little pamphlet, 5c. Any of the above books can be had at this office.

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The True Life.

The Rev. Frederic Gill, in a lately published sermon on the trust of childhood, naturally enough glances at the contrast too often presented in the world of struggle with all its competitions, temptations and loss of simplicity. He finds God and the soul's true life where Christ found them, and says:—

There is another life besides this one of toil and strife. It is the life of the heart, in which not cleverness nor strength rules, but where sympathy, trust and love hold sway. It is this deeper, inner life—of quietness and rest rather than the life of work, that gives us the best and greatest things of life. Our keenest joys and our heaviest griefs alike find their sources here. All the successes of business or politics or study are small compared with the joys of this inner life of the heart. But how is this life reached? Does our money get it for us? or does long, patient, intellectual work open it to us? We see at once they do not. There is but one way to reach it: we ourselves must be affectionate and confiding if we would know these best things in human life. They are possible only to simple confidence and love. It is the same in religious things. If the central fact of the universe is the love and fatherly care of God, then is it necessarily true that only the simple, trustful hearts can really understand and appreciate that fact. Logic and reasoning cannot do it, simply because it is not within the realm of reasoning, any more than is human love and an affair of Logic. The eye deals with light, the ear with sound; each is useless in the province of the other. Reasoning deals with intellectual truth, faith has to do with trust and love. In this sense it is only the heart that can know and feel the love of God.

What is Obsession?

Obsession is the control of one spirit by another, but not necessarily absolute, unless one is willing to be controlled—this willingness consisting in being a victim to some untrollable or fixed idea, prejudice, passion or jealousy which weakens the law-centre of the individual and makes him the play of another spirit like himself.

When suspicious of such a condition the most radical remedy is a change of environments—either by an outing, a move or a little journey out of town. If circumstances do not favor either, undertake something that will afford a change of thought, habits or work.

Would-be obsessors can only hold their own by holding a victim to one thought or connecting series of thoughts, one sense of feeling or desire, or incite some emotion not strictly spiritual or lawful.

Of course, if the thoughts are good the obsessor is of the same quality. If the reverse, check the thoughts and purify your spiritual atmosphere by good thoughts of your own creating. As unspiritual thoughts darken your surroundings, spiritual thoughts brighten them and causes the tormenter to withdraw. Apply the same principle to your actions, desires, feelings and emotions.

As your surroundings become purified, higher spirits will be attracted, who, noting your dilemma, will enlighten you as to further proceedings in the matter, and obsess you for better purposes. But it is all obsession. The only difference is in the kind or quality; and the choice rests with the spirit in the flesh—the mortal.

True Love.

"The love of man and woman is complete, eternal; Not feigned or made, but born, and then so precious As naught can value it but itself, so free As nothing can command it but itself, And in itself so round and liberal As, where it favours, it bestows itself. But we must take and understand this love Along still as a name of dignity, not pleasure. True love hath no unworthy thoughts; no light, Loose, unbecoming appetite or strain But fixed, constant, pure, immutable. There is no life on earth but being in love." —BEN JONSON,

True Mediumship.

True mediumship does not use its gift exclusively for the benefit of others or as a mere profession. It seeks a personal way to heaven or future happiness. It strives for the good it teaches by self-application. It is true to itself as well as to its mission. It makes self a mirror in which to reflect its own personality. It models itself in conformity with its ideals of perfection, and thereby not only becomes an exemplar outside of its gift, but increases the usefulness thereof by its superior attractions and comparative understanding of Truth.

Spirituality in conjunction with mediumship puts a golden crown on it. Self-knowledge makes the soul a mirror for the reflection of truths not in the curriculum of the philosophy intended for the public, but of a higher order and for personal gratification and instruction. Personal application of such truths makes the two worlds one to the medium and life worth living with the barest necessities to keep soul and body together. Wants diminish comparatively to this interblending and a sweet sense of peace, contentment or happiness rests upon the soul. Gratitude fills the heart, and the realization that the veil is rent asunder exalts beyond all that material wealth or worldly glory can offer.

What is Selfishness?

As a rule people think what they do is all right, but seldom stop to consider whether it may not be wrong to some one else. Conscientiousness is a dead letter with some folks and lack of it is the father to selfishness. An unconscionable heart is a closed door to the soul, from whence neither love emanates nor passes within. What love is within has become stale like foul air in a closed room and is no good to the owner as a vitalizing principle nor to anyone else. No one wants the sympathy of a selfish individual—being intuitively declined—and nature cannot replenish the soul with a fresh supply until the heart has been opened by true benevolence or good done unexpectantly. Without this the selfish remain what they are, and while they may think they are all right the world knows they are all wrong. The selfish man is always spotted. The world knows him better than he knows himself—selfishness being an evil which is plainly stamped on a man as intemperance is.

To Enjoy Mediumship.

The true medium rises above his gift professionally and seeks to better his own life by it; and by so doing he increases its usefulness for the benefit of others. He applies its teaching to self and thereby exalts himself in advance of the conditions to which he is destined without question. He aspires to make the two worlds as one to him, that he may be in daily and hourly communion with those who guide him and with his personal friends. He endeavors to secure the good opinion of the latter in preference to that of the mortal world, and thus benefits by their influences—enjoying a continued flow of inspiration, and is compatibly content or happy without the aid of the mortal world.

DEEP BREATHING

The secret of deep breathing is that it fills those cells of the lungs that are otherwise not in use. Part of the lungs is often never opened to the admission of oxygen, which deprives the blood of stimulation comparative to this inutility. Low breathing is largely the cause of being stoop-shouldered. Take in a full breath and note how it straightens you up. Continue this, and you become naturally erect, broad-chested, vigorous and healthy. Quiet avocations make it unnecessary to breathe hard, but it also deprives the system of vital force. Deep breathing reduces drug expenses.

LIVE TO THE NEW.

Die to the old; live to the New; Grow strong with each to-morrow; Else drag with thee to life's dull end A lengthening chain of sorrow. —Goethe.

Let your religion be what it may, if it teaches you to do right, it is born of God.—Selected.

What the superior man seeks is in himself; what the small man seeks is in others.—Confucius.

MEDITATION—SELF-MASTERY.

REV. HENRY FRANK.

The individual is a composite of many lives. A human being is a composite of all lives that have ever been. Within the forest of his veins prowls the raging beasts of prey—lion, panther, orang-outang, leviathan, and mammoth; or float the plumed birds of sunlit climes, and songsters that thrill with tuneful melodies. Here venomous vipers and coiled serpents crawl, animate with vengeful impulses; slimy lizards creep athwart the mounds of buried memories, and sleepy owls with mournful hootings sadden the uncanny air. Here wolves with hungry howlings terrify the wild hyena swings his reeking jaws, and growls for food; the fox, with cunning and deceptive gleams, glides furtively along where always the ponderous elephant his hoof; and even witfully burrow to escape approaching danger. Here monstrous fishes prow the billowy deep, where, too, the smaller species of the finny tribe glide among the coral reefs or ocean's mains. This is populated the animate blood of human veins. The mind of man, like a vast sea, encompasses the universe. Herein are gathered all the rivulets and tributaries of time: the torrent floods and cloud bursts of conflict and bloody revolution; here are deep caverns dug by the tireless arms of progress and experience, hollow and mysterious depths thru which are sucked the rapid currents of opposing thoughts, or eddies of bewildering eddies of confusing doubt and retroacting indecision. Here lie clear and limpid pools, reflecting the beauty of unclouded skies wherein are written immortal truths of time, or here are found the surging streams whose seething fury gathers the vengeance of ages against the multiplying wrongs of history. Here, too, are the murmuring brook babbling to its pebbly shores, chattering cascades and silver-crested cataracts, plunging with contemptuous anger athwart the shattered rocks of demure and unaffected cliffs. All this is man, and more. All that has been is here: rever. Complex crystal of infinite reactions and solutions, he radiates with all the colors that commingle in the one vast orb of universal life. And, yet, the formed of infinite variety he is the perfect unit of a single life. [He who masters and controls this life is greater than he who conquers a city—aye, greater than all conquerors, potentates or principalities. He who conquers himself conquers a world, for within himself are assembled replicas of all forms of life and phases of unfoldment. This is the last great secret of man's mastery! He who deems the secret of himself holds the key that unlocks the universal mystery.—Independent.

The Higher Sentiments of Spirituality. (Continued from Page 1.) Because we know thee near us, and nearer still to Him, Who fills thy cup of being with glory to the brim. We will not stain with grieving our fair, the fainter light, But cling to thee in spirit as if thou wert in sight. And as in waves of beauty the swift years come and go, Upon celestial currents our deeper life shall flow. Hearing from sweet country where blething never came, Love chime the ours immortal, in earth and heaven the same. Be Considerate to the Sorrowing. It may not always be wrong to act out ones true nature, but it is not always right under circumstances—neither to self nor to others. We should be considerate and exercise reason in all things. Because we are happy does not make others so by simply expressing our happiness. When sorrow or trouble one does not always care to be disturbed by opposites. If we cannot reach the heart of such so as to still comfort, it is better to leave them alone. To of a kind can often comfort each other better than two vibrating in opposite directions. Sorrow with the sorrowing, but rejoice only after having conquered their sorrow. THE SUNFLOWER \$1.00 a year



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