

# THE SUNFLOWER

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

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## "PEACE DAY."

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at City of Light Assembly.

MISS SUSIE C. CLARK.

It is written in the prophecy of Isaiah, "Behold, I will lay thy foundations with sapphires." And what does this mean? The color blue is commonly accepted as the symbol of truth (whose realization can alone bring peace) and perhaps the meagre measure of truth we mortals have yet grown to grasp is indicated by the paucity of true blue flowers in the floral kingdom. Now the sapphire is the blue flower of the mineral kingdom and also rare. But on no other foundation can the true life of the spirit be built than on realization of one-ness with Omniscience (exhaustless reservoir of truth) which would make quite unnecessary our beautiful Peace Days and congresses for arbitration.

There is a picture representative of Peace, wherein is portrayed a grass-covered cannon's mouth, in which a sparrow has built her nest and sits there brooding above her tiny eggs. Even thus, as in this symbol, nations must replace with a protecting motherhood for all people, their desires for unrighteous usurpation, which too often results in the hideous carnival of war. But mortal combat is not confined to battle fields alone. The tongue is often more cruel than the sword, and the only arbiter effectual here is the angel of a higher growth, which would make such exhibition of human selfishness impossible.

My mind turns to another assembly convened at this hour, where as in our own, truth is the ideal sought. I refer to the white tent at Greenacre, above which, at its every session, waves a snow-white banner, bearing the one word Peace, in blue letters on a white field; and fittingly so, for as the one white ray of light holds every other tint and hue, so the perfect union of every shade of belief must result in absolute purity of thought, the white light of divinity. Here, beneath this banner, have met great minds from the Orient as of the Occident, in peaceful harmony, in fraternal fellowship, to discuss, heart to heart, the latent possibilities of the soul. A similar gathering has now opened in St. Louis, for all humanity. And this is the kind of Peace Congress I would most heartily endorse. The axe must be struck deep down at the roots of the wide-spreading tree—Sectarianism. What crimes have been committed in its name, what cruel inquisitions it has fostered. It has been and still is the most deadly foe to human advancement. It is not yet dead, but we more advanced souls, who represent a more healthy spiritual growth, should, come out from under its blighting shade, into the sunlight of a new day.

But its influence wholly outgrown in our ranks? Have we so broadened in liberality as to see only the good in all? Do we not often contend for the superior worth of a label, rather than for the whole truth, however designated?

Do we rejoice in the message which fosters our neighbor's growth? Does the lip never curl with ill-concealed scorn, when other spiritual students speak of repeated expressions of the soul? Do Spiritualists always show the same hospitality to the New Thought, so beautifully noticeable on this platform? Is it not true that spiritual workers who are adherents of New Thought methods of healing are not considered thereby true Spiritualists, not quite in good and regular standing among the elect? Is not this sectarianism of the most objection-

able type, to the annulling of which unprogressive spirit I would lend my voice, as my contribution to our Peace Day, that is to the promotion of mental and spiritual harmony.

Spiritualism has been compared to the sun in human thought, a light which lighteth the world, its bright rays scintillating far and wide, penetrating every heart ready to receive them. It is indeed the great illuminator, the life-quickener, the emancipator from darkness and error. But it is the habit of suns as they speed through their orbits to scatter star-dust along their path, and thus eventually a large planetary family is formed. A central solar luminary is certainly a more admirable object when Jupiters and Saturns revolve in majesty about it, than pursuing a solitary course as the great and only sun. And yet there are Spiritualists who wish to retain their sun of revelation as the great and only one and grant no recognition to other members of the same great family. Is it broad and progressive to ignore any phase of truth which increases the sum total of light and wisdom in the world?

We have learned well the initial lessons of Spiritualism, such as intercourse between the two spheres of conscious existence, the continuity of life, but do these lessons compromise all of truth which aspiring souls desire to grasp? The life that now is forms an important part of the eternal life. Should we refuse to seek knowledge regarding its relation to the wider purpose of the soul to fully, adequately express itself? Furthermore, should not this one little section of life's vast journey be a perfectly healthful expression? Should the embodied spirit be fettered by dragging about with it a form that has put on corruption before its time?

We are often reminded that the principles of Mental Science were given to the world long ago through the pen of Andrew Jackson Davis, but of what use was it when no Spiritualists were ready to utilize the message thus transmitted? The term New Thought designates a somewhat heterogeneous movement a school of practical truth whose primer can be found in Emerson, in Parker, Davis as well as in Spiritualism. Then should not the child of such noble parentage be worthy of our fraternal adoption, or at least of intelligent acquaintance? There is only one power in all the universe, one reservoir from which all fountains for human need are supplied.

Is not Spiritualism itself a satellite of a mightier orb of universal truth, that distant Alcyone which we have not yet sighted? And have Spiritualists fathomed to its depths their philosophy, learned all of the lessons it can teach, among these the possibility of spiritual power and purity being externalized in forms of perfect health and strength, in lives of beneficent beauty? How can we lead the world until we are qualified to lift it? Then a perfect human brotherhood will be won.

It is not uncommon for liberal thinkers to show an illiberal, unprogressive spirit. History holds many illustrations of this inconsistent error. Are Spiritualists free therefrom? They have proclaimed a new gospel to the world, and a faith which is knowledge, but seem unaware that the world of thought can move beyond the advanced stake they have driven down, or that there are perspective posts of progress which they are not moving rapidly

on to possess. They are not sufficiently filled with the spirit of aspiration to grasp and realize all that the growing soul can compass in its deathless quest for "light, light, more light."

It is only by hospitality to every phase of thought that progression is possible, and it is only by progression that peace is won which brings power. As our great Commander said, when his heart was weary with the long war of the rebellion, "Let us have peace!" Let us strive for amicable unity with all spiritual workers for the good of humanity. And this is not enough, we need more harmony in our own ranks, need to annul selfishness, to seek for points of agreement rather than emphasized those of difference. For peace is never won until self is outgrown, with all desire to triumph over another.

When Emerson was asked what influence he thought Christianity had exerted on civilization, he quietly replied, "It never has been tried." Might we not repeat his remark if asked what influence the practice of the principles of Spiritualism had exerted to promote the reign of peace on earth and good will among men. "Blessed are the peacemakers for they shall be called the children of God." As our brother Colville has said, "Let us agree to differ but not to disagree."

Let us have peace. Let the peace of health command our physical and mental vibrations, may the forces of life flow calmly, forcefully through placid veins, unvexed by anger, envy or any mundane discord, for this is the natural expression of our gospel of Spirit. Be staunch and firm in your allegiance to true Spiritualism, be loyal, devoted Spiritualists in this vineyard of the world, but be sure that you do not hold a limited view of what Spiritualism really is, that you grasp all it contains, be eager to absorb every ray of light which streams so radiantly from our glorious sun of truth. Make your Spiritualism a life, not a belief alone, a science of spirit, not of spirits merely, a work for human needs instead of idle enjoyment of psychic gifts, a knowledge by experience of the potencies of spirit, an entrance now upon the fragrance and beauty of a life that is spirit, pure absolute spirit while still embodied, a growth in spirit, an ever-increasing grasp of all spiritual possibilities, an ever-progressive advance, day after day, hour by hour, toward that wondrous goal of all striving—at-one-ment with the source of all life, all health, of purity and power.

"Behold, I will lay thy foundations with sapphires. All shall be taught of the Lord—the God within—and thy children shall have peace."

### Local Organization.

I have the following suggestion to offer in favor of local organization:

As the money consideration seems to be the greatest drawback in forming and holding together a society, how would it do to organize on what each one can afford to give monthly (guaranteed) and to receive tickets accordingly, or let each one subscribe to so many tickets per month (guaranteed.)

In towns containing several hundred Spiritualists a neat little organization could be effected on this plan, and in larger cities where they number thousands, there should be no difficulty in forming very stable societies, with money to invest at the end of each season or to lay up for a hall.

### OBSERVER.

When life is ruined for the sake of Money's preciousness the ruined life cares naught for money—Japanese Proverb.

He who sits down in a dungeon which another has made has not such cause to bewail himself as he who sits down in the dungeon which he has made for himself.—Dewey.

## THE PHENOMENA.

### Was It Telepathy?

BY GEORGE W. LEWIS, A. M.

In a recent number of the Progressive Thinker, I gave an account of the circumstances under which I commenced the investigation of Spiritualistic Phenomena, and how I received most remarkable automatic communications thru my own hand, before I ever saw a medium, and before giving any attention to Spiritualism. In fact I was strongly prejudiced against it. I had given much attention to mental and physical science. I was always fascinated with scientific research along those lines. With a fixed belief in immortality I conceived that it was an unchangeable fact of Nature, and that the proof of its existence must be sought thru scientific research, rather than thru faith, or revelation. It was my constant aim to establish proofs of immortality thru scientific investigation.

While, in a measure, I was tolerated by the church to which I belonged, I received frequent admonitions and warnings that I was traveling a dangerous road. After the recurrence of the incidents referred to above I received frequent communications thru my own hand. Even then I refrained, for a long time, from consulting a medium, or having anything to do with Spiritualism. I stood face to face with a strange problem, a problem whose solution demanded my immediate attention. While I received many remarkable communications which were subsequently verified in every detail, I received many that were utterly false. These communications were of no account to me unless their absolute verity could be established. I was then living in Oakland, across the Bay from San Francisco. On the 15th day of November, 1871, seeing a long train of cars standing on a side track, I felt that it offered a good opportunity to verify statements emanating from this control, whatever the control might be.

Taking pencil and paper, I asked the control if it could give me the number of a certain car designating it. The reply came: "Yes, it is number, 1933." I walked down the track till I could see the number. It was number, 20, 557. The control made the excuse that it did not understand me to designate that car. I then designated another car and said: "Do you understand which car I have designated?" The reply came at once: "Yes, it is the car standing just this side of the path leading across the track."

This was correct. I said: "Are you sure that you can see the number of that car, and will you give me the correct number?" The reply was: "Yes it is 3005." I went to the car and found that the correct number had not been given. And another excuse was given by the control. I repeated the experiment some eight or ten times, and in every instance the answer was incorrect. I was provoked.

I said: "Whatever you are, you are a fraud, and I challenge you to give me a solitary fact that can be verified." As quick as a flash of lightning, an irresistible power came over my arm and hand, and drew the picture of a coffin, and under it, wrote the following words: "Your friend Mrs. Morrill will die on the last day of November, or the first days of December." The pencil instantly dropped from my hand and this external power vanished. From that time on, thruout the remainder of the Month of November, if I tried to get a communication, the picture of a coffin would be drawn, and under it the words would be written: "Your friend Mrs. Morrill will die on the last day of November or the first days of December." When this was first given on the 15th day of November

I was disgusted. For, I was at a seance, at Mrs. Morrill's, at 808 Howard street, the evening before and Mrs. Morrill was in her usual good health. I saw her from two to three times a week, till the 29th of November. On the evening of that day I went for a sitting. There was no light in the front parlor, but there was in an upper room. I rang the bell several times without any response. Finally Dr. Morrill, the mediums husband, came to the door, and invited me in, saying that Mrs. Morrill was not feeling well that evening. I went in, conversed with Mr. and Mrs. Morrill some twenty or thirty minutes and as she was not feeling well, I left. Sunday morning, December 3rd, 1871, I awoke between 5 and 6 o'clock as usual. An impulse came over my hand to write and on taking paper and pencil, the picture of a coffin was drawn, and under it the following words were written: "George, if you desire to see Mrs. Morrill alive, hurry over to the city."

I considered it another "fake" communication, and gave it no attention. I usually went to San Francisco, Sundays, to attend liberal meetings, held at Dashaway Hall, on Post street. I arose at the usual hour, and at 12 o'clock, took the boat for the city. Arriving at Dashaway Hall, there was a group of several persons in conversation, and one of them remarked something about a sudden death. I enquired who it was, not thinking it could be Mrs. Morrill, or even thinking of her at all. The party replied: "Mrs. Morrill died this morning at 9 o'clock." This was the 3rd day of December. It was an absolute verification of the communication given on the 15th day of November, when the control drew the picture of a coffin, and wrote the words: "Your friend Mrs. Morrill will die on the last day of November or the first days of December."

Tell me, you who can, was this, "Thought transference?" Was it telepathy? Was it mental suggestion? Was it unconscious cerebration?

There can be but one answer. The only logical conclusion that can be reached is this. It was a prophetic utterance of a disembodied spirit.

San Francisco, Cal.

### ZOROASTER.

Zoroaster, the founder of the Magian religion, is one of the very first great reformers whose name adorns the pages of history. He is said to have lived many hundred, some say thousand, years before the first line of the Old Testament was written. Of his personal history but little is known. It is of chief moment that we recognize him as the first teacher of the religion which claims that two great personalities God and the Devil—are in a never ending contest. In no other way could he account for what is usually termed good and evil. He evidently believed that at times God had supremacy and brought about happiness and prosperity to the people of earth. That at other times, probably when God was not looking or felt a little drowsy, the Devil gained the supremacy and brought about all the trouble he could. He taught that only God could bring happiness. Hence, he very naturally taught the people to love and worship God hate and disobey the Devil. This he believed would bring the greatest happiness. He knew nothing of the laws of health. He knew nothing about the real cause of sickness, disease and death. Therefore he held God and the Devil responsible for all that happened unto man. According to his views, man was not at all responsible for anything, either good or bad. This is the most ancient religion recorded in history.

To achieve power in spirit be just.





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### PROOF OF IMMORTALITY.

The N. Y. Sunday Journal of the 23d ult., has a very able cartooned editorial on the Immortality of the Intellect, but its lustre is somewhat dimmed by a shadow from the soul of the writer which will precede him when he "lives again" and cause him to wonder what ails his sight that he cannot see his way clear.

Following are extracts:

"The problem of immortality interests every intelligent mind—in fact, almost every savage mind. Almost as strong as the desire to live is man's desire to live again."

\* \* \* \* \*

"But shall we ever be able to prove the truth of our belief that the soul is immortal?"

"Perhaps not. Spirits return no longer to this earth, except in the grotesque exhibitions of imposters and mountebanks."

Ignorance and prejudice are the only absolute evils against which humanity has to contend, even though intelligence and good nature constitute a part of the individual.

A man may be highly educated; have travelled; written many good things; been a member of Congress, and yet be ignorant of something else worth knowing. Thus a man may be benevolent, kind, generous, lovable in many ways, and yet have his prejudices—some of which may be governed by hate, the very antithesis of his better nature.

Therefore: "If ye have not charity all is naught."

Now, the writer of the article extracted from exemplifies himself as intelligent and clear-minded as well as good natured, to judge by his intended moral. But he is very ignorant in spiritual matters when he refers to spirit return through imposters and mountebanks. They simply do not return through this class. If said writer had investigated thorough honest mediums he would not have marred his article by such a blunder. Imagine our hundreds of societies, month after month, all the year round, for the past fifty years, engaging and re-engaging imposters and mountebanks to give absolute tests of spirit return! By what measure is that good man gauging an intelligent class of American and European citizens? By his own or that of hearsay?

But if this refusal to admit the facts of spirit return through purer channels than the quoted are based on sheer prejudice, the writer needs or will need someone's sympathy when he finds himself "living again" and vainly endeavoring to remove the shadow of his soul preceding him.

The life-force of existence is love. Not selfish love or the real thing reversed for prejudice, hate or resentment. It is through love that man is created, and its principles constitute his soul. But he must make that love conscious in himself to attain consciousness for his soul in the future. All human souls "live again", but not all are absolutely conscious of their existence—they being in a dreamy state compatible with the negative action or reversal of the love-principle.

But the proof of spirit return is

only the alphabet of Spiritualism. The philosophy or truth behind the phenomena teaches the modus operandi of finding ones own soul and thereby proving its own immortality and how to land it in spirit conscious of its existence—freed from encumbering shadows and other obstacles that impedes its will or locomotive powers.

Happiness, of course, is the ultimate aim of all souls, but this only comes with perfection or harmonious vibration with the original life-principle of creation—causation—attained through a purified love—purified from its negative or material impulses.

Love in its real meaning is not a mere sentiment, therefore, but a condition—the condition needed to know that we "live again." And who has ever had but a moment's consciousness of this condition will not need any further test of immortality nor doubt his own; for in this momentary rapport with Nature is embodied the revelation of a higher existence.

### INSPIRATION PROVED.

One main reason for obtaining erroneous spirit communications, is because the personal desires of the recipient become mixed with the intended thought of the spirit. This is still more marked in direct communion between spirit and medium. In acting on the mortal's mind the latter's thoughts must be removed to make room for the spirit's. Any preconceived opinion on the subject though momentarily forgotten, is very apt to come up first and accepted as the truth. If it proves erroneous the spirit is blamed.

Self-psychology is the direct soliciting of a favorable reply or one in accord with our own conclusions. Under such mental action few spirits can express themselves, even though of the same opinion. We can inspire ourselves as readily as a spirit can if the thoughts are within—and they will come out as illogically as they have been put in, unless previously revised in harmony with truth or correct reasoning.

Thus spirit impression under the best conditions may be perverted by our own impressions, and the only remedy is to divert our thoughts from that on which information is wanted and note counter impressions until one touches the soul—the centre where no perverted truth can enter—and sensed emotionally or through the heart as well as the brain. To add to this receptivity of persuading a desired truth think love to inspire a higher soul vibration—if but for a few moments at a time. Love being the highest principle in human nature it opens the soul-centre to spirit inspiration and admits it free from outside influences—and a deceiving spirit cannot enter such condition nor tell an untruth when permitted to enter—whether by the medium or guide.

Truth and love, spiritually understood, are absolute quantities, and the soul that can conjure up sufficient of the latter to make the heart conscious of it, may always know the absolute of a truth, whether personal or impersonal.

3210 desertions from our Navy during the past year are recorded by the Bureau of Navigation. As our boys are reared in the spirit of American independence they will not be "cabinied, cribbed and confined." To make the navy effective the powers that be will have to loosen up on the old-time discipline, and inject a little of the roughrider principle into it.

If you can sense the causal principle in man or Nature, which manifests as the joy that love produces, you not only experience what many do not, but by close observation may sense a higher light than ordinary inspiration furnishes—the light of love, in which is embodied the cause of the effect touched upon.

Not repress but purify a passion, asserts someone. How about that of drink—by a better grade of intoxicants? All passions are indulged for their momentary intoxicating effect to the mind or spirit, and the only way to root them out is to repress them—take the bull by the horns, to create a double metaphor.

The stability-test of character is to know a man through the four seasons. Men often change with the seasons and reveal different characteristics—some not very spiritual or pleasing to endure.

### PSYCHICS.

Fault-finding is no argument.

Love is not a sentiment, but a condition.

A woman exemplifies her happiness by singing—a man by silent contemplation.

To feel with the spirit, feel less with the body.

The spirit world does not reward in a direct way, financially, but by truth that has financial value.

Keep the heart inflated with love as the lungs with air, and the soul's door remains open to the light of causation.

To impute bad motives is often worse than the supposed intention.

As kindly feelings purify the heart's blood, ill-feeling vitiates it with compatible effect on the body of flesh.

To "know it all" is not out of order, if that which is coming to you or which you can take in, is to be understood.

While we have no space to enter fraud prosecution it is gratifying to note the awakening of Spiritualists to the fact that they have been permitting themselves to be imposed upon by unmediumistic fakes and an occasional unprincipled medium. But the Church is not free from unprincipled ministers either. The Truth Seeker is getting out a new edition of "Crimes of Preachers", against which a book on the crimes of medium would not contain one name to every two hundred preachers.

As thought sent into the soul or spirit reacts as inspiration when acted upon by a spirit, only pure or kind thoughts should be harbored. It is the return of such thoughts—which must be first cleared out of the way to make room for the purified thoughts of spirit friends—that generates the erroneous conclusions that one is obsessed.

It is of little consequence what history says about obsession. That does not make it a necessity today any more than to keep up the devil fake. Those who know themselves and are honest enough to acknowledge their shortcomings, will readily understand the reasons on which the obsession fallacy was founded.

The effort to be charitable finally makes it automatic—harsh expressions also modifying themselves automatically or transforming themselves into gentle truths that touch the better nature of the censured for a moraleffect that strikes deeper than the lash of ill-feeling.

It may be easy enough to say, that he who is without sin cast the first stone, but the risk of being wrecked on the Sea of Human Uncharity will always be against him who sympathizes with the unfortunate or fallen. It is easier to lose a reputation than retain one.

Spiritualism, like all new revelations, must depend on the advent of new generations for popular acceptance—each succeeding generation possessing a higher intuitive sense than its predecessor with consequent superior understanding of things spiritual.

Dr. O. L. Fasig of Columbus, O., is about to undertake a voyage to find the North Pole by a new route. If it were as easy as the specifications called for—what a predicate could be added!

An active mind makes an active body. Indolence is mostly an effect of an indolent mind—either due to inheritance or self-poisoning by impure or vicious thoughts.

It is often very difficult to decide whether we are acting under the pressure of demanding justice or only seeking vindication.

Marriage is Nature's creative force exemplified through man—the attraction of positives and negatives, with love as the incentive.

Where there is a shadow there must be a light. Charity is the soul light which can always find its synonym in other souls.

When a man wants his wife or sweetheart to know all the good about him it is a fair indication that he loves her.

Self-deception invites most of the unsustainable spirit messages.

### City and Country Press.

While many of the interior Southern papers are giving Spiritualism a hearing, the coast or city dailies in general regard it with suspicion or disdain, believing that country editors are naturally ignorant or not as wise as city editors, and thus easily moved to accept new fads or superstitions only fit for children and negroes. But they seem to forget that reforms always come out of the woods or centers where the mind is free to imbibe new truths, and where all good things take root.

Christianity wasn't born in a city. Most great men are products of the interior. All new political moves come from the country. So the country has taken up Spiritualism, and thereby proves its superior wisdom over the city, despite the latter's advantages and pretensions. But city editors are naturally self-opinionated, which phase of mental derangement shuts out a comprehension of new truths, and gives their interior competitors prerogatives not realized until too late.

Now, the Northern dailies are more politic, even if they do not believe in Spiritualism. They, at least, open their columns to it, believing that it can do no harm, even if it does no good. But they are building wiser than they know, and will continue in the field when others have died in the throes of old-fogyism, a disease consequent upon dogmatism, pride or prejudice.

### IMAGINATION.

Guard against preconceived notions or prejudice, and your imaginations will not lead you astray. Most human errors are based on these two soul-vibrations, either or both of which may be inherited or developed by association, environment, and habit. Imagination is mental vibration, which may become perverted by action or will. If the latter is good the former will vibrate normally, or for a healthy effect. We may judge of the character of the man by the tenor of his imaginings.—Imagination is the parent of inspiration, but it needs intelligent cultivation for good effects.

Our first impression of people largely depends on the first thought we send out to them—the response generally corresponding with what they sense coming from us. To attain the good feeling of others precede them by a good thought.

Spirit messages are apt to contain the same percentage of error as there is deception in the solicitor.

### From an Old Worker.

I have been very remiss in not acknowledging the receipt of sundry copies of THE SUNFLOWER and have no excuse to offer as it must be charged to the account of sheer laziness.

That the paper has been vastly improved and is a bright and interesting publication, an honor to the publishers and the cause which it represents is well known to its readers everywhere.

We are on top and spiritual matters in San Diego are well at the front and we are continually growing and widening our sphere of action. There are no vacations in the First Society of San Diego.

The ball is constantly rolling, and with efficient officers and a corps of local speakers and mediums, we are at all times enabled to keep up the procession. Extras, however, are not discarded and when such workers as the Spragues come among us they are appreciated and heartily welcomed.

If wealthy Spiritualists would more generally use their surplus means in furnishing the needful to enable the N. S. A. to put twenty such workers into the field, what a grand work might be accomplished.

Following their advent came our anniversary celebration, which in all respects was a grand success, and now we are having a suitable spiritual revival with meetings every afternoon and evening under the leadership of W. J. Colville, who is attracting large audiences to the temple and creating a wide spread interest in things spiritual.

His engagement has been extended to three weeks instead of two and there is no diminution in the interest manifested but, on the contrary, it is increasing.

Sunday evening last, the house was packed to the very doors, even the vestibule being utilized. At the close of the lecture Judge Thomas arose and in the name of the people publicly thanked our worthy president, C. A. Buss, for furnishing such an intellectual and spiritual feast as they were enjoying.

I wish to say right here, that if ever the right man got into the right place it was when C. A. Buss, was elected president of the first society and it is largely due to his persistent efforts that we are now enabled to meet in a beautiful temple of our own. Whatever may be the conditions elsewhere, Spiritualism is surely in the ascendancy in San Diego.

WILL C. HODGE.

The New York, San Diego, Cal.

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## LILY DALE NEWS.

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

That "tired feeling" which generally ingratiates itself unbidden with the advent of Spring, seems not to have found the road that leads to the City of Light, despite the many ways that lead hither and the fact that connecting railroads have now scheduled it as a prominent Summer resort. Spring cleaning is at its height, and besides following the general rule in this branch of feminine industry it has been suggested, at the same time to sweep down the remaining old cobwebs of superstition and other nuisances that disturb the mental beatitude of its peace-loving citizens and throw out cracked ideas that match nothing in the new thought of Spiritualism. Furthermore, to use the tack-puller on old prejudices that are still imbedded in the heart and fill the remaining scars with a little ointment of charity. Also to take down the pictures of misconception and throw them into the junk heap, thus opening the soul-windows for the admission of the pretty-colored pictures of love and harmony. But the men, too, are busy, clearing away the debris of the wintry's storms that are hiding the beauties of Nature's soil. They too have been admonished to sow the seeds of good feeling into spots barren of this heavenly fruitage, and to plant a tree of honesty at the gate to warn all fakes that they are unwelcome within. In the building line one may see loads of brandnew shingles and lumber laying around which needs no further explanation. But the biggest job under way is the removal and enlarging of the post-office. As someone said, "It'll stay in the same place, only a little further back." And the vacated spot will be converted into a lawn and standing room for the crowd awaiting admission and Mr. Riley Johnson's permission to enter. The only credentials needed by him will be a piece of printed card-board which may be obtained at the ticket office for 15c. Should there be a jam and the multitude become impatient they may sing "Waiting, waiting at the gate!" But there are quite a number who didn't propose to any waiting, so have already come in to be sure of a front seat when camp opens. However, they are welcome, for they add life to the City and make us forget our combat with Jack Frost the past season. But the "Winter of our discontent has now been made glorious by the Summer sun", and we don't care how corn sells. So au revoir, mein Herr! as the snow said to Old Sol.

### TRANSITIONS.

E. C. Leonard, of New York City passed to spirit life on the 24th ult., in the 93d year of his age. Many Lily Dale visitors knew him well.

Mrs. Louisa Bliss, of Ashtabula, Ohio, passed over on March 29th in her 66th year, while on a visit to a sister. She merely remarked that she felt ill and then expired. She had had a stroke of paralysis four years ago. She was a visitor to Lily Dale in days gone by, and now she has crossed the shining river and gone to a brighter home in the beyond.

### NOTES.

Mr. and Mrs. L. M. Shaw, who have sold their farm near Forestville have moved to their cottage on Third street.

Mrs. Mayer of Buffalo, and daughters, have moved bag and baggage into their cottage, "Hilltop," and will make their permanent home here.

Mr. and Mrs. Kaplinger, and Miss Nora Babcock, have come for the summer and are occupying the Swift cottage on Third street.

Mrs. Langworthy spent a day on the grounds. She will return in about two weeks for the summer. She will occupy the Rouse cottage on Cottage Row.

Elias Richards spent a day in Randolph on business.

Mr. and Mrs. A. C. White went to Pine Valley Saturday.

Mr. and Mrs. W. R. Alger have gone to the former's home in Flint, Mich.

Mrs. S. J. Richardson spent several days in Fredonia at the bedside of a sick relative.

Frank Fuller is painting, and filling and otherwise improving around his store on South street.

Mrs. Dayton has opened the Dayton & Hall store. Mr. Hall is improving slowly and has been out doors several times.

Among the visitors over Sunday were Mr. and Mrs. Clarence Ramsdell, Mrs. Nettie Nutting, Jack Ramsdell, Fay Johnson, Dr. Todd and Mrs. Jennie Allen.

Mrs. H. M. Sage was called away for several days by the serious illness of one of her grand daughters. She returned Sunday.

Mrs. Robertson's daughter, Mrs. Burch, spent a week on the grounds and sold off the furniture which was formerly in the Robertson cottage on First street.

The Association office in which the postoffice is located has been moved about thirty feet from its former location and will be improved and a veranda built around it on all sides, also an addition to give more postoffice room. This will make a wider entrance which all will agree is a decided improvement.

Remember that there will be excursion rates from all over the U. S. to Lily Dale this summer. If you can not get them at your own station, get a Niagara Falls excursion ticket and then get a \$2.15 ticket from Buffalo to Lily Dale and return. Rates from New York via N. Y. C. and Lake Shore, \$18 round trip, good from June 1 to October 31. Philadelphia \$17; Washington, \$20; Chicago, \$20; Toledo, \$10.10; Detroit, \$10.10; Cleveland, \$5.75; and other places in proportion. Remember these are round trip rates.

### CONFERENCE.

The next meeting will be held at Mr. Greenamyer's home on Buffalo st., and the subject of discussion will be "Home." This subject covers a wide field and will undoubtedly bring forth interesting points.

### Winona Lake, Ind.

On May 15, 17, 18, 19, 22, 23 the D. A. V. & P. R. R. will sell reduced rate tickets to Winona Lake (Warsaw), Ind., account general assembly of the Presbyterian church. Tickets good for return until June 4. 214-3t.

### In Automatic Writing

Care should be taken to note whether the movement is caused by direct control from the spirit questioned or indirect; i. e., thru another spirit; for if communicating with the guide, who is generally at a distance, and another spirit has the physical control, the thought is likely to be reversed, as the picture in a camera or thru a lense, thus receiving yes for no and vice versa. But if the thought enters the brain at the same moment (is impressed,) heed should be given to that rather than the written message, as it then indicates that the guide prefers to give it thus—probably on account of physical intervention or indirect control. Of course, mediums who are not impressionable must rely on their automatic writing entirely; such must learn by experience how to distinguish between the direct and indirect. Of course, a direct control may tell an untruth, but the thought expressed is conveyed unperverted;—therefore, not what is said, against which automatic writers have to guard, but whether what was intended to be said has been properly conveyed. After this has been learned, the truth of the statement must be judged on its merits, or by the moral status of the amanuensis, as like attracts like.

### Niagara Falls-Reduced Rates.

Via D. A. V. & P. R. R. May 24 and 26, Tickets good for return until June 5. 214-2t.

When love's creative force vibrates for a purely spiritual effect man will begin to understand natural law—such being the divine love.

THE SUNFLOWER \$1 a year.

## Buffalo Notes

N. H. EDDY, Correspondent.

Sunday morning, April 23d, Prof. Lockwood, serving First Spiritual Society, answered questions sent up by the audience for his consideration. Very interesting and satisfactory results were obtained.

Sunday evening Mr. Lockwood gave a most interesting and able lecture on the fourth dimension of space also illustration on the principle of life, demonstrating with Crookes vacuum tubes, the various stages regarding radiant matter, the lecture and demonstration were exceedingly interesting and instructive.

Mrs. M. E. Lane, medium and psychist, desires to inform her patrons of her change of address from 215 to 218 Virginia St., where she will gladly serve those who desire her services.

Mr. Oswald Murry, formerly of Paris, now of London, noted writer for the Spiritual press, known by a non-de-plume, as Questor Vitæ is making a short visit in Buffalo as the guest of Mr. and Mrs. Omar Gage at the Cornell House 12 Main St.

Mrs. Batchelder and daughter of Titusville, Pa., paid a short visit to Buffalo friends, and were the guests of Miss Alice Coats, 50 Allen St.

Prof. Lockwood's class lecture Monday evening, April 24th was a very able one, deeply interesting and instructive, a good number was present and listened with marked attention.

The social and dance held by the Y. P. S. I. of Buffalo, Tuesday evening April 25th was a very enjoyable occasion as expressed by those present. There was good music, pleasant social converse, and a most excellent supper, all, coupled with the lively movements of the dancers, made the evening entertainment not only a successful one but gave pleasure and enjoyment to all.

Patrons of SUNFLOWER don't forget the Ladies Aid card party and social, Friday Evening May 12th. Come and bring your friends.

The Wednesday evening seance at the Temple, Prospect and Jersey St., April 26th, Prof. Wm. Lockwood gave a short lecture on spiritual and natural forces in nature, mediumship etc. Mrs. A. G. Atcheson was message bearer, the spirit messages were acknowledged correct, the philosophy and phenomena of Spiritualism were ably demonstrated.

Mrs. A. G. Atcheson, 274 North Division St., medium and speaker, held a meeting at Holland, N. Y., Saturday evening, April 29th to demonstrate the truths of Spiritualism through the philosophy, also as message bearer to prove the continuity of life.

Mr. Leo Manger, proprietor of Hotel Victoria, 570 Main St., has opened a dining parlor at 11-13, W. Chippewa St., where he has excellent service in catering to the needs of the public. We wish him success in his new enterprise.

Our Syracuse correspondent writes: The First Society of Spiritualists held Easter services on Sunday afternoon and evening at 352 S. Warren St.—Mr. H. E. Devoe presiding. Poems were read by Mrs. Addie Cooper, M. E. Clark, Mr. Devoe and Mrs. Underhill. Remarks on the resurrection, suitable for the occasion were also made. Spirit messages were an interesting feature of the meetings—given by Mrs. M. E. Clark and Mrs. Cooper. A bountiful lunch was served between the services. Harmony prevailed thruout. THE SUNFLOWER is one of the most spiritual of the Spiritualist papers that are printed. I wish to congratulate you on its being free from gossip or condemnation of any one.

## NOTICE.

Any friend of the Mediums Relief fund of the N. S. A., sending one dollar to aid its good work will receive—if desired—one set of spiritual tracts, and one copy of "Violets," a booklet of choice poems. Those sending two dollars to the fund will also receive a copy of "Leaflets of Truth," a cloth bound book of instructive spiritual matter.

MARY T. LONGLEY,  
N. S. A. Secretary.

600 Pa. Ave., S. E., Washington, D. C.

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### Lewis and Clark Exposition at Portland, Ore.

For the above event, also account of meetings of other societies in that city, the D. A. V. & P. R. R. will sell tickets at greatly reduced rates to Portland, on May 22, 23, 24, 29 and 30, also on certain days in June, July, August and September. For full particulars consult ticket agents or write A. J. Smith, G. P. & T. A., Cleveland, O. 214-4t.

## MEDIUMS' AND SPEAKERS' DIRECTORY.

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

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When we hear the music ringing  
From the bright celestial sphere,  
And we hear the angels singing  
With their voices sweet and clear.

They are singing songs of gladness  
Bidding us with courage strong,  
Cast away all fear and sadness  
In the fight twixt right and wrong.

Side by side stand firm unyielding  
Tho the fray be fierce and long,  
Falter not, blest Truth is calling  
Rally round the standard strong.

He, our King with sceptre royal  
Stands on battlements so high,  
Urging on his subjects loyal  
To proclaim grand freedom's cry.

Let thy watchword be progression  
As ye march with stately tread,  
To a higher soul condition  
By truths principles be led.

Let no stain, rest on its banner  
Let its folds be pure and white,  
Prove to men this noise and clamor  
Hath no power to quench the right.

Scorn and jest are but weak weapons  
Lacking reason, wisdom, will  
While they fail to solve the question  
That the spirit lives on still.

Lives to tell the old, old story  
Sweetest story ever told.  
They can leave their homes in glory  
They can help our souls unfold.

From the dawn of early morning  
Thru the active busy hours,  
In the still and quiet gloaming  
While the night shades softly lowers.

One by one our loved and loving  
Hover near in joy or pain,  
Ever striving to be proving  
Thru Gods law, they live again.

And with touch of snow white fingers  
They can softly leave caress,  
While with us their presence lingers  
Making all our burdens less.

Softly from the mystic silence  
Speaks a voice to us well known,  
Lo, I am now near thee always  
Say not that thou art alone.

Death hath opened wide the Portal  
White robed angel points the way,  
Toward the land of earthly mortal  
Lest in wonder we may stray.

And our spirit all rejoicing  
Praise the Father for this boon,  
Thru his Love our message voicing  
Thru his Law we can commune.

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MISS FRANCES WILLIARD A  
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and her active years as President  
of the Woman's Christian Temperance  
Union made her the best known woman  
of America. She was a reformer,  
and her life was one constant  
effort to relieve and reclaim the  
weak and the unfortunate. Her integrity  
and nobility of character won for her  
a place in the hearts of the American  
people such as no other woman had  
done, and her name was a household  
word in all parts of this land.

In recognition of her unselfish  
devotion to humanitarian works,  
she has recently been especially honored  
by our National Representatives in  
Congress who wrote a new chapter  
in its history, by setting aside an  
afternoon in both the House and the  
Senate to paying tribute to Miss Willard  
and by placing her statue in Statuary Hall,  
Congressional Library Building at our  
National Capital; where it is to remain  
with those of the great men of the nation.

Miss Willard has thus been honored  
beyond any other woman in this country.

In her efforts to reclaim fallen  
humanity, she had opportunities  
such as come to but few persons for  
the study of not only demoralizing  
effects of intemperance but also for  
an exhaustive study of the underlying  
causes which are producing such

unfortunate results. Her work brought her in close touch with the poverty, the crime and insanity which are the legitimate fruits of the liquor traffic, and while she was reaching out to uplift and save the drunkard she delved deep down into the underlying causes and discovered that back of the saloon was the great capitalistic system of which the Beer Trust and the Whiskey Trust were and are important branches. She could discern that the money power which could and did control the politics and the law making functions of this country was at the last analysis responsible for the appalling increase in intemperance, poverty, crime and insanity which have become such a blot upon the nation.

And further than this, while she discovered and pointed out the causes of these great evils she also discovered and pointed out the remedy which I give to you by quoting the words she uttered in that memorable address delivered at the National W. C. T. U. Convention held in the city of Buffalo in 1897.

"Look about you; the products of labor are on every hand; you could not maintain for a moment a well-ordered life without them; every object in your room has in it, for discerning eyes, the mark of ingenious tools and the pressure of labor's hands. But is it not the cruelest injustice for the wealthy, whose lives are surrounded and embellished by labor's work, to have a superabundance of the money which represents the aggregate of labor in any country, while the laborer himself is kept so steadily at work that he has no time to acquire the education and refinements of life that would make him and his family agreeable companions to the rich and cultured?"

THE REASON WHY I AM A SOCIALIST  
COMES IN JUST HERE.

"I would take, not by force, but by the slow process of lawful acquisition thru better legislation as the outcome of a wiser ballot in the hands of men and women, the entire plant that we call civilization, all that has been achieved on this continent in the 400 years since Columbus wended his way hither, and make it the common property of all the people, requiring all to work enough with their hands to give them the finest physical development but not to become burdensome in any case, and permitting all to share alike the advantages of education and refinement. I believe this to be perfectly practicable, indeed, that any other method is simply a relic of barbarism."

"I believe that competition is doomed. The trusts, whose single object is to abolish competition, have proved that we are better without than with it, and the moment corporations control the supply of any product they combine. What the Socialists desire is that the corporation of humanity should control all production. Beloved comrades, this is the frictionless way; it is the higher way; it eliminates the motives for a selfish life; it enacts into our every-day living the ethics of Christ's gospel. Nothing else will or can bring the glad day of universal brotherhood."

Oh, that I were young again, and it would have my life! It is God's way out of the wilderness and into the promised land. It is the very marrow of Christ's gospel. It is Christianity applied."

Miss Willard said she was a Socialist and told the reason why and said it in language that cannot be easily misunderstood. She has devoted a lifetime to this work and this study and longed that she might devote another lifetime to the cause of Socialism.

Her example and her admonitions should, and will, no doubt, be an inspiration which will lead other noble hearted women to take up the work she left unfinished and strike hard and deep at the root of these underlying causes which she so clearly pointed out.

A careful study of the movement of events which have led up to our present unscientific and unnatural social relations may indicate the necessary steps which will lead us

out of this entanglement in which we now find ourselves.

We hear the cry going out that, "The Socialist is a dangerous man," "The Socialist is an agitator," etc., etc., but these criticisms are familiar sounds to the ear of the reformer and do not dampen the ardor of those who are really in earnest in their efforts to correct evil conditions and help their fellows.

Miss Frances Willard may have been looked upon by some as a dangerous woman, nevertheless we note the fact that the American people are glad of the privilege of doing her honor.

H. W. RICHARDSON.

## A SEANCE IN BALTIMORE, MD.

The First Spiritualist Church of which Dr. Austin is pastor, witnessed a rare treat Thursday, April 13. Mrs. Loane, one of Baltimore's best mediums consented after much persuasion to afford to the friends of our Cause an opportunity to witness through her organism the fact of the continuity of life. Dr. Austin made a brief address, explaining to the large audience that in order to make the seance a success each one must send out his or her best thoughts to the medium.

The medium then immediately entered into her work. During the hour and a half that she consumed about fifty tests were given and in each case they were recognized. There were no if's and but's about it. Each got something that was beneficial some in the nature of advice some admonition and some prophetic. Everybody was well pleased. Mrs. Loane is a spiritualist medium, one who regards her mediumship as sacred and not to be trailed in the dust of sensuality. It is not often that the First Church invites a medium to demonstrate the possibility of spirit return within its doors, not that it has no sympathy for it—far from that—we must be careful whom we admit on our platform. We desire to uplift the cause in our city and cannot afford to place on our rostrum Mediums undeveloped and whose private life will not bear the closest scrutiny. Had we many more mediums like Mrs. Loane our cause would progress finely. We hope to get her again in the near future. The people are getting interested in our cause as advocated by our pastor and Mrs. Loane.

D. FEAST.

## A SPIRIT ON LOVE.

The follies that grow out of love are due to the fact that love is the strongest motive power in man, and that once implanted is difficult to root out—even though the affection be an unreasonable one, as may be prescribed by society—incompatibility of age, cast or race difference.

Love belongs to the soul—being a spark of the divinity, and what it exemplifies becomes like unto a law—thus somewhat absolute in its nature, and accounts for the difficulty of rooting out a prejudice once implanted.

Prejudice is simply love reversed, also of the soul—tho not impossible of removal, because it may be neutralized by a higher love vibration or the same force spiritualized by restraint and forgiveness. But love per se is divine and positive—therefore does not need any further spiritualizing than to purify it of its animalism before transition that the soul may be freed from material attractions or unspiritual desires that darken its discerning qualities or its clairvoyance to the beauties of spirit life. Unspiritualized love sees only the material reflections in the spirit world and depicts it accordingly; while the higher love enables the soul to see or dwell in the real soul realms—the purely spiritual or causal element.

Life in the causal realms becomes a philosophical one—an endless and interesting study of cause and effect, which naturally involves prophetic vision and a knowledge of the absolute of a truth, however limited.

Mortals too may reach the same state of existence before transition, if they know how to love right. Many do, but most of them too late in life to permit of the vigorous exercise needed to elucidate what they intuitively feel. To love right means to love with the soul exclusively until the effect is sensed in the heart and breast as a divine influx—uplifting and gratifying beyond all physical sensation extant. Absolute truth is its reward.—M. A.

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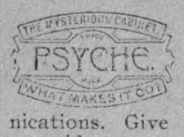
No. 1	No. 3	IN EFFECT NOV. 27, 1904.	No. 2	No. 4
a. m. p. m.			a. m. p. m.	
7:05	5:00 Lv.	Dunkirk	9:25	6:00
7:15	5:10	Fredonia	9:37	6:08
7:29	5:24	Laona	9:43	6:15
7:39	5:33	Lily Dale	9:50	6:23
7:43	5:37	Cassadaga	9:53	6:27
7:51	5:49	Moons	9:55	6:31
8:00	5:57	Sinclairville	9:58	6:34
8:09	6:06	Getz	10:01	6:37
8:16	6:16 Lv.	Falconer	10:04	6:40
8:25	6:21 Lv.	Jamestown	10:07	6:43
8:38	6:34	Falconer Junc.	10:12	6:48
8:48	6:43	Warren	10:20	6:56
8:54	6:51	Titusville	10:24	7:00
a. m. p. m.			a. m. p. m.	

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Bardsdale, Cal., Nov. 21, 1904.

Mrs. Dobson-Barker, Dear Friend:  
Please send me a second month's treatment. Your medicine is helping me so much. My month will be up the 24th, and I want more medicine. When I received your medicine and letter telling me what ailed me, I read it over and over. You described my case perfectly, and O, 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 body is better. I eat without pain now, and have hopes of getting well.  
Yours Very Truly,  
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## PSYCHICAL.

## THE EFFECTS OF RIGHT AND WRONG.

—By MRS. JENNIE MARTIN.—

[Continued.]

—Distrustingly I beckoned her away. Again she approached me and explained that she was my sister Fanny who had passed away in early childhood. "But you are a woman," I replied, still beckoning her away. Once more she came close to my side and patiently described to me the natural growth of the spirit body. After her reasonable explanations, I was ready to be led by the beautiful girl whom I now believed to be my own true sister. She softly passed her magnetic hand over my forehead and I became unconscious. When I opened my eyes again all was beautiful before me. I was peacefully resting on a soft downy couch listening to a melody that seemed to come from an adjoining building. The walls of my resting place were composed of closely interwoven vines. From them a sweet odor was filling the room. As I am using an instrument to convey my narrative I must be brief with my descriptions. I found all things there that you have here, only far surpassing your material creations. The spirit world is as tangible to its people as the earth world is to its population. We have a planetary system the same as yours. The material system has a spiritual counterpart the same as your physical structure has a spiritual body. All material things were once as the ether that surrounds your revolving planet. Thro' certain elements that were attracted to each other the vast planetary system was brought into solid bodies; and those bodies have lives within which are constantly building spirit worlds around themselves, resembling their planets, with similar oceans and continents. Those planets differ a little from your bodies for their counterparts gradually escape while yours take their flights suddenly; and they also differ in another respect, for their spiritual worlds surround their bodies while your spirits are set free leaving your bodies to perish. As their spiritual lives surround their bodies, they are preserved through all ages."

Thus concluding, Edith opened her eyes and said, "How strong and good I feel! This must have been a nice influence."

Frank and his mother soon related all that had been said through her organism and highly complimented her medium. A little more conversation followed in connection with the philosophy that her spirit father had revealed to them, and Edith begged to be excused.

After a few extra wraps had been given her she departed for her home leaving Frank Lawson in a hopeless state of mind.

When her footsteps had died away he silently left the room and soon was in his cosy little apartment above the warm room he had left. He threw himself into a large rocker and gave way to a train of sad meditations.

"To be thus crushed is more than I can bear," he mused as tears were filling his beautiful dark eyes. "My first love to be taken so soon—how can I endure it? I now wish I had not seen her fair face or known of her sweet disposition. Poor innocent mother thinks that she will not forget us in her high position. Mother has not seen as much of this world as I, even though she is older. What a lunatic I was to offer myself to fair Edith as a brother! Through my eagerness to be near her I did this foolish thing. She now thinks I only have a brother's love for her, therefore she will feel free to accept the affections of another. Now, I would not dare to reveal my love to her. She would naturally think I had changed my mind on account of her heirship. I almost condemn my mediumship, for without its great powers this large fortune in the old country would still be unknown, and Edith might yet be mine. What a selfish thing sex-love is! And here it is compared with the love of the Infinite! Now, to me it is just the opposite! I am so selfish in my affections for Edith that I wish her poverty to make her dependent on me. The divine love surely does not wish us to be defeated in our birthright to accom-

plish some selfish desire. My next lecture shall be "The dual existing in Love". Some might say that I look upon marriage differently from most people. My answer is that I do. To me it is a very selfish affair. When a man marries a woman he looks upon her as his property; and if she does not yield to all of his desires she is no true wife to him; and for a few refusals by her he can soon be set free. On the other hand I too, see selfishness; for when a woman marries a man she expects to be supported, even though she does not raise her hand to assist.

If the husband fails in supporting her, she too, can be set free by the law. Now, if the husband and the wife possessed the divine love, none of these troubles would exist, for each would live for the other. God help me to arise to this plain of life.

At these last words the discouraged meditator arose to his feet; and after pacing about his room for awhile, he left his apartment and soon was standing before his mother who knew what he was enduring.

"Oh, mother, I wish to be good. Can you not help me to overcome my selfish disposition?"

"Why, child, you are no more selfish than the majority of people. You only see your faults while they are blind to their wrong doings. With your self-censuring disposition you often cause people to think ill of you. You must try to speak of your good qualities as well as of your shortcomings. Frank, please stop and think of the many good things you have done for me, how you have left your field of labor to comfort me in my loneliness, how unselfishly you dropped your bright prospects and how you did it without a murmur of complaint. Surely, you are a good boy."

"Dear mother, your kind encouraging words will be a great support to me through all my coming days. I wish you could give me the same encouragement in another respect. With your observing nature you surely know that I love Edith, and now she is snatched from me, which is a disappointment that I can never overcome."

"Frank, I feel sure that Edith loves you. Every expression, move and manner showed this. Why, she even blushed while admiring your portrait before she had even seen you."

"Mother, I do not doubt that she loves me, for I feel sure she does. I too, have noticed that she cared for me. My greatest trouble is that I have offered myself to her as a brother and for this falsehood I must suffer. This was scheming, mother, this was wrong. In an underhanded way I was trying to bring her into my home and, thinking in time I could ask her to be my wife.

Now, you see, mother, what a mistake I have made, hence I dare not speak of love. She would think I was a fortune hunter."

"Yes, Frank, you have made a mistake," replied his mother, wiping tears from her eyes.

During this time, Edith had reached her home and was now excitedly informing her father of the good fortune that was before them.

When evening came she wrote a long letter to her grandfather, and in it she placed a small photo which had been recently taken, thinking that her face might remind him of his own dear Matilda.

On the following day Edith and her father saw all of their possessions falling into the hands of others. Only a few keepsakes and their clothing were left for them.

When evening came Edith bravely stepped to her heart-broken father and cheerfully exclaimed, "I have a promised brother in this city who said he would see that you were cared for. We can place our trunks and the other few things that were left for us in Mrs. Clemens' store-room. She will be glad to accommodate us. She was very kind to me all day. When this is done I will lead you to my good brother."

"Your brother—who can that be?" asked Mr. Harrison closely scanning Edith's confused expression.

With a dull pain at her heart she answered: "It is Frank Lawson, the medium!"

(To be continued.)

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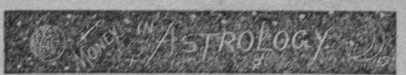
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Gathered from the Highways, Byways and Hedges of Life. By Mattie E. Hull. This is a marvelously neat book of selections from Mrs. Hull's best poems, sermons and essays, and contains a splendid portrait of the author; also, a portrait of Moses Hull. Price, neatly bound in English cloth, 75 cents.



## MISCELLANEOUS.

### MISSIONARY MEANDERINGS.

H. D. BARRETT.

It was my intention to send you a missionary letter at least once every month while I was on the road at work for the N. S. A., but for some reason—work mostly—I have missed the months of March and April.

It was simply the pressure of business cares, railroad travel, lecturing, being entertained, entertaining in return, dictating letters, being dictated to, worry over illness at home, occasional illness on my own hook, cold weather, no place in which to write, and other similar conditions, to say nothing of the half-frozen condition of the missionary himself, that has kept me from writing my SUNFLOWER letter at an earlier date.

Here it is at last, "to have and to hold," just as Prof. Kombs and Bro. Melchers may decide.

I tried some work in Kentucky, and in the quaint old city of Maysville gave two addresses in the court-house. Bros. W. W. Lynch and J. B. Shaffer gave me a warm welcome, despite the zero weather at night, and we had a good brace of meetings. People manifested their interest by coming out to hear me despite the intense cold.

I took a drive out to Washington, Ky., where the plot of "Uncle Tom's Cabin" was laid by the great authoress, Mrs. Stowe, all which people have deserted the place long since; and it is now a "nigger town" pure and simple. Mulattos, octoroons, quadroons, and all other kinds of "rooms," together with the full-blooded darkey flourish there, and the spot is so idyllic that it would do every northern white man no end of good just to visit the place where the negro rule is so firmly established. If said white man be a Spiritualist he might even settle "materialized" ghosts of "Uncle Tom," Simon Legree, the Shelby family, and other famous characters in Mrs. Stowe's impossible story, stalking about in broad day light. For a novel that had such a disastrous influence upon the American nation, its inspiration at Washington, Ky., is too weak to cause even a shiver adown ones spine.

Louisville, Ky.—a splendid city, with five Spiritualist societies, good meetings, but a union gathering could not be made up.

Even one organization chartered by the N. S. A., held an opposition meeting, and made no effort to aid the missionary in his work. It was the same way with two other societies not chartered with the N. S. A., but of them no cooperation was expected, as they were out for individual profits, and not for the good of the Cause as a whole. Bro. Geo. Heinsohn worked hard for a union meeting, and so did some others whose names are not at hand. Bro. and Sister Thordson did what they could in the independent meetings and we had a pleasant time after all. The N. S. A., auxiliary, however, that refrained from joining in the meeting is the one to be remembered with remorseless gratitude. 'Tis ever thus with many—the dollar first—leadership second, and—Satan take Spiritualism.

On into Tennessee, where numerous telegrams had seemingly prepared the way for the coming of the missionary. Taken violently ill with a sick headache that held me to my bed, I missed Nashville entirely, but by vigorous use of the telegraph I prepared the way for two meetings in Memphis. Started for Memphis with good courage via Illinois Central R. R., and hoped to be in that city early the next forenoon. A washout caused the ditching of our engine near Paducah, Ky., and had our train been running on time, I have good reason to believe that this particular N. S. A. missionary would be the chief cabinet "control" of at least fifty materializing seances every week, as a penalty for being so foolish as to be killed in a railroad wreck. As it is, our train was moving very slowly, and only the engine was ditched—no one hurt, save a sprained ankle for the engineer. This washout and ditched engine held us for seven or eight hours, with the result that I missed my first meeting in Memphis entirely. The people went home disappointed. The next day it rained in torrents, and no meeting in consequence. I did not lose all

the time, however, for I happened to find money enough to buy a ticket to William Jennings Bryan's great lecture, "The Value of an Ideal." It was a masterpiece of wisdom and wonderful oratory, and its impression will last a lifetime. It caused me to raise the standard of my own ideal for my own work, and particularly for advance to do that work. From December to April I do not recall three Sundays that were entirely free from snow or rain. An Ideal was an absolute necessity under such conditions—don't you think so, Mr. Editor? Almost as important as the previous question on a certain busy occasion, eh?

(Continued.)

### Jottings from Mattie Hull.

Among workers from a distance in the meetings of which I last wrote from Seattle, Wash., we made the acquaintance of Mrs. Liness, formerly of St. Paul, Minn.

She is engaged in the publication of a little magazine entitled "The New Thought Sun." She manages the editorial department, and gives evidence of a bright, progressive pure soul. She has buffeted the "breakers" in the past, and under all trying circumstances, she has proved herself a brave, loyal woman. She ought to be well supported in her enterprise. Her home is Spokane, Wash.

The second Sunday we spent in Washington was an enjoyable day in more ways than one. We went per sound steamer to Tacoma, and altho the morning was cold and rainy,—the people in that region claim they like that kind of weather, we found our trip on the boat very comfortable. On our arrival, by the way the president of the State Association was with us, we were sure there had been another hitch somewhere in the understanding of the hour of arrival, as Mr. Knowlden the secretary of the State Association and president of one of Tacoma's chartered societies was not an hand to receive us.

Mr. Little had sent a telegram announcing the hour when we would leave Seattle, but even telegrams are sometimes uncertain in this country, so he telephoned to the police headquarters to find out where the missing man could be. Don't be worried reader, Mr. Knowlden is a clerk on the police force, and report came he would evidently soon report there, as he had not been seen during the morning, so the only thing to do was for us to go to the police station.

We were greeted kindly by the chief and shown to Mr. Knowlden's apartments. The surroundings were comfortable but as I sat on the easy chair and took in the psychic conditions somewhat, I knew veritable "crooks" had been there, and my feelings were confirmed when I saw a large cabinet filled with all sorts of burglars' tools etc., that had been taken from criminals. When Mr. Knowlden put in his appearance, he said we were just where we belonged; that any persons who would stop at Seattle and stay there ten days before going to Tacoma, ought to be arrested.

The reader may not know there is a tremendous spirit of rivalry between Seattle and Tacoma. I think the officer concluded we might be a hard crowd to manage, and we understood that there were no vacant cells, so he said he would turn us over to some friends living in the same building where we were to hold meetings.

This looked a little as tho he hardly dared to let us loose on the street. Accordingly he went with us up town when we made our change on the electric, we met Mrs. Lovejoy—pastor of one of the societies, and an earnest co-worker in the cause, Mrs. Hammond, coming to meet us. I had seated myself in the car after having made the change, I looked across the aisle, and imagine my surprise, when I looked into the face of brother Daniel W. Hull.

He had just come from Olympia—to meet us; I forgot all about the disgrace of having been run into a police station on our arrival and being out on the street with a man who wore a star on his coat, as I found there "were others," and we were all on a level.

We were soon at our destination and a jolly crowd too. We were at once taken into custody by Prof. Estess, the lessee of Columbia Hall where our meetings were to be held.

### The Globular Spirit Light.

The incident of singular lights seen in Wales which recently appeared in THE SUNFLOWER, calls to mind an experience of my uncle's many years ago. My mother related it to me.

Uncle lived in Vermont in his teens, and one dark evening was driving along a country road, accompanied by another young fellow. Suddenly a round ball of light flooded over the fence a little ahead of them, passed across the road and disappeared. As near as the boys could judge, the light was about eighteen inches in diameter. They were greatly frightened as was the horse, which also saw it and stopped until it vanished. The boys felt that it presaged something for one or the other, as it did, for the mother of uncle's companion that evening, who was then apparently quite well, soon sickened and inside of two weeks, passed away.

Long afterward, in a certain room of a badly haunted house, uncle was awakened at night by a strange crackling sound to see a similar light going around the room near the ceiling and dropping sparks of light, which apparently made the noise. It lasted some moments. That manifestation was produced when none occupied the room, as the same noise had roused the family at other times, who searched the house for fire, but chanced to overlook that room.

E. RUTHVEN.

### N. Y. STATE CONVENTION.

The Ninth Annual Convention of the New York State Spiritualist Association will be held in Empire Hall, corner of North Salina and West Genesee streets, in the city of Syracuse, N. Y., on Friday, Saturday and Sunday June 2, 3, and 4, 1905.

Good speakers and phenomenal mediums. Choice music under the direction of Syracuse society.

Miss Victoria C. Moore, Elocutionist, of Dryden, N. Y., will be present.

Election of Officers and Board of Trustees will be held Saturday, June 3rd.

All are cordially and earnestly invited to be present.

Individual membership 1.00 per year.

HARVEY W. RICHARDSON, president, East Aurora, N. Y.

HERBERT L. WHITNEY, secretary, 35 Irving Place, Brooklyn, N. Y.

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From May 28 to June 1, inclusive, the D. A. V. & P. R. R. will sell tickets at special low rates to Los Angeles. Tickets good 60 days for return. Consult ticket agents for full particulars.

214—3t.

### He Thought He Stopped the Paper.

An acquaintance met Horace Greeley one day and said: "Mr. Greeley, I've stopped your paper." "Have you?" said the editor. "Well, that's too bad." And he went his way.

The next morning Mr. Greeley met his subscriber again and said: "I thought you had stopped The Tribune?"

"So I did."

"Then there must be some mistake," said Mr. Greeley, "for I just came from the office and the presses were running, the clerks were as busy as ever, the compositors were hard at work and the business was going on the same as yesterday and the day before."

"Oh, ejaculated the subscriber, 'I didn't mean that I had stopped the paper; I stopped only my copy of it, because I didn't like your editorials.'"

"Pshaw" retorted Mr. Greeley. "It wasn't worth taking up my time to tell me such a trifle as that. My dear sir, if you expect to control the utterance of The Tribune by the purchase of one copy a day, or if you think to find any newspaper or magazine worth reading that will never express convictions at right angles with your own, you are doomed to disappointment."—Success Magazine.

Low Rates to St. Louis.

From May 15 to 17, the D. A. V. & P. R. R. will sell excursion tickets to St. Louis, good until May 27, for return. Ask D. A. V. & P. Agents for full information.

214—1t.

### Signs of the Times.

I attach an article from today's Pittsburg Dispatch which shows the "Signs of the Times" and as Dr. Young is a prominent pastor I deem his remarks worthy of wide reproduction.

OWEN O. WIARD.

In his Easter sermon at the Second Presbyterian Church, Pastor S. Edward Young touched upon a new world of evidences for future existence, saying:

"Concerning possible new proofs of the Resurrection. I know I venture upon dangerous ground, but I am held by the conviction that investigators are on the verge of demonstrating the existence of the soul after death by the scientific study of psychic phenomena. The word Spiritualism needs fumigation after such long association with knavery, superstition and semi-lunacy; but the central proposition of Spiritualism—that the spirits of the departed can and sometime do communicate with the living—is beginning to command the respect of sober men and every year more and more cool-headed people approve of Gladstone's assertion that this line of investigation is the most important work that is being done in the world—by far the most important."

Alas that so many unsteady minds have ever-believed Spiritualism and, being disappointed, have turned rank infidels. Nevertheless, the reports of the Society for Psychical Research, the incidents almost any group of friends can recall and the vast array of authenticated cases leave the old sneer at revisits from the dead less and less to say for itself.

The scientific investigations now published are my chief reason for expecting that some Easter morning the pulpits will thunder with fresh proofs corroborating the New Testament declarations concerning life after death. Communication between the spirits of the departed and the living has been accepted as a fact by at least one hundred of the foremost intellects of the past two or three generations, including Bulwer Lytton, Alfred Tennyson, Elizabeth Barrett Browning, Queen Victoria, Napoleon Bonaparte, Victor Hugo, Thackeray, Bayard Taylor, Camille Flammarion, Whitier, Abraham Lincoln and scores more in every field of thought.

Not solely on our Sabbath days  
We render s'rvic' fair;  
For duties done go up like praise  
And kindly thought is prayer.  
—Frederick Langbridge.

### OBITUARY.

Passed away at Florence, Ala., Mrs. F. G. Lambeth—the fulfilling of a beautiful noble character. For a day or two before her end she beheld visions of her loved ones, hovering near her in robes of white. She was very patient during her illness, and for months has been longing for freedom. Talking so beautifully of the departure from this world, I did not fully realize her belief in Spiritualism till now.

VERNICE E. LAMBETH

Intellectually without spirituality leaves the spirit cheerless and cold, and may be exemplified by an old sage all alone, studying nature, and seldom seen in company with others except to instruct; while love alone leaves the spirit without knowledge of the use of its faculties—education being needed to awaken the senses to a spiritual vibration; i. e. about the material, or in accord with spirit life—and exemplified as orthodox angels. Neither makes the truly happy spirit or the worker in the interests of humanity. Sense and self—the fundamentals of animal life—must be spiritualized by their antitheses to make man what nature intended him to be.

### CAMP-MEETINGS.

City of Light Assembly, Lily Dale, N. Y., July 14 to September 3.  
Chatterfield, Ind., July 15 to August 24.  
M. V. S. A., Mt Pleasant Park, Clinton, Ia., July 20 to August 27.  
Los Angeles, Cal., June 25 to July 25.  
Forest Home, Snowflake, Mich., July 26 to Aug. 21.  
Circle of Light, Williams Bay, Wis., May 15 to Oct. 31.  
Onset, Mass., July 23 to Aug. 27.  
Unity Camp, Lynn, Mass., June 4 to September 24.  
Saugapee Lake, N. H., July 26 to Aug. 27.  
Vicksburg, Mich., July 20 to Aug. 20.  
Mineral Park Camp, Garvanza, Cal.—June 25 to July 25.

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



## LIGHT FROM EVERYWHERE



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

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

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

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

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

Suggestions for the improvement of the paper are invited.

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

Mrs. Carrie Firth Curran has returned from her Cuban voyage.

Address J. W. Kates during May at 2014 Forbes St., Pittsburg, Pa.

Mrs. L. F. Prior has a six-months engagement at Wellington, N. Z.

The camp at Vicksburg, Mich., opens July 20 and closes Aug. 20.

Mjneral Park Camp, Gervanza, Cal., will be open from June 25 to July 25.

Mrs. E. J. Demorest has been speaking in Erie, Pa. for the past month.

Abel B Rude, aged 80, a veteran in the cause at Geneva, O., passed over on the 8th ult.

William D. Noyes writes we are permanently located at 283 Clinton ave south, Rochester, N. Y.

W. J. Ruffe has been speaking in Newport, Ky., and may be address General Delivery, Cincinnati, O.

Mrs. R. M. Talbert of Minnesota writes in renewing her subscription: "I do not want to miss one number."

Kevin A. W. Connnett, another liberal minister, has come into our ranks and is open for engagements. Address 2229 Prairie ave, Chicago.

Jos. Barker, an 81 years' old subscriber in renewing writes very highly of the paper and manifests an appreciation which is very gratifying to its editor and publisher.

Mrs. Dr. Dobson Barker writes: Nettie P. Fox lectures this month for the First Spiritual Union of San Jose, Cal., address last Sunday evening April 16th. on Spiritual Progress, was listened to with deep interest.

Dr. N. H. Eddy of Buffalo writes, Your Pocket Grammar is right to the point, concise in arrangement and should be in the hands of every student in the public schools.

Contributors will please append address to all contributions if extra copies of paper are desired, for this belongs to the editorial department, where the mailing-list is unfamiliar and addresses of subscribers unknown.

The Advanced Mediums Association, a new organization of St. Louis Mo., has elected following officers: Mrs. Laura M. Jones, pastor; J. P. Van Riper, president; Mrs. H. Givenrod, vice; E. L. Jones, treasurer; C. Bock, secretary.

The First Association of Washington, D. C., has elected the following officers: F. A. Wood, president; Mrs. M. J. Stephens, vice; Mrs. H. D. Morgan, secretary; W. H. Crowell, treasurer. Dr. J. F. Simmonds, F. C. Just, H. Steinburg, Mrs. I. L. Keeler, and Mrs. J. H. Moore, trustees.

Transitions—Alonzo Danforth, Boston—Elijah Champlin, Three Rivers, Wis.—Mrs. B. Huber, Detroit.—J. Gregg, Lacrosse, Wis.—Ann R. Cabot, Williamston, Mich.—Miss M. C. Loring, Highlands, Cal.—Ph. Smith, West Troy, N. Y.—L. H. Austin, Grand Rapids, Mich.—A. B. Rude, Geneva, O.

Geo. H. Brooks left Philadelphia on the 1st of May and arrived at his home on the 2nd. His engagement in the Quaker City has been pleasant. He speaks in Rockford, Ill., the Sundays of May—leaving his home Sunday mornings and returning home Mondays. Will respond to calls for funerals. Address mail and telegrams to 114 President st., Wheaton, Ill.

Miss Nellie Lettington of Binghamton, N. Y., writes that Cleon B. Nichols of Andover, O., held a materializing seance there last week—full forms appearing in a good light. One spirit bearing the stars and stripes walked into the centre of the room and sang with clear voice: The Star-spangled Banner—waving the flag over the heads of the sitters. The seance was very gratifying to all present.

Eugene Roubie, Secretary, 1st Progressive Spiritual Society of Waretown, N. Y. writes: "As anticipated, Mrs. Amanda L. Coffman who has been with us since April 1st is doing a finer work and achieving better results than ever before. Even in this added strength of capacity we find the same Mrs. Coffman as of yore. Easily adapting herself to all circumstances and with an anxiety to do her utmost, we see her leading in all moves pertaining to the welfare of our people individually or collectively thus making of her forces a magnet for all good. She is a worker we all appreciate while as a friend she is simply one of those we take into our hearts and homes to love better with every meeting.

Geo. H. Brooks writes that, while his engagement in Philadelphia was a very satisfactory one, it has been saddened by the passing away of three noble souls. The first was Mrs. Margaret Buckwalter on March 28 after only a few days illness. She was 72 years old, an ardent Spiritualist and leaves four daughters and three sons. Her remains were taken to Rogersford, Pa.—The second was Mrs. Cordelia McDewitt on April 9th, after a long and painful illness. Like the former she was a member of the spiritualist society here—also a devoted worker in the Lyceum. She leaves a husband, two daughters and a son to mourn her absence. She was 54 years old.—The third was Horace Hinds, 41 years old. He leaves a widowed mother (he being her only son) and an uncle who lived with them. Each had a large funeral and Mr. Samuel Wheeler assisted Mr. Brooks at the latter.

Miss S. I. Whitfield, secretary, writes from Tacoma, Wash: The Occult Band of Harmony sends greetings from Tacoma. Our society which was organized June 8th, 04 under the direction of spirit is steadily growing, and much good is being accomplished under the able leadership of our pastor Rev. J. H. Dickey, who ever stands in defense for truth, thru a higher Spiritualism. New members are constantly being added to our roll call. We are justly proud of our Lyceum Band of Harmony, which is doing splendid work. Our directress, Mrs. Dickey is a proficient leader in this grand work. We now have nearly 50 members enrolled. March 26th we were favored by a visit from Mrs. Mattie Hull who gave cheering and helpful talks. She congratulated our Lyceum as being the only one in the northwest. Our society gave Mr. and Mrs. Hull a delightful reception at the home of Mr. and Mrs. Reehling. Both Mr. and Mrs. Hull addressed the company of over fifty members and friends. When one listens to these earnest workers speak in behalf of the noble cause they represent, they are certainly giving a clearer insight into true spirituality. May love, peace and harmony be the watchword of all seekers for Truth as it is found in True Occultism.

Dr. Beverly of Chicago writes: The Sp. Science Society of Arlington Hall, 31st St. and Indiana Ave, Chicago will continue their free meetings for May. The crowds have doubled and so have the collections. Spiritualists are liberal if you give them the worth of their money. We have the finest speakers and mediums in the city and all are welcome. Our president Dr. Beverly gives free demonstrations in healing between the meetings, especially giving attention to obsession, and the removal of liquor, tobacco and other habits. He gives private development thru hypnotic suggestion and has great success. The child under 14 years of age has developed into a marvel on psychic lines and people have great confidence in her tests for she is pure and innocent. Every one who attends these services will receive a test or an answer to a mental question. Some say we give too much but that is the way to draw the people to do honest work and plenty of it. The angel forces will supply every need. This is our 3rd

year and we have not one dollar indebtedness. THE SUNFLOWERS bloom upon our tables and people read them eagerly for they appreciate a good thing. The last No. contained an article by Colville that is worth more than the price of subscription. "Long may she wave till the wilderness shall bloom like a rose."

J. N. Larson of Titusville, Pa., writes that William L. Gage passed away last Wednesday. He was a regular visitor to Lily Dale and had been the president of the Titusville society. Mrs. Clara Watson conducted services. Mr. Gage was born at Cambridge Springs Nov. 18, 1842, and grew to manhood in that place. During his youth he attended the public schools and finished his education at the Edinboro State Normal School, when that institution was under the direction of the venerable J. A. Cooper. He then became a public school teacher and followed that line of work for a number of years. About 1875 he engaged in the oil business at Kane City, near Oil Creek. From that time until his health failed he was an operator, principally in the local field. He owned a good producing property between here and Oil City. In 1874 Mr. Gage was married to Miss Lizzie Spence, the daughter of William Spence of Kane City. She remains to mourn the loss of her husband. Five children were born to the union. In 1896 Mr. Gage came to this city to reside. He was the soul of honor and held in a remarkable degree the confidence and esteem of his fellow men.

D. C. Ashman of Springfield, Mo., writes: Some two years ago a few of the faithful Spiritualists of Springfield organized the Springfield Spiritualist Association. Among those who first took up the work of organization were J. S. Crist, J. M. Mitchell, J. Ed Black, Mr. and Mrs. Clemens, Henry Eckes, Mrs. C. J. Dixon and J. L. Pritchard; all well known in business circles of Springfield. The society was poor and the treasury was low but finally a lot was bought on the corner of Webster and North Main streets and the little society plodded along with the full hope of in time owning a temple. Meetings were held from house to house and the interest thus kept up. In July last Mrs. M. G. Sharron of Cincinnati came here. She made no pretensions at being a lecturer but as a test and trumpet medium was subjected to a test seance before our board who were perfectly satisfied that her mediumistic powers such as clairvoyance, clairaudience, independent voices and trumpet were convincing. Mrs. Sharron was then engaged by the society and at once commenced agitating the building of a Temple. On Sunday, April 9, 1905 the Temple was opened with appropriate exercises and a well filled house. The building is of concrete and well finished thruout. The main auditorium will seat three to four hundred people and the circle room adds considerable to the seating capacity. There yet remains a small indebtedness on the temple, but as there are a few such buildings in the country I believe some of our generous and able Spiritualists will help the society from time to time by generous donations.

The Portland Orgonian reports the spiritual services as follows: Rev. Moses Hull, the president of Morris Pratt Institute, White Water, Wis., spoke on "Deeds and Creeds: or Who Is a Christian?" He stated that the Christianity of Christ was a matter of conduct, and not belief in a set of theological opinions molded into a creed. The evolution of humanity to ever expanding planes of higher intelligence disproves the pessimistic theory of a "fallen" world. Progress is eternal. The only salvation the world needs is salvation from ignorance, and the school-masters and scientists are doing more to save us from that hell than all the evangelists. Their idea of salvation is salvation from a future hell of everlasting pain and punishment, which, if a man believes in, he is in a state of ignorance, and which is hell to him here and now, and from which enlightenment alone can save him. The Christian, according to the Christ, was not saved by belief in his death, but in the moral upliftment induced by following his example. Jesus did not tell the "lawyer" or the "young man" that he would "inherit eternal life" thru belief in the Bible or the atonement or his divinity, but it consisted in living the life of love to neighbor,

to obey the moral commandments, to give up selfishness and greed. To many, calling themselves Christians, these moral teachings of the Christ are considered to be of less value than the belief that "Christ died on the cross to save sinners from hell," and that they are saved by that belief.

Geo. W. Kates spoke upon "Spiritualism as a world force" at the Spiritualist Church, Pittsburg, Pa. Among other things he said: "The heretofore false ideas of life after death are now being corrected, and the spirit people are revealing its perfect naturalness. Thus the ideas with regard to heaven and hell have undergone changes and it is almost universally conceded that these relate to conditions and not locations. Hell and hades have been eliminated from the Bible, and the original Hebrew word sheol, is inserted; and that means a place of temporary abode. Thus an eternal hell is no longer. Orthodox. All persons will go into spirit life and there find the possibility of progressive development. They must save themselves by personal labor and proper aspiration. They must pay the full penalty of misdeeds and inherit the bliss of a good life. Each person partakes of soul, and having become a conscious entity, nature never working backwards, but always forward, such soul entities must go on toward perfection. Jesus said: "Where I go, ye shall go." He meant it in the larger sense, and that each and all shall work out that spirit destiny the same as he sooner or later. The evolution of spiritual nature is necessary. We must develop—and there is no time to lose in order to enjoy its fruition. The speaker dwelt upon the quibono of Spiritualism and claimed much of good for it. As to the evidences he claimed them to be world-wide, indigent to all people. He also claimed that people of earth—scholars and statesmen, the sorrowing and the earnest seekers—were obtaining the truth of spirit communion and enjoying its blessings.

Mary C. Von Kanzler of 78 Penn. Ave, Elmira, N. Y., writes: During four Sundays your correspondent gave two addresses each day in the I O O F Temple in this city, also Wednesdays and Friday evenings of each week in the homes of interested friends of our cause. Ernest inquiry by the many are engaging her time constantly; for a great many have learned sufficient as to the importance of acquainting themselves with the esoteric side of their expressing self and desire aid in considering so great a problem which as with a glimpse has been revealed to them,—and that is we each are our own builders. As to our form life, and all environments, health, happiness and success, all unfold from within into our outward lives, in relation to our right adjustments with the infinite supply ever found

within First seek ye the Kingdom of Heaven (Harmony) and all else will be added. Go within; not out in to external conflicts but to the harmonious source within for strength. I take pleasure in remitting the enclosed post money order for one dollar to pay for the renewal of my subscription for THE SUNFLOWER which like the sun is shedding its effulgent rays of warmth and glory every where quickening the soul gems of truth into manifestations to grace the coronet of humanity as with a never failing power of love and wisdom (Universal Brotherhood)

D. Feast of Baltimore writes: Dr. Austin, lectured Sunday evening, April 16th at 1st Spiritual church on the "Elevation of Woman." In part he said that the most permanent cure of the ills of society is the elevation and ennobling of womanhood. To attain this consummation three things are necessary: Woman must be free; she must be cultured; she must possess equality of rights and privileges with men. The majority of women are still too much enslaved to ignorance, to unreasonable and absurd fashion, to traditional teaching, to silly social customs, to blind worship of the almighty dollar. Thanks to the public schools and colleges of our day, women enjoy great educational advantages, but the courses pursued and methods used are better fitted for the professions than for those who are to make the home and become the teachers of the rising generations. Unfortunately the most important knowledge for woman—the knowledge of herself and of the art of home keeping—is given in scanty measure while her mind and body are overburdened with a multitude of college studies of little account in life. The majority of women, even those who are college graduates, enter upon the responsibilities of married life to learn thru much sorrow and suffering what a more practical education would have taught them. As the ideal home rule requires the union of the father's authority and justice with the mother's love and sympathy, so all our social institutions, our educational and political life needs woman's presence and peculiar attributes to bring them to the most perfect condition. The world would gain immensely from woman's presence in our school boards, in our city councils and our legislative halls. Absolute justice requires that women who pay taxes and support the various institutions of society, should have the right thru suffrage of directing them.

Rev. D. H. Thompson lecturer and spirit messenger is now serving the Psychic Research Society. Will have open dates in June, July and August. Would like to hear from 1905 and 06 seasons either in New York or any of the western states. Address all communications to 601 Ontario St., Toronto, Canada.

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## TESTIMONIAL.

The original unpublished complete Grammar was submitted to the Superintendent of Public Schools at Charleston, S. C., for criticism. He returned the same with following letter:

OFFICE OF  
SUPERINTENDENT  
CITY PUBLIC SCHOOLS.

CHARLESTON, S. C., June 21, 1900.

A. F. MELCHERS:  
I herewith return your English Grammar, with thanks for privilege of examining it. I am proud of my former pupil, and commend him for his labor of love. Hoping it may appear in book form and receive a large patronage,  
I am very truly  
HENRY P. ARCHER,  
Supt. City Public Schools.

ADDRESS

A. F. MELCHERS, Lily Dale, N. Y.



## A CALIFORNIA LETTER.

More than once since I came to California have I been on the point of giving to the readers of THE SUNFLOWER a brief outline of some of the most striking features of Santa Barbara Valley as they appear to me personally; but have delayed from week to week from the simple fact that the busiest person is the one who has nothing to do.

At the first hint of wintry weather, my son and myself left our home in Cleveland, Ohio, and having landed a few days thereafter in the land of sunshine and flowers, we have been staying ever since at Lily Lodge, the pleasantly situated and commodious cottage of Mr. and Mrs. John T. Lillie, who are so well known to the friends and visitors of Lily Dale.

We came here with the express purpose of visiting other localities in Southern California, but found this such a lovely idyllic place, we were content—after the turmoil and noise of the city—to fold our wings and settle down for the winter.

Lily Lodge is so named on account of the great number of calla lilies that line the walks about the place: forming by their exquisite whiteness, a beautiful contrast to the wonderful variety of brilliant hued flowers which in their lavishness of bloom run riot all about the grounds. The climbing variety—especially the vining roses and geraniums, clambering up over the water tanks, the fences and many other places—convesting even the chicken cossal—for every body in California keeps chickens—into a bower of beauty.

With perhaps the exception of San Diego, Santa Barbara Valley is considered the finest and most equitable climate in California. Here at Montecito we have the coast range on one side and the Pacific Ocean on the other.

Montecito, our post-office address is essentially a country neighborhood. But Santa Barbara, a town of twelve thousand inhabitants is only a few miles away; and then the valley, in every direction, is thickly dotted with cottages; some of which are owned and occupied by millionaires who keep a whole retinue of servants and attendants to keep the places in order.

During the winter season the whole country side appears to be alive with tourists. People from all parts of the country are found here, as well as many from other countries who seem to think nothing of slipping across the big waters in order to spend a few months in the land of sunshine and flowers. It is, to say the least, somewhat surprising to behold some of the exquisitely kept grounds in this valley on which millions have been expended and where the owner seldom passes more than two or three months in the year, and often less.

One of our diversions since we came to Lily Lodge has been to sit out on the front piazza and watch the stream of people as they pass and re-pass every hour of the day. Some in automobiles, some in carriages and some on horse-back. Horse back riding, in fact, seems to be the fad of the hour. Men, women and children go racing along at break neck speed as if "Auld Nickie Ben" was after them. Those who do not bring their own horses and carriages with them, can hire them, for either riding or driving at very reasonable prices.

The drives for miles and miles around are simply enchanting—far more picturesque and beautiful in their wild entanglement of bush and vine, their haphazard opulence of unkempt scenery and disregard of all order than the best kept park. And the flowers! Their magnificent profusion, as well as their great variety in color and character, must be seen to be appreciated. They go trailing thru the grass by the roadside, clambering over stone fences, stone fences being greatly in evidence in California—hanging in brilliantly colored festoons from the branches of the trees and like sweet faced children peering out at you from every nook and corner along the way. The orange and lemon groves being apparently the only places where they are not allowed to run riot.

This I am told has been an exceptionally good season for California. The frequent and abundant rains of the past winter have done wonders for vegetation of all kinds. Consequently, the pasture slopes, the fruit orchards and everything

that grows is at its best.

Mr. Lillie's cottage is delightfully situated—the rooms pleasant and sunny and quite large enough to accommodate from eight to ten guests. But they usually prefer taking a fewer number, seldom keeping more than six or seven at a time, which makes it exceedingly homelike and pleasant for the guests.

Mrs. Lillie who lectures in Los Angeles every Sunday, can be with us only part of the time. But Mr. Lillie, as you all know is a very genial host, and almost every evening we are entertained with both vocal and instrumental music—one or more of the guests being equally gifted in the musical line.

Among other guests from different parts of the country, was the gifted and charmingly social Mrs. Brookins of Chicago whose cottage at Lily Dale is just opposite the auditorium and whom we all regretted to part with when she turned her face homeward.

A few weeks ago Mr. and Mrs. Sprague, the well known missionaries, paid a visit to Lily Lodge. They were in the neighborhood a few days only; holding meetings in both Summer Land and Santa Barbara while here. Mr. Sprague who was in the best of health and spirits, appeared equally as earnest and enthusiastic over his work as ever; and W. J. Colville who is engaged to lecture in San Francisco during the month of May, is booked for Santa Barbara the last week in April where he is always greeted with a hearty welcome.

In closing I must not forget to tell you that since the announcement in the columns of THE SUNFLOWER of Mr. Lillie's appointment to the chairmanship at Lily Dale for 1905 he has been in receipt of many cordial congratulations and expressions of kind feeling and good fellowship from the friends in different parts, who appear delighted at the prospect of meeting this popular couple at the City of Light Assembly once more in the near future.

MARY KINNEAR GRUTE.

Montecito, Santa Barbara Co. Calif.

## Astrology and Psychometry.

Under the head of Psychometry, Wings of Truth, an English Magazine, prints the following from a lady writer:

She says that the great aim "in the study of this divine science is to go straight to the center of spirit, and from that radiant point you radiate outwards." In order to make her meaning more clear, she goes on to explain as follows:

"Man in the process of evolution, passes thru seven stages from the animal to the Divine. The number of incarnations taken to pass thru each stage vary, but it is an absolute impossibility for a man in the first, or animal stage, to perceive the same effects and manifestations that are clear to a man in the seventh stage—an adept: for the one is a man of gross and material tendencies, the other a man who is master of all—who has perfect control over the natural and spiritual world, to whom all things are subjective. By means of concentration and other methods of spiritual unfoldment we may pass more rapidly thru the seven stages, to adeptship, but the desire so to do will not be awakened until we are advanced well beyond the animal. So, having reached the seventh sphere of pure spirit, we can, from that eminence, not only perceive spirit, but radiate it outwards and around us.

"The seven spheres of development are all within each individual; nothing comes from without, and the process of evolution is internal. The pure light of spirit is the centre of your being from the first, only veiled in materiality. The battles over self, over the animal soul, over the wavering faith that takes you one moment almost to the light, and again plunges you in utter darkness, all is within; and when you have fought your way thru the seven spheres, the radiant light of spirit which is loosened from bondage at last is within yourself. Each man is his own sun: his own zodiac revolves around his own personality, and the seven planets are the seven stages.

"The Sun is the inner radiant centre around which all else circles.

"The Moon acts as mediator between the sun or spirit, and the other spheres. I do not count her as one, for she is a part of all, and affects their action and interaction.

She is both spiritual and material.

"1st, Mercury.—The stage of undeveloped animal, material existence, full of latent possibilities, but awaiting other influence, i. e., moon and sun.

"2nd, Venus.—The dawning of light, the idea that there is a "beyond," a spiritual world.

"3rd, Mars.—The battle of the senses, the fight of lust and materiality against spirit.

"4th, Jupiter.—The interference of worldly wisdom, continued fighting, and sometime weariness.

"5th, Saturn.—The spirit almost conquers, but searches outward for light.

"6th, Herschell.—At last the realization of inner spirit is gained and the man, thus forfeited, discovers in

"7th, The Sun.—His own divinity and becomes the adept, the mystic, the god.

## The Millennium.

Man's trials and troubles are undoubtedly due to past moral degeneracy—the effects of which are still lingering with us—and only by a return to nature, therefore, can we ever hope to make this world a paradise once more—a condition in which moderation prevails, and selfishness is forgotten. That sense and self is the root of all evils, because of its lowered life vibration is unquestioned. Thus mental worry and labor are the natural results, and probably the needed curatives. With man's return to a natural life, therefore, this globe might gradually resume its perpendicular to the plane of the ecliptic—assuming that its equilibrium was lost through man's fall or his moral degeneracy on the hypothesis that mental disturbances generate terrestrial disturbances unless spirits have the power to turn a planet as a punishment and curative to its sin-sick people—and by which change of position bring on modified climatic conditions fitted for the new race—the millennium.

## The Moral Cure for Disease.

Many diseases are effects of impure blood, originally created by malice or hatred. Many inherit the germ, but the original creator suffers sympathetically with his descendants—the sins of the parents falling on their progeny tho not absolving the former. All blood diseases originate in selfishness or what is antithetical to love or sympathy, just as nervous diseases grow out of abnormal tastes or enhanced physical desires—the antithesis of mental culture, education, and refinement generally. The only absolute panacea for such ailments is, therefore, the moral cure—practicing love where selfishness manifests; charity where prejudice prompts; benevolence where avarice is the tempter; temperance where intemperance lures. Self-knowledge points the way.

## BOSTON IN A. D. 2000.

Give me a spoon of oleo, ma,  
And the sodium alkali,  
For I'm going to make a pie;  
I'm going to make a pie;  
For John will be hungry and tired,  
ma,  
And his tissues will decompose.  
So give me a gramme of phosphate,  
And the carbon and cellulose.

Now give me a chunk of caseine,  
ma,  
To shorten the thermic fat,  
And give me the oxygen bottle, ma,  
And look at the thermostat;  
And if the electric oven is cold,  
Just turn it on half an ohm,  
For I want to have the supper ready  
As soon as John comes home.

Mischievous spirits cannot intrude into a thoroughly harmonious circle; there must be a weak place for them to get in. Selfishness, expressed in a desire to be the medium or to get something personal, is usually the gap where they enter and the greatest bar to real progress.—Harbinger of Light.

To be a good story-teller is to be a king among children.—Kate Douglas Wiggin.

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