

THE SUNFLOWER

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

Volume 14.

Published by
The Sunflower Publishing Company.

LILY DALE, N. Y., MAY 13, 1905.

Issued Every Saturday at
One Dollar a Year.

Number 215

MORAL LIMITATIONS.

When Experimenting With the Cosmic Essence.

CHAS. DAWBARN.

The scientist turns all his energies to the discovery and classification of facts. But when he has done his utmost he only gets hold of a piece of a fact. No matter what may be his genius and skill he can deal with no more of a fact than he can himself sense. He may invent wondrous instruments by which to see, hear and feel more than his grandfather, but, all the same, he cannot escape the limitations of his sense. And, sooner or later, he is compelled to admit that he himself, and everything in the universe he can see, hear or touch is a great deal broader and deeper than his sense or his instrument can grasp.

It is an everyday phrase to call man a Cosmic speck, but, in solemn truth, he is only a small piece of a speck, so far at least as the man we know who is busying himself scratching the surface of the planet. Every student is now well aware of his own limitations, but usually declines to learn the lesson. He knows, if you ask him, that everything of which he can conceive is in motion;—that no atom, or ion, or electron is so small that it goes to sleep in a baby incubator, and then keeps still while it grows a little bigger. He knows that when he senses anything it is because he and it are rushing about, and never getting tired. And thus when particles of atmosphere jolt against the particles of his ear drum at the rate of a few thousand jolts in a second, a lot of other particles inside him take part in the dance, and presently the man tells you he hears, and what he thinks about it. What started those particles of atmosphere, and keeps them going is quite another question to be studied later. But, as a matter of fact, we note that man is listening and thinking as the result of certain movements that make him say he hears.

Similar movements, if increased to a few billions of times in a second out in the ether make the same man say he sees, and again as the result he says he thinks. In passing we just note the interesting fact that a man can neither see nor hear without thinking. Thus thought is itself as much the effect of this motion as any part of the process and is limited to the vibrations he can sense.

The man is thus limited in his perception of the Cosmic vibrations of the universe, these vibrations are themselves necessarily continuous, and do their own mighty work, altho silent to the consciousness of man the mortal. So the all important fact in mortal life is not its fullness and scope, but its limitations.

Intellectual development and culture are all within the few vibrations man the mortal can sense, and if he tries to go outside he soon gets into trouble. Energy, that is to say 'motion' is Cosmic. Every speck in the universe is necessarily in continuous movement, tho man the mortal can neither perceive nor sense it. And if he even tries to sense it he gets into trouble and danger. For instance, it happens that one day he discovers a vibration just outside his normal limit, and, like a child with a new toy, he proceeds to play with it. He calls it the X-Ray, and finds he can use it to see right thru certain kinds of solid matter. He proceeds to harness it, and put it to work, if only to cure his disease. But he presently discovers that such energy is destructive to his body. It burns him into malignant sores that won't heal, but does it so quietly that he does not know he has been

injured for weeks after his experiments have been almost forgotten. To day the experienced physician like Edison, and every trained physician, has acknowledged that X-Ray is too dangerous to meddle with. It proves the reality of vibrations he cannot sense, save to his deadly injury. He can make instruments that will prove the fact itself, but the operator will presently lose his hands or his eyes if he continues to experiment in such realms as Cosmos.

There is nothing, so far, the scientist can discover save the movement of the universal unit at a speed which is fearfully dangerous to the mortal. In another direction he learns the same lesson, but this time from a physical standpoint. The scientific curiosity of a woman results in another discovery, also just outside mortal limit of sensation, save at the certainty of much suffering and even death. Everybody knows the tale how Madame Corie proceeded to uncover the secret lying encysted in pitch blend. From tons of that mineral she stripped the outside covering,—itself as harmless as any plaything of childhood. The process was slow and costly, but at last she captured a few grains of Cosmic Essence which she called 'radium.'

Every thinker in the world was startled as never before, for he learned that the universe is based upon an energy which knows no exhaustion. But when he wanted to examine this wonderful substance he found that to even handle it was destruction to his mortal form. A thousandth part of a grain would scorch him, and burn unhealing sores, let him handle it carefully as he would, because it was embodied energy at work outside his sense limits. There may be, perhaps, but a pound or two of this 'radium' existing as primal essence of this little planet home of man, but every speck scatters its forces with a result now known as 'radio activity,' in which diluted form man can at least face his own limitations.

Radium is teaching a tremendous lesson to the mortal, for if there be in existence materialized energy which needs no fuel he is facing the eternal fact of immortality. If the present writer's claim that every unit of Cosmos must be a compound of intelligence, substance and energy, apply also to this Cosmic essence—as it must—then he is face to face with all the Divinity he can sense or imagine, and his very first kindergarten lesson teaches him that to approach too closely to this Great First Cause is destruction to his mortal form. But all the same it stands to day as the foundation fact of the universe.

This is not an essay on 'radium' or any other of the hidden forces of Cosmos, but an attempt to discern the meaning and lesson of this proved fact to man the mortal. From the physical side investigation seems barred. Ask the student of matter to investigate the properties of radium and he will reply "too dangerous." The student is certain to be crippled or burned." Manhood is thus facing vibrations of units which, being outside his sense limit, are destructive to his form. But, all the same, it can be handled mentally so far as our present brain development will permit.

The scientist had figured out the probable life limit of the sun, and his planets. It was a mere matter of the exhaustion of his energy. Some day his supply would be all

used up, and then there would be another Cosmic funeral. But as 'radium' is capable of transmutation into helium, and as helium is found in the sun, as sworn to by the spectroscopist, its energy may, for all we know, last indefinitely. So the calculations of the scientist are all upset. And as the sun is perpetually distributing his property among his children they each catch a grain or two of helium-radium as it is being hurled out into space. But the sun is a poor marksman. It is true some of his evolved energies do hit his planets, and become for them light, heat, magnetism, electricity etc., but for the most part they are squandered in space, and do no good to anyone we can perceive. But in this fact lies embedded a whole philosophy which is the object of this article.

Take a mass of red hot iron and you discern, as you walk around it, that it is scattering its heat (energy) in every direction. And Prof. Langley's Bolometer, that measures the heat of a candle at a hundred yards, tells you the same tale. Every unit in existence is radiating its own essence right out into space in every direction. It is not a hit or miss process, for everything is hit, and everything is missed in this eternal output. A speck gives out the energy of a speck, and a sun gives out the energy of a sun.

There are just two points to be specially noted and held in mind right here. The first is, that since every speck is in motion its energy is thrown out in every direction around it, whether it be embodied in a giant sun, or remain a mere microscopic speck. The other fact to be noted is that only a very small portion of this energy can by any chance reach any other speck, planet or sun.

So much is clear, but it gives us a peep into what might be called Cosmic Geography. Let us remember again and again that a speck, or a unit, is and must be a compound of energy, intelligence and substance. Necessarily intelligence is the prime factor in whatever may be contact of one speck with another, so we see that when the scientist talks of an ether filled space he is equally proclaiming the truth of the universal intelligence.

So much is the wondrous truth emphasized by the present peep into space beyond our sense limits, which call X Ray, radium, and several others names. We see that everything exhibits intelligence to its own limit of exhalation, and to the limit of reception by another speck. But we see also that it is death, or organic destruction for mortal form to come into contact with vibrations above or below the outreach of man's normal sense.

But if it be a universal truth that the sun is perpetually hurling these higher vibrations, as well as the lower, out into the great etheral space—if his radium and X Rays are perpetually bombarding infinity, it is natural for the student to enquire how his own form, and every other, escapes injury by these deadly vibrations?

We must here note that there is no change of raw material in the universe. The only variation is in its rate of motion. Radium will have, like everything else, a compound unit. Just intelligence, energy, substance, for the student will perceive the three comprise everything he can conceive in God or man, or microbe. So a slight change of proportion, or of rate of motion gives its variety to the universe. Man has already noted and applied this fact in studying his own terms, and its surroundings, and especially including his own sense organs. The truth may be said to be scientifically appreciated to day, except that the fact of the compound universal three, the intelligence, energy and substance in every unit has long been taught only by the present writer, so far as he knows, in many published articles.

Keeping this in mind we are ready for another thought. There can be no absolute limit in the rate of vibration of these units. We now recognize it from what we call its beginning or zero, on the one side, and on the other 'radium' is probably exhibiting the present scientific limit of unit motion. From the movement of a possible one beat in a second up to countless millions and trillions is the a. b. c. truth of our learned men of to day. It rests with the philosopher to study its meaning and learn its lesson.

Man the mortal, as we have said, can sense but few of these vibrations without destruction of his organism. The whole realms between the vibrations of sound and those of sight is to him almost an impossible field of phenomena. And beyond the radium we presently enter another realm where Nature seems to begin all over again, but a celestial octave or two higher. We thus have the fact of the emission of all rays by our sun, from Ol to radium as a demonstrated act. The planet and the man catch what they can absorb of this mighty output. The rest goes out and out, possibly returning in one vast divine orbit. But if the sun is thus casting out its own life forces, it is still composed of units, and each unit is—to the extent of its own power—doing precisely the same as the whole molecular mass. And this is the life history of every unit, whether in sun, in man, or in microbe.

Man is a microcosm of the universal whole. He too is a blending of independent units, each perpetually radiating its own individuality, yet remaining 'personal' because either of radium, or some radio active substances, that can apparently give out indefinitely without destruction of form.

We are receiving proofs to day that is thus emitting these finer rays, casting them out into his own sphere, precisely as the sun does. Photos, are taken, we are told, by the use of these emanation from the human form. Yet further French scientists are claiming to have discovered, and to be using what they call N Rays. They are even telling us of the special rays of passion, such as hate, love etc, and even depicting their colors. It is thus demonstrated that man, like the sun, is perpetually sending forth the essences of his own personality.

We can go a step further than this, for we find that everything, large or small, is a 'form' only to our sense limitations. It is a presence, far beyond its apparent form limitations or boundaries. The speck of lodestone is a speck only to our senses. But it outreaches to other specks and influences them at distances far beyond its form limit. So we assert, and claim as proved, that limitations are the effect of our sense limits, but we see that Nature knows nothing of any such dividing line as the form by which we swear. Man is perpetually influencing and being influenced by what we may call his outer manhood or presence. Herein lies the mystery of heredity. (To be Concluded.)

Proved His Teacher Wrong.

Little Willie's father found his youthful son holding up one of his rabbits by the ears and saying to him: "How much is seven times seven, now?"

"Bah" the father heard the boy say, "I knew you couldn't. Here's another one: Six times six is how much?"

"Why, Willie, what in the world are you doing with your rabbit?" asked the father.

Willie threw the rabbit down with disgust. "I knew our teacher was lying to us," was all he said.

"Why, how?" asked his father.

"Why, she told us this morning that rabbits were the greatest multipliers in the world."—Ladies Home Journal.

MISSIONARY MEANDERINGS.

H. D. BARRETT.
(Continued.)

Continuing my letter from last issue, I may mention that I remained in Memphis three days, and got along nicely at a dollar a day—never shall forget Memphis.

From there I went to Little Rock, Ark., to which point I had both written and telephoned. No one met me at the station, and not feeling any too well physically, I sent a message to the house of one of the officers of the Spiritualist Society, stating I was in the city, and respectfully asking him if a meeting was to be held that night.

My messenger returned, saying that the gentleman replied there was no answer, as he did not care to be troubled. This was "missionary work" with a vengeance!

I had previously written him, and telegraphed him that I was passing that way, and would be glad to stop over for a lecture before the local society there. The reply from him was the one given above.

It was useless to complain for I did not know any other Spiritualist in the city by name, and I was not well enough acquainted with Gov. Jeff. Davis to expect him to make me a guest at the Executive Mansion! I found a cheap eating house (cheap food I mean—price, high) and tried to swallow my chagrin as best I could. I shall not forget my work (?) in Little Rock, Ark., very soon.

Speaking of Gov. Jeff. Davis, reminds me of the fact that he is now serving his third term as governor of Arkansas—a thing unprecedented in the annals of the state. Gov. Jeff. has attained a national reputation in two ways—for being expelled from the church for conduct unbecoming a Christian and a gentleman, and for offering to pardon a notorious negro criminal, provided said criminal would agree to go to once to Massachusetts to live! He is the most thoroly execrated man in the larger cities and towns in Arkansas, there is in the state.

He was clearly guilty of everything with which he stood charged before his church, and deserved expulsion. He got it, but he went into some country village, told a "cock and bull story" of being persecuted by the "city aristocrats," because he favored the farmers and working people, and secured sufficient sympathy to be taken into the church in the village, when a new trial (?) was had, and he was "vindicated triumphantly!" He appealed to his people for a third term upon this "persecution" cry of the ride against the poor. He swept the state, but every educational and refined center in Arkansas went heavily against him.

Gov. Davis means to succeed U. S. Senator Berry in 1907, and will probably win out, because of the class issue above named. He pardoned that negro mentioned, and said darkey may be in Massachusetts, or some other state—no one knows or cares where.

The Test of a Truth.

May be cognized by its effect on the heart and soul center. If it repels it is mixed with prejudice. If it disturbs it is fallacious. If it tires or wearies it is sensual—lacking spirit or animation. If it is unwelcome truth it shocks, but is truth, just the same—it having touched the soul centre proving it—whether told by a spirit or mortal. If welcome truth it engenders joy according to circumstances. But the test of an intermediary or unexpected truth, or one on which light has been solicited, may be known by the gratification it occasions or the feeling of contentment it leaves behind.

"As a man thinketh, so is he," may find its synonym in the proposition that as a man feels, so he thinks.



PUBLISHED EVERY SATURDAY BY
THE SUNFLOWER PUBLISHING CO.,
 Lily Dale, N. Y.

Entered at Lily Dale, N. Y. as second-class matter.

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 1 " " " 75c " " " 1.50.
 2 " " " 1.20 " " " 2.00.
 3 " " " 1.80 " " " 3.00.
 Reading notices, 15c a line; 20 lines, 10c a line. Discount for Time and Space.

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A RELATIVE INDIVIDUALIZATION.

Man doesn't grow old. It is only his body that ages. As a spirit he exists in the eternal present, and experience qualifies him.

That he is a spirit here and now; and that he enters spirit life, intellectually and morally, as he leaves this, are two propositions, inspired by all mediums, and consequently accepted by nearly all Spiritualists.

Either they are true or they are not true. If true, obsession is a superstition—a false conception. If not true, Spiritualism is a delusion. For, if man is a spirit now and enters spirit life just as he leaves this, and carries his own sphere with him he must already be where he belongs and in the company "here and now" that will greet him on his release from the body. Then why complain or try to get rid of it?

Why not make up with ones future companions in advance? Or, if they are not in harmony with ones higher aspirations why not reform them by exemplifying these aspirations to the extent of rising above the sphere one is in?

Most people aspire higher than they can reach for the time being, but if consistent it holds the spiritual forces pointing in the right direction for outgrowing the material, and in so doing rise to a higher condition or sphere in spirit. But while many are consistent in this they are often lax in other respects. They do not know their weak points, and the latter's insistence holds its own against ones higher aspirations, and the spirit remains stationary.

The trouble with us mortals is that we do not regard our own deficiencies as such, though ever ready to recognize them in others—especially if we have some akin to them; for as two like virtues soothe each other, similarity of discords irritate each other, and it is this irritation which is felt from spirits who inhabit our sphere.

Now, the erroneous conclusions reached concerning this fact has given rise to the obsession theory; and if we study self in connection with this irritation we will find reasons for changing some of our life-habits, modes of thinking, opinions of self, etc. We naturally believe ourselves as good as we aspire and as spiritual minded as we inspired—nor is there any wrong in this; but in sensing lower influences than our aspirations and inspirations dictate, we as naturally conclude that they are obsessors, when they are but pointers to our other self—that which needs correcting, revising or to be overcome.

Many dislike to admit, even in the secrecy of their hearts, that they are yet imperfect. But perfection means transition; for why are we here and why remain after it? All the truth we need know here is how to reach that perfection. What's beyond that is of no value to us unless we have reached the sphere it belongs to. Dreaming of the "Summerland" while neglecting to study the means of getting there is time wasted, and brings us back to first principles at transition.

The only truth after all is experience, and by looking within self,

we obtain all the experience needed for the sphere we are to inhabit—introspection not only making us acquainted with our own personality but also with our future home.

We don't need to know what is beyond the stars until we know what is within us, or immediately around us, for the former will be but relative knowledge to us until we reach it experientially. And that can never be until freed from the influence of other spirits or imagine ourselves obsessed.

Spiritual perfection means individualization as well as transition; and although a valuable instrument may be held to the body beyond his time, he will also be aware of his freedom. But it is not absolutely necessary to be perfected to attain this freedom. Relative individualization consists in knowing self to every detail whereby all the negatively pointing forces can be kept in control, and which amounts to almost the same as though they were neutralized.

Such condition of mind and soul also lets down a sphere or two above the operator and frees him from the irritation of spirits in his own sphere and admits those above him who animate, tranquillize or cheer him instead. For such no obsession exists in the erroneous conception, but they are obsessed just the same, only it is called controlled or guided. And what some can attain in their medial development by self-study and self-culture ALL can—with no demonism or mockers or deceiving spirits to be heard from.

PROPHETIC PHOTOGRAPHS.

"A chum of mine, joined the Imperial Light Infantry. Before he left home I asked him for his photograph.

"I haven't one, but will have some taken," he replied.

"He later gave me one. I noticed a defect in the shape of a white spot over the right eyebrow.

"When I get my uniform I'll have my picture taken again and send you one," he remarked.

"He kept his promise, and there was a similar mark on the same spot in the second photo.

"My poor chum was killed at Colenso, and recently I heard from an invalid, who had seen him dead, that he had been shot through the head, the bullet entering just above the right eyebrow."—Cassell's Journal.

[We also know of an instance in Ohio which gave reasons to believe that photography has something prophetic in it. A gentleman had his photograph taken which made him appear ailing, though he was not to eye view—nor did he complain and even marvelled at the result.

Two years later he resembled this picture.

Does the photographic lens act like an X-ray and penetrate to the cause upon us and foretell what is to be; or, has this cause some influence on the chemicals of the plate?

Its study may lead to a new field of investigation in the spiritual science?—Ed.]

There are mental and moral diseases as well as physical. Among the mental may be classed religious crazes, excessive vanity or conceit, belief and fear of the devil and obsession (which latter form of mental dyspepsia will be cured with knowledge and understanding of man's vibratory relationship with spiritual conditions.)—Among the moral ailments are uncontrollable jealousy, hate, vindictiveness and a passions that manifest signs of morbidity—the latter indicating that they have become deeprooted enough to touch the soul and elicit its participation. The first of these spiritual ailments may be cured through the aid of mental therapeutics; but the latter can only be overcome by consistent self-culture and the practice of opposite tendencies to those manifesting as above-named until quieted down or assuming the virtues practiced. Such is making a negative force positive or converting an animal tendency into a spiritual one—individualized spirit controlling matter as universal spirit does.

Those who only think us good while sharing their prejudices are trying to make us bad.

Animal or sexual love is a blending of the negative forces—spiritual love that of the positive.

Those who haven't a good word for anybody else are generally all wrong themselves.

A MALADY AND ITS CURE.

The belief in Obsession is more of a mental disease than a reality.

Thoughts create forces within that are absolute or relative. Truth creates the former; error the latter.

Unnatural and morbid thoughts generate a kind of fungus forces or principles akin to the fungi of unhealthy soil, which, however, may be as readily removed.

The first remedy for its eradication is to reject the obsession idea as a myth; next a change of that's habits and environment to engender new or healthy meditations.

Then try to realize that man is as much a spirit now as he ever will be—self included—and that, if you can be obsessed by another spirit, that he too, can be, and so ad finitum.

The cause for the belief rest in mistaking like attracting influences—whether from spirits or mortals—bearing upon us, for spirits. Such influences or vibrations are as intelligent as we are, and express themselves in conformity with their nature to the sensitive being.

Spirit control is the only obsession, but such must rise with the one attracted to or lose this control. If the sensitive knows himself to be right with Nature, the control, too, must be right. If not, then there is something wrong with the sensitive, either as aforesaid or ignorant of some discord not considered wrong.

The curative for a change of spirit control is the same as above or self-study to find the cause, and root it out. So there can be no obsession in the absolute and those insist upon it are obsessed by an idea, that needs a psychic dentist to extract.

PSYCHICS.

Prejudice is often mistaken for pride.

The only difference between an offended dignity and an offended pride is that the former is willing to forgive while the latter cannot.

Do not be so proud of your gifts as to believe yourself the only one. All have principles inherent for the same effects—time being the single obstacle.

The worldly minded may be too proud to acknowledge love as the condition needed for real contentment; but the finality will prove it. Love as a condition is immutable when once attained, which neither pride nor prejudice can disturb.

Gratitude alone is a form of love which may soothe a ruffled pride.

Lincoln often asked: Why should the spirit of mortals be proud? He had reached the condition, which broadened his heart's feelings to all humanity.

True love is spirituality—a softening up of the material impulses and filing down of the rough edges in human nature.

True pride is dignity governed by modesty.

The "Patriot" of Concord, N. H., asks: What do the schools teach, and then answers itself thus: The world is sadly at sea today on what constitutes a common school course. Is it a training school for professions and arts of industry? Or is it intended to be an instrumentality by which the basis of a common school education may be laid?

It is difficult to say. We only know that after our children have "graduated" we are compelled to send them to some practical school for a practical life education before they are fitted to earn their board.

Dogmatism in education destroys genius.

Poetry written in haste is like a wagon-road strewn over with boulders. Goethe, the greatest of German poets, never allowed a poem to be seen until he had slept over it a number of times; filed at until every rhythm agreed with its predecessors, and each subsequent verse harmonized with the first. If our amateur poets would do likewise it would save many from impatient waiting to see their efforts in print, which have long been digested by the waste basket. Marking them inspirational does not help the case. As long as rules are violated by imperfect mechanical arrangement, it is not poetry.

If thoughts are things and our peace of mind depends on the good wishes of others, our actions should be above criticism and condemnation.

Why I Became a Spiritualist.

MISS. MERLE MUNTZ.

(Given at the 57th anniversary meeting, San Jose, Calif.)

This is the 57th anniversary of Modern spiritualism, but to me it is only the second; for three years ago I was strictly orthodox. I knew practically nothing of Spiritualism at that time, except that I heard that it was all humbug. Therefore, I was shocked when I heard that mama had plunged into the so-called depths of that dark abyss Spiritualism.

Mama talked Spiritualism to me from morn till night, and in the many arguments that we had I would never give in that I was wrong, even though I knew I was. But by and by I became used to having such a dreadful person in the house as a Spiritualist; but the calm was again broken, when I heard that mama, who had been sickly and ailing for many years, was going to a Spiritualist doctor to try and be cured. I was horror-stricken, but I told mama if the Spiritualist doctor would cure her, I would believe in Spiritualism. Of course, I had no doubt but that he would fail. Well time went on and at the end of five months mama was entirely well.

So according to my promise I went to the Spiritualist church where I met Mr. Hulbert—the gentleman who cured mama and who was the speaker at the hall. I then attended the developing circle, where it was told to me that I would sometime be an inspirational writer. This I thought impossible but at last I have come to it. This was in the city of Buffalo, N. Y., and here I met Mrs. Lane—a great psychic who has done some healing throu concentration of the mind. During my early investigations of Spiritualism I met Mr. Johnson, a test medium, who told me that I was going to take a long journey. I thought that probably I was going to China or India as a missionary of the gospel, but it was to sunny California, where I have learned more of the beautiful truth than ever before. It seems as though, while in the cold east, something was lacking to bring out the longing for spiritual growth. Mr. Hulbert gave me my first instructions in the beautiful truth, and his control Charles Foster (I suppose you have all heard of him) gave me much good advice. Through him I have also heard Andrew Jackson, Lincoln, Swedenborg, Ingersoll, Daniel Webster, and many others. While speaking of speakers, I can hardly say enough when I say that our good friend, Mrs. Fox has taught me much and has done a great deal to in courage me onward and upward in this beautiful work. And to each of those who have done something to lead me on I say, May the angels bless thee who have taught me, this truth.

And led me to the right path of life in my youth.

I also gained considerable knowledge from papers, such as THE SUNFLOWER, Progressive Thinker and Light of Truth. I once read in THE SUNFLOWER an item which impressed me as being very good. I do not like to speak of fraud at this church where only grand and beautiful things should be said, nevertheless I will try and quote a few lines, "There is no fraud in Spiritualism, as many say, for Spiritualism is the truth and nothing else. There is no fraud in Spiritualism; It is the fraud done to Spiritualism."

And as proof to those sceptics, who may be present I will relate what happened at a circle in which I sat, so as to show or make known that a higher power does exist. We were nine in number and we all sat around a small table each put-

ting one hand on the table. We at once heard distinct raps, and, when one of the ladies present asked if they would not rap when we had our hands off. We heard three distinct raps. We removed our hands, and we heard the raps distinctly. We then moved back our chairs, and the table commenced to move around the room and bowed to several in the circle. Remember, we did not have our hands on the table. Does this not prove that a higher power does exist?

Thus by slow degrees I became a Spiritualist, till now I love this grand and beautiful truth.—It is the essence of my soul.

Of my life it is the whole; That which can never leave me, And makes my spirit happy and free.

Dangers in Medial Development.

A reader asks: "Is it necessary for a materializing medium to be magnetized so that spirits can not kill him? One medium said it was."

In general it is not, for who magnetized the first materializing mediums of the world's various spiritual dispensations? Specifically it is an aid to the development of mediumship, as proved by hypnotism. But the quality of the mediumship might manifest according to the quality of the magnetizer—if the latter is not morally in harmony with Spiritualism. Mere spiritism is not Spiritualism in its modern acceptance. Any sensitive can be developed as a medium, but without spiritual aspiration in connection with it, mediumship is a curse, not a blessing as it is intended to be. Nor is it wholesome for even the most conscientious to submit to the will of an immoral magnetizer; for although an angel may wade through mud and not become smirched, yet a sensitive in his rudimentary unfoldment, is subject to imposition by undeveloped spirits and mental chaos consequent upon sympathetic suffering attracted from both spirits and mortals of the order introduced at the inception. To strike high all must aim high. Moral aspiration should precede medial aspiration always. Mediumship, based on worldliness—ambition, pride, or gain—is degenerating in tendency. Better to abjure it altogether, or make strenuous efforts towards a higher level, stamping the old under foot and beginning new at some future period. As for mediums being killed by spirits there is no danger, for murder is as punishable in spirit as it is on this plane. But a medium may be killed by ignorance—ignorance of the moral law and permitting spirits to lead him astray, just as selfish mortals might do. "Try the spirits," but self included, and see whether they be of God (good.) In that event the idea of death will be supplanted by a knowledge of the true life.—Ex.

Acknowledgement.

We wish to acknowledge thru your columns the receipt of \$8.00 up to the present time in response to our notice of the Baby Barrett spread. As it is still open until June 1st, we hope to hear from many more. We are thankful to those who have responded to the call and also to THE SUNFLOWER for space given us in their paper.

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LILY DALE NEWS.

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

Sunshine and bird music was the order of the day at Lily Dale last week—both inspiring to the sensitive soul, and conducive to good humor. Everybody was happy, even to the mud-turtles; and not only did the ordinary middle-aged citizen of the slimy region come to the surface, but a number of the elders, who seemed to be looking for the Russian fleet—presumably to fire a turtle-shell at them. But as they were not in sight our shell-backed visitors retired to their muddy beds. But we also had a number of other visitors during the week—some to solicit orders, some to put their summer residences in order for the approaching season, and some to inquire after camp-quarters. Rooms might be in demand if present prognostications obtain. And that the camp is going to be an unusually successful one, is a foregone conclusion. All that is needed to make it an enjoyable one will be good weather; and if visitors would bring it with them, an elysian dream could be realized. However, that may well be chanced, considering that the storm currents go South about our camp-time to prepare for its wintry frolics among the Arkwright hills. So, come along and don't permit yourself to be obsessed by an imaginary weather demon, as some timid people imagine they are obsessed by spirit demons. Imagination may feel like inspiration, but it is only like the singing of the tea-kettle before the boiling begins; and what is called obsession is often but the preliminary singing of the medial forces before actual inspiration or spirit control begins. But summer visitors here need no controls as an aid. There is inspiration in the air, and it whispers words of peace and joy to all who have soul enough to catch the vibrations. Therefore, first come, first serve.

NOTES.

Mr. Richards has gone to E Randolph to take charge of a tannery.

W. C. Straight has moved his family to Burnhams.

J. F. Starr of Warren spent Sunday on the grounds.

Chas Berchtold of the Pfaffman Egg Noodle Co., Cleveland, O., spent a day in our burg.

Mr. and Mrs. Frank Fuller went to Falconer on business connected with their farm near there.

Mrs. McNeill and son Wm. Steck with a couple of friends from Buffalo have been spending a week at the Waldow cottage on Third street, and enjoying the spring weather and their gasoline boat on the lake.

Mr. and Mrs. Brookins of Chicago spent a week on the grounds arranging for the summer. They expect to return about June 1 for the season. N. C. Lutgen, A. H. Jackson and E. L. Griswold are busily engaged in putting a new veranda around the east and south side of the cottage.

Mrs. J. DeBartholomew writes from Lake Helen, Fla., as follows: I will be at Lily Dale about the 10th of July and will give sittings as usual. Will occupy the same cottage, Mrs. Huffs, on South street. I shall remain in Buffalo thru the month of May then will stop for a few days at Akron, Ohio, on my way to Lily Dale.

It is Dr. Watson now. Our summer-visitors will remember Jimmy Watson, who has been information agent at Lily Dale the last two summers. He graduated from the Dental Department of the University of Buffalo last week, and is now a D. D. S. Dr. and Mrs. Hyde went to Buffalo to witness the graduation exercises. Dr. and Mrs. Watson will occupy the Phillips cottage on North street this summer and it is possible he may locate here permanently.

Mrs. A. Ryan of Cassadaga has rented the Evans cottage on Third street.

W. A. McCray of Spring Creek, Pa., has bought the Mather cottage on First street.

Mrs. Purple has returned for the summer. She is bright and hearty for one in her 91st year of life.

Mrs. W. H. Mix and Mrs. White of Sugar Grove, Pa., are spending a few days at the Mix cottage on Buffalo street.

Mrs. M. L. Munroe of Brooklyn, and daughter, Miss Lillian Young, and Prof. Merlan, an astrologer, have rented the Burke cottage, on Library street for the season.

Mr. and Mrs. A. S. Cooper and Mrs. N. D. Miller-Wilcox have returned from their winter's stay at Sumter, S. C., and are occupying their home on the Cassadaga road.

Mrs. Helen Ripley of Buffalo has rented Nellie Warren's cottage, 5 North street, for the summer. Mrs. Warren will remain in the cottage and parties desiring to rent rooms or cottages can find her there.

This is a good time to say that when people write for information concerning rooms, etc., that they should enclose stamp for return postage to receive it. If the information is not worth return postage it is surely not worth it to give.

A number of people who subscribed money to assist in buying apparatus for fire protection last season failed to pay their subscriptions. As this money is needed, all who have not done so are requested to send the amount of their subscription to W. H. Bach so that the balance due the manufacturers can be paid. They are getting anxious for the money.

The water tank has been filled and we now have a supply in case we should be unfortunate enough to have a fire. An intermediary connection has been made which will permit of the outfit which was brought last year being connected with the Association connections, so we now have over 700 feet of hose, nozzles, etc., for fire service.

The anniversary All Night Dance of the Lake View Hive, L. O. T. M., will take place at Richardson's hall, Cassadaga, Tuesday evening, May 23d. West's Orchestra has been engaged. Dance bill 50c; supper 50c. Baggage checked free. Reception committee. Hazel Turner, Beulah Knott, Mrs. Evie P. Bach, Mrs. J. H. Binney. Floor managers: James Beebe, Earl Turner.

CONFERENCE.

The next conference will meet at Library hall. Doors open at 7:30. Meetings begin precisely at 8 o'clock. Subject to be discussed is 'Capital Punishment.'

A NEW THEORY OF EVIL.

Edward Carpenter, in his recently published volume entitled 'The Art of Creation,' propounds a theory of evil to the effect that "devils are very real powers and centers of human energy and vitality." This statement is made in an effort to explain the widespread belief in devils—a belief which Mr. Carpenter coordinates with that in gods, the gods of course, being "powers making for life and harmony," and the devils "powers making for discord and death." In bringing these statements into agreement with modern scientific conceptions, he says:

"There are centers in the human body and mind which make for corruption; we know that. There are centers of disease in the body, alien growths which consume and waste its substance; centers of disease in the mind, alien and consuming passions, ungoverned greed and desires, hatreds, vanities. There are such things as lust without love, desire of food or drink without reverence for health, love of power without pity, love of gain without charity. Every one sees that here are centers of activity in the human being which in the long run must lead to corruption and disintegration. There are similar centers in society at large and the life of the race. If the higher centers and those which lead to beneficial and harmonious and permanent activities are the foci where the gods dwell, then these others are the seats of what we call diabolic and demonic agencies."

Those in authority should never act without judgment, for their word is law, and others' errors become their errors.

What is Astrology?

"Astro—Star; Logos—reason. The reason of the stars. It would occupy many pages to explain what Astrology is, but we may here briefly state that it is the law by which the Logos of our solar system governs His Universe. The Sun is the radiant body of the Logos, the ruling spirits of the planets are His angels—the Spirits before the throne.

"Astrology teaches that every individual is born under a star, which is his star throughout eternity, but the star under which he is born when appearing on earth is the star of his physical destiny, his ruling and governing planet, indicating his fate and the power of his free-will.

"Astrologers are not absolute fatalists, the motto of the writer being, 'The wise man rules himself in harmony with the stars,' and that of the majority of astrologers, 'The stars incline, they do not compel.'

"All astrologers agree with the ancient interpretations of what is called planetary influence. The law never alters, but the science has to be interpreted by astrologers according to the race or nation for which it is required, also according to each soul's growth and place in evolution.

Stray Thoughts.

BY J. C. F. GRUMBINE.

Gerald Massey says that the "Fall in Heaven" was an Egyptian mythos previous to its being turned into a Hebrew history of man in the garden of the earth. And he adds the exodus or "Coming out of Egypt," first celebrated by the festival of the passover on the transit at the vernal equinox, occurred in the heavens before it was made historical in the migration of the Jews. The 600,000 men who came up out of Egypt as Hebrew warriors in the Book of Exodus are 600,000 inhabitants of Israel in the heavens according to the Jewish Kabalah.

Mythology preceded civilization and any metaphysical interpretation of them that does not begin by acknowledging their beginning in symbolism is false. Astrology is the basis of theology and furnishes the first key which unlocks the mysteries.

Can You Guess This Riddle?

It is greater than the "Riddle of the Sphinx."

We would like to have some person who is good at riddles tell us why people feel compelled to stick postage stamps to the sheet of paper when they send them to us in payment for goods. So far as known they are harmless, have never been known to tear a corner out of the envelope and walk away, yet scarcely a day passes that we do not get postage stamps stuck to the sheet so that they have to be soaked off and regummed before they can be used. Ask yourself how you would like to do it. We even got a dollar bill which was glued fast to a sheet of paper so that it had to go to the Treasury Department at Washington for redemption. Please think of these things and remember that stamps are not a legal tender and are taken merely as an accommodation, and don't send large denominations or stick them to your letter.

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METAPHYSICAL.

Conducted by EVIE P. BACH.

THE SILVER SHIP.

A silver ship on a silver sea
 Waits in the offing for you and me,
 To bear us away to Lotus Land
 Beyond the golden circle's strand.
 Where wooing waves and yielding
 shore
 Twine lovers' arms forevermore.
 O haste and away, for the rainbow
 spars
 Flash in the light of the peeping
 stars,
 And the swelling sails of reed-bed
 pearl
 Filled by the south wind now un-
 furl.
 O haste, O haste, and bear away
 Ere gold of the circle pales to gray!
 Toss and surge, O foaming crest.
 We ride on your swell to the Islands
 blest,
 Where every vanished dream re-
 turns
 And love its altared fire burns.
 Ah, who would not leave a world
 like this
 In a silver ship for the isles of bliss!
 —ALMA A. ROGERS

FLOWERS.

Of all Nature's effects, flowers
 touch the sensitive nerve with the
 sweetest vibrations. They dis-
 course in a language distinctly their
 own—variously interpreted and
 catalogued, though, even if not
 absolutely correct, afford joy to
 many hearts. But matter must
 have its sweets as well as spirit,
 and we shall not disturb the
 pleasures wrought from their ortho-
 dox meanings.

In spirit—in the cause—how-
 ever, they whisper other joys than
 those appealing to the mind only.
 In spirit they speak to the heart or
 soul, and the pathetic feeling that
 overcomes us, when viewing the
 Morning Glory, still wet with its
 dew, is a far sweeter emotion than
 any wordy definition can lend it.
 When the soul itself is touched we
 are lifted beyond the worldly and a
 "new earth" is opened to our vision
 in which we see influences that
 soothe rather than jar as those
 surrounding us in our material
 affairs.

To be alone with the flowers is to
 be like unto them for the moment
 and enjoy what they do were they
 conscious. And who knows but
 that all life is conscious? Who
 knows but that they feel or express
 what we sense or feel? And if not,
 they possess a power that would
 make us greater if we could affect
 mankind in like manner.

How few flowers ever offend; and
 how few mortals, comparatively
 speaking, possess the power of
 exalting us or engendering that
 sweet delight within to make us
 loving or peaceful in heart—to
 make us regard them as flowers!

Flowers forsooth! Weeds, bram-
 bles, thorns in profusion! God's
 flower garden in chaos! But where
 is the gardener? Ah, he is with us!
 His lodge in our hearts! He sleeps,
 but awakes at the sight of flowers!
 And if we could but keep awake,
 cultivation would begin forthwith.

We are God's flowers—expressed,
 symbolized, smiling in His many
 gardens and we do not recognize
 our own! God help us to see with
 our spiritual eyes and awaken in us
 the desire to become one with our
 own and bless mankind accordingly!
 —Light of Truth.

THE MOTE AND THE BEAM.

It is easier to see the defects in
 our neighbors than in ourselves,
 because self love or self esteem
 prevents a depreciation of our own
 individuality. But as self love is
 natural love perverted, we "see
 through a glass darkly." In fact,
 all human defects may be directly
 traced to this negative vibration of
 love or what might also be termed
 jealousy in that it appreciates self
 beyond others—a sort of uncon-
 scious guard against competition in
 the race for perfection.

We all strive for perfection by
 that instinctive motive-power with-
 in, generally known as self-preserva-
 tion, but fail to take into considera-
 tion that others have a like privi-
 lege; and notably that of demand-

ing the same deference from us that
 we demand from them. It is here
 where our shortsightedness begins
 consequent upon seeing through a
 glass darkly.

Of course this does not apply to
 everybody, but it does obtain
 among mankind, and largely among
 literates at that—those whose edu-
 cation is confined to specificness
 rather than universality. Like the
 halfway educated they may also be
 classed among those of whom Pope
 says:

"A little knowledge is a danger-
 ous thing,
 Drink deep or touch not the
 Pierian spring."

Technicality exclusively does not
 include wisdom. Experience is
 needed to generate that gift of the
 soul. Truth is its companion, and
 logic is truth applied. Self-love or
 conceit cannot express truth, be-
 cause it is negated in its very ex-
 pression. Reverence is the first
 principle needed to substantiate
 truth—to lend it potency or force
 to impress itself; and too much love
 for self destroys that influence.
 Failing to see truth or merit in
 others, therefore, is love perverted
 —whether we term it irreverence,
 conceit or jealousy. Either one is
 negative and but modes of expres-
 sion according to the life's consti-
 tution of the individual.

The more active either one of
 these forces or life principles the
 darker the mental horizon, with
 compatible reflections from his
 fellow mortals. An actively jealous
 mind may see the murderer in a
 most innocent neighbor, and not
 know what induces such reflections.
 His vision does not penetrate be-
 yond self, and the darkness of his
 own soul gives a sombre hue to all
 he sees.

Jealousy is the bane of human
 existence. It manifests unsolicited
 in both the ignorant and wise if
 not guarded against. It may be a
 natural inheritance as a mode of
 motion in animal life to lend it
 vigor, and passed on to man as a
 needed qualification in his primitive
 unfoldment, but it certainly does
 not become the enlightened indi-
 vidual, in that it is always offensive
 to his fellow-mortals—especially so
 when they are endeavoring to free
 themselves from it; for then they
 dislike to be reminded of it by its
 exhibition or unpleasant influence.

Of course, when one is entirely
 exempt from it, he may laugh at or
 even pity the unfortunate, but that
 does not reform. It only aggrava-
 tes. Kindly feeling with truth
 attached is the only method of
 aiding another in gaining a knowl-
 edge of self. Clubs and ridicule do
 not reform self-conscious beings.
 That much self-esteem, or better
 said, self-respect, ever soul has.
 Jealousy may not always merit
 deference, but those who can ride
 above it, should not assume the role
 of Pharisee or jealousy educated,
 which is manifested as disdain for
 all that does not meet with its ap-
 proval or come up to its ideal of
 perfection—love of humanity per-
 verted, which is synonymous with
 selfishness or prejudice.

"Without charity all is naught."
 That is without sympathy for those
 we consider beneath us, our gifts
 lose their lustre; our individuality
 its influence; and our inspiration
 its logic—its wisdom of application.

Such is perfection soiled by im-
 perfection and inherits disdain from
 our inferiors. We need their re-
 spect to be able to educate them.
 Without it all our knowledge or
 education goes for naught. The
 mote and the beam then becomes
 an object lesson for us. Love
 must rule. It is the life of the soul
 —aye, of nature, of the universe.
 It is law; and law perverted by self-
 love is justice miscarried.

We owe it to ourselves to be just
 to our fellowmen; and we owe it
 to nature to be just to ourselves. We
 are unjust to self in comparison to
 the injustice we extend to others;
 and we begin where we find fault
 with them without noting whether
 our own skirts are clean.—Banner
 of Light.

Let us be silent, so that we may
 hear the whisper of the Gods.—Em-
 erson.

SOCIOLOGY.

J. C. BARNES.

I am pleased to see THE SUN-
 FLOWER open to articles on Sociology
 or morality. I cannot distinguish
 between the two, for both ap-
 pertain to the right relation of men
 and women in society.

Religion per se pertains to our
 relation to God and a future state
 of existence.

Spiritualists have a demonstrable
 religion, and if they had demonstra-
 ble sociology or science of morality,
 they could sweep the world.

There is a science of Sociology
 and it is easier demonstrated than
 Spiritualism and it is vastly more
 important in view of the misery and
 crime existing, than is Spiritualism
 per se.

A scientific sociology, if taught,
 would annihilate poverty, and it re-
 sultant crimes.

Man is not so bad as he is igno-
 rant of right. "Ignorance is the
 only sin" as some one has said, is
 true.

The philanthropists reformers
 and churches have been vainly,
 with misdirected efforts, trying to
 make the people good rather than
 making the conditions such that
 man can be good. Man is good
 enough to be happy if he knew how
 —and the condition is easily
 brought about. It is simply a ques-
 tion of knowledge of how to have an
 harmonious society.

It is evident to all thinkers that
 the psychic effect of wars, increases
 crime. I said when the Yancko
 Spanko war originated, that if it
 continued three years, there would
 be an increase of murder of one for
 every county in the United States
 —and I did not miss my prediction
 far. Not that men grew naturally
 worse all of a sudden, but it proves
 that man's environment are largely
 responsible for his actions.

Man is naturally as good as his
 education and environment permit
 him to be. I have just read that
 there is seven times as much crime
 in Chicago as in London in propor-
 tion to population. It is certainly
 not true that the peoples are so
 differently constituted.

The world of mankind has since
 the dawn of civilization, tried to
 make men better, but it has begun
 at the wrong end and acted upon
 the erroneous presumption that man
 is by nature, totally depraved. Man
 is about what he thinks himself to
 be. "As a man thinketh in his
 heart, so is he." Man needs to
 take a more dignified and cheerful
 view of himself. He needs to know
 his own rights and the rights of
 others. These rights may be sci-
 entifically taught in the science of So-
 ciology.

Sociology as a science is very far
 from being political economy as
 commonly understood. Politics
 pertains to government of man by
 man and cannot be scientific for the
 reason that government cannot be
 scientific.

Politics pertains to policy—to ex-
 pediency—not to principle. Soci-
 ology pertains to society—to the
 rights of individuals, singly and
 collectively. It ignores policy and
 expediency for, whatever is right is
 expedient.

The science of Sociology treats of
 principles. Politics pertaining to
 government, is continually trying
 to reconcile yes and no. As there
 is no half way logical ground be-
 tween Rome and Reason, there is
 none between Yes and No. The fa-
 vorite vocabulary of the world, and
 even of so called reformers has been
 if, but, excepts, and compromise.
 They are so fond of the "judicious
 mean"—they are afraid to carry a
 principle to its full length—thinking
 to find the truth and right half way
 between the extremes. If you
 should ask one such person if the
 earth turns on its axis from west to
 east or from east to west?

You might almost expect the an-
 swer, a little of both or not quite
 either. They would scarcely admit
 the truth of the axiom that "the
 whole is greater than one of its
 parts" without a modification. To
 such I would say, the moral law is
 as imperative as any physical law
 —and there is no escaping its man-
 dates.

The world has always endeavored
 to escape logical and ultimate con-
 clusions. The science of sociology
 is very simple, and arrived at by a
 process of inductive reasoning; by
 observation and meditation on facts;
 and the conclusions are logical.

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7.05	5.00 Lv.	Dunkirk	Ar.	9.25	6.00
7.15		Frederia		9.17	5.56
7.19	5.14	Laona		9.13	5.48
7.39	5.38	Lily Dale		8.56	5.30
7.43	5.42	Cassadaga		8.55	5.27
7.51	5.49	Moons		8.45	5.18
8.00	5.57	Shelberville		8.38	5.11
8.09	6.06	Gerry		8.29	5.01
8.16	6.16 Lv.	Falconer	Lv.	8.16	4.50
	Ar.	Jamestown	Lv.		
8.25	6.21 Lv.	Falconer Junct	Lv.	8.12	4.43
8.18	7.12	Warren		7.20	3.51
10.40	8.35 Ar.	Titusville	Lv.	6.04	2.30
a. u. p. d. m.			a. u. p. d. m.		

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 I am very happy to write you this month that I am
 feeling very good. The last month's treatment did
 wonders for me, causing the pain in my side to
 disappear and my appetite to increase, which caused
 me to gain flesh most rapidly, and I look fine. I have
 never felt better. I am so thankful to you and band,
 and only wish the suffering women all over the land
 could receive these rich blessings which you can give.
 Yours Most Sincerely,
 Addie Johnson.

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 re-
 ceived 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
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PSYCHICAL.

THE EFFECTS OF RIGHT AND WRONG.

—By MRS. JENNIE MARTIN.—

[Continued.]

She began to realize that to call him brother was very unpleasant to her. As tears were filling her eyes she suddenly left her father's side and hurried into the adjoining room and there gave way to a fit of weeping. To think that the man whom she worshipped had only a brother's love for her was humiliating. She felt sure that some fair girl in the West had won his heart and that she herself had no claim to it. After giving way to her feelings she made preparations to leave the empty rooms that now looked very desolate. In the course of an hour she joined her father, making excuses for her very impulsive manner. Shortly they were ready to leave the place that had been so richly furnished. When opening the door to leave the beautiful mansion, Mr. Harrison waved his hand and then mournfully exclaimed, "All is mockery, my hard labors have been of no avail. These rooms in their hollowness seem to say 'You have been our tool and now we drive you from our presence.'"

After he had closed the doors behind him, he sank down on the marble steps and wept like a child.

"Oh, my poor father," said Edith tenderly winding her arms about his neck; "remember, dear, that bright prospects are now before us. What is mine also shall be yours. Come, father, I will dry your tears and we will proceed on our way to the good brother who has promised to care for you."

"My brave little girl, this is hard for me to do. I have always been independent and to think at the age of fifty I must look to charity. No wonder I sit here weeping, Edith, let my tears fall; they will help to relieve the great pressure that is on my brain."

Silently they sat for some time. "Now, I am ready, dear child, I have conquered self-pity. Most of my downfall has been caused through sympathy for others, and I begin to feel sorry for myself. To think I had to lose my high position in the bank is very discouraging to me. With this mark on my back it will be hard for me to find another position."

"Don't grieve, father," hopefully replied Edith. "I have work coming that will keep me going day and night. I will have music lessons to give and I can sing for a musical troupe who will pay me well for my work. With this money we can rent a little house and with our old furniture stored away we can go to housekeeping."

"You surely are of German blood," smiled Mr. Harrison, "for you greatly show their economical industrious nature. If you were born in Switzerland you are of German descent."

He arose and once more looked back.

"I wonder if Henrietta is still moving about in those empty rooms. I feel sorry to leave her there alone. 'Come father, we must be going'" pleaded Edith with a feeling of fear creeping over her.

Shortly they were hurrying along the streets, and after considerable walking stood pausing before the neat little cottage of Mr. Lawson.

Through the window they saw Frank and his mother quietly seated at the centre table.

"They are sitting there to receive spiritual manifestations," whispered Edith.

"Then we must go elsewhere," sighed Mr. Harrison turning back.

"Come father, I think they have heard us, for I see Mr. Lawson coming towards the window."

Soon the door was thrown open and Frank pleasantly called out: "I know who you are, even though it is dark where you are standing. Come, Miss Harrison, bring your father. We are anxious to welcome him in our home."

Frank stepped out on the stoop and with both his hands extended warmly welcomed them into their house where he politely introduced the tall stately Mr. Harrison to his fair attractive mother.

"What a fine face!" mused Mrs. Lawson after seating herself.

With the great joy of seeing Edith again Frank threw out much sunshine to those about him, making it more pleasant for Mr. Harrison who felt so strangely out of place.

After a cheerful conversation and explanations concerning the homeless, Mrs. Lawson invited each one around the table where she and her son had been sitting.

Frank soon became clairvoyant and said:

"Mr. Harrison, I see a dark complexioned woman in your atmosphere. I would judge her to be your wife who has recently left the body. I know this will be no test to you, but I will give you something that will be. She says that she found little Effie whom she thought dust. Now I see a dark picture with many imperfect little faces mournfully looking at each other. She walks to the picture trying to shut them out of her sight. She seems to be very unhappy. Now, with an angry toss of her head, she is moving back of Edith and making passes over her head, but is defeated in her plans, for Edith's father is firmly leading her away. Mr. Harrison, you wish me to describe this man. I can hear your thoughts talking to me. Mr. Laufenberg is of a blonde temperament and is tall with broad shoulders. He surely has a fine physique."

At the close of this description Edith arose to her feet and without a sign of spirit control commenced speaking in a low bass voice. She stepped forward and grasped Mr. Harrison by the hand, saying:

"Dear friend, you have been a father to my child and for the many kind deeds you have bestowed upon her, a great spiritual harvest is awaiting you. In spirit life you will not be earthbound like most of the money making men. You have been strictly honest in all of your dealings and through the dishonesty and extravagance of others you are homeless tonight depending on these good people who have opened their door to you. As they are now casting their bread upon the waters, so it will return to them a hundredfold, financially and socially. In two months from now you and my daughter will be in the picturesque land where I once lived and there enjoy the true friendship of the Swiss people. The fortune that belongs to my daughter will always hold a comfortable home for you. Not only will she inherit her mother's heirship but mine as well. So you see there will be plenty for you both."

"The woman who is haunting you will in time loosen herself out of the web that she has woven herself; but for many years she will remain in the earth's atmosphere, trying to build perfect bodies for the unfortunate souls who came into existence through her dishonesty. The life of that woman is like a sealed book to you. I will break the seal and read a paragraph to you. At the many watering places, she was always the wife of some distinguished man who travelled about and you in your innocence unwittingly covered her shame. The disclosing of these wrong acts are not to injure the woman but to enlighten you so that you may aid her to a higher plane of life. With your body building properties you can greatly assist in the long tedious work that lies before her. These little dwarfed souls have very imperfect bodies. As your soul is powerfully clothed you can do much in form building. Ask the troubled woman to lay her burdens before you; the invitation will encourage her to bring these little floating beings in your atmosphere. They would not rob you of the life forces you possess; they would only receive that which is naturally cast off from the spirit body. The organism of the soul takes on and throws off the same as the physical body does. Soul germs receive their spirit and physical bodies during the period of gestation; and, if molested during this interval, an unfinished organism is the result, and the soul thus unprotected floats about in confusion. These lessons should be taught in all churches, but they are hushed instead. Every college should embody it in its curriculum. It would clear the atmosphere of unspiritual vibrations. Intemperance in anything leads to similar conditions. Go (o) d made man in its own image, but evil creates an image after its own pattern."

(To be continued.)

Many mistakes human ambition for spiritual aspiration.

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Buffalo Notes

N. H. EDDY, Correspondent.

Prof. Wm. Lockwood gave a very able lecture before the First Spiritual Society Sunday morning April 30th at the Temple, subject, "The pernicious influence of the present financial system upon the welfare of humanity," the subject was handled with much ability and listened to with much interest.

Tuesday evening, May 2nd, the Y. P. S. I. Society, connected with the First Spiritual Church, held their annual election of officers for the ensuing year. Mr. Hill, Pres., Mr. Beesing, 1st vice, Mr. Atchesen, 2d vice, Miss Sutton, scribe, Mr. Eddy, finance keeper, Mrs. E. Sutton, musical director, and Mr. Atchesen, librarian. The usual number of trustees were also elected. This society has a regular state charter, and is also possessor of a fine library.

The Wednesday evening seance at Temple, Prospect and Jersey St., May 3rd was conducted by Prof. Lockwood and Mrs. M. E. Lane. Mr. Lockwood spoke of some incongruous statements there were in the Bible, he reading and explaining them, after which he gave the meeting to the direction of Mrs. Lane and her guide. She gave a short inspirational talk, then her guide took control and gave spirit messages to those present in the audience, most of the messages being recognized. Mrs. Lane and her guides are earnest and sincere workers in the cause of Spiritualism, the truth of spirit return. Prof. Lockwood's address is 570 Main St., care of Hotel Victoria. Mrs. Lane, at 218 Virginia St.

Mrs. Dr. J. H. R. Matteson 248 N. Division St., is kept very busy in her medial work and clairvoyant diagnosis, also distributing the 'Panacea' of life to the many who call for advice and treatment. Her daughter, Mrs. Nellie Whiteombe is an important factor as an assistant in the good work that is benefitting many.

A little surprise awaited the audience at the Temple Sunday evening at close of the lecture, as Prof. Lockwood announced that a marriage ceremony was to be performed, and he spoke to the gentleman and lady to step to the platform, which they did and Prof. Lockwood united in marriage, Miss Florence May Keir and Mr. Albert Tinkcom of Franklinville, N. Y. The marriage service was very fittingly rendered.

Harmony Circle Society, Chas. Hulbert, President desires to announce that on May 14th, Sunday afternoon, 3 o'clock and 8 P. M., there will be held a mediums meeting at Stirling Hall, 374 Conn. St., a desire having been expressed to see some of our rising mediums on the public platform. Among those expected to be present are Mrs. Harry DeWolf, Mrs. Croft, Mrs. Staley, and others, together with an old friend "Uncle Ned." A royal feast of test and message work is expected. A light lunch will be served between the services. Spiritualists and their friends are generally invited to participate. There will be good music and singing, come and bring your friends to hear the messages from spirit loved ones.

Sunday evening a fine duet was nicely rendered by Mrs. Phelps and Miss Mowry, after which Prof. Lockwood spoke, subject, "The value of Spiritualism to the individual, the household and the Nation." The lecture was full of interesting points, illustrating the benefit derived to all who accepted its teachings, it was one of the most interesting discourses during the month of April that Prof. Lockwood has been serving the society and attracted much attention from the large audiences present. Mr. Lockwood has done most excellent and efficient work for the society during his month's engagement and given good satisfaction, he has no peer in his line of research.

Mrs. M. E. Lane of 218 Virginia St., will be pleased to see her friends and patrons socially or professionally. Mrs. Lane is a rising medium and doing some efficient work along the magnetic and medical lines.

Mrs. Simmons of 18 Mariner St., who has been visiting friends in the West during the winter, has returned to her home.

Patrons of THE SUNFLOWER in Buffalo, don't forget to come and

hear the noted sage and philosopher, J. Clegg Wright. He and his guides always have something of interest, also that which is instructive to those who come to hear what he or his guides have to say upon the material or spiritual topics that are presented for consideration. Do not fail to come and hear him, while he is in Buffalo.

Remember the evening of May 12th. The Ladies Aid Society hold their last pedro party of the season. Aside from cards a good social time is expected, also a grand supper served, so come and bring your friends. A good time is guaranteed.

Report from the N. S. A. Home Office.

It gives me pleasure to submit to you and to the readers of your valuable paper, the report of money secured for the Mediums Relief Fund of the N. S. A. to the close of April. We have one month in which to raise the remainder of the thousand dollars asked for from the Spiritualists at large; the necessary amount still wanting is about three hundred and fifty dollars, and we implore our generous friends not to let this work fall for want of means to carry it on. Could Spiritualists from everywhere, be in this office a month and read the many letters of appeal for help from destitute mediums who are really deserving aid, they would hasten to pour what they can spare into our treasury for the continuance of this most worthy benefaction. It is pitiful that any well authenticated case of need has to be denied, but it is impossible to aid all who are deserving assistance from our relief fund. Not only regular pensioners should be added to the list but temporary aid is greatly needed by some of our worthy mediums who are in financial straits, it is only by receiving donations from the generous friends of the cause that this noble work can be carried on. Only last week an aged couple was placed on the list, worthy Spiritualists and mediums, but for this timely help these people would have been sent to the public almshouse the 1st of May.

The sincere and heartfelt thanks of all connected with this work are extended to every donor to this relief fund: the beautiful letters that come with many of the contributions are in themselves a blessing and an inspiration; one good old Spiritualist of 83 who is himself an inmate of a public institution sends one dollar from his little pension with his good will and love; an aged lady, also 83 years of age—and in an "Old Ladies Home" sends a dollar—all she has—with a tenderly written blessing for the needy mediums and for all instruments for the spirit world.

The amount previously reported on the thousand was \$431.55—since our last we have collected, \$213.60, which includes the sum of \$71.60, sent in by our missionary, E. W. Sprague—we have still to raise over three hundred and fifty by the 1st of June. Dear friends help us.

The following sums have been received, as per this statement since last report.

Ladies Aid of Chartered Society at Wheeling W. Va from social 20. 40 A friend Hamburg, Ia 10.00; Edward Bremer 10.00, Seance by Mrs Hanson 8.00, Ladies Aid, Springfield, Mass 5.00, T L Taylor, 5.00 Society of Divine Truth Louisville Ky. 5.00, Seance by G W Way 5.00 Carl E Shultz 5.00, C B I 5.00, Jacob Hey 5.00, friend in Westfield 5.00, W K 5.00, Henry Brunhaus 3.85, J W Emsley 3.00, Dr E Paige 3.00, Mrs H Brunhaus 2.50, Peoples Ch Louisville collection 2.00, M Lewis 2.00, G H Clark 1.00, Lily M Thibaud 1.00, Chas Holland 1.00, Wm Laplain 1.00, Mrs B T Ollinger 1.00, Friend in McKeesport 1.00, Mrs E R Beck, 1.00, Mary Chapman 1.00, N Freeman, 1.00, J O McGrath 1.00, Mrs A Conrad 1.00, J H Morris 1.00, Mrs Alice A R Kibbe 1.00, M J Humphery 1.00, A friend at Hoosic Falls 1.00, Mary A Koch 1.00 in memory of Eliza D Hale, Mrs Z A M Allen 1.00, Mrs E Baker 1.00, Phillip Lamneck 1.00, Eliza Gill 1.00, H Hubbard 1.00, J Peterson Jr 1.00, cash from Brookerville 1.00, A B Cox 1.00, Lizzie A Whittle 1.00, John Lynch 1.00, Cash Wheeling, W Va 25 cts, Titusville Society collection 2, H A Kellogg 2, Jas. Lynch 2.

The Seventy one dollars and sixty cents sent in by Missionary Sprague is as follows:—Mr and Mrs E W Sprague, 11.00, Mr Hahn, 10.00, Mr Delysle, 5.00, Mrs Paul, 2.00, Mrs U Pindle, 2.00, Mr L Lane,

2.00, Sarah J Stark, 2.00.—Collection San Diego, Cal., 17.55; Special collection, 1.55, Helen A Stark, 1.00, Mrs Egan, 1.00 Thos. Fitzsimmons, 1.00, Mrs Riley, 1.00, Mrs Elizabeth Low Watson, 1.00, Mrs Grant B Taylor, 1.00, E W Briggs, 1.00, Unknown, 1.00, Buttercup-Gillispe, 1.00, Sarah Scott, 1.00, G Gunnison, 2.00, Mr Ringley, 1.00, Mr Shaw, 1.00, Mr Hemsley, 1.00, Mrs Barber, 1.00, Mr Dexter, 50cts, Mrs E A Damon, 50cts, Mrs Flint, 50cts, Mrs L M Little, 50cts Mrs Howell, 25cts, H A Starks, 25cts, Mrs. Sexton, 1.00.

As before said, our grateful appreciation is extended to all donors and we earnestly ask all who have not as yet contributed to the relief fund to send their donations and blessings to this office at once

MARY T. LONGLEY,

Secretary,

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

DR. HILLIS AND DR. ABBOTT.

HUDSON TUTTLE.

Dr. Hillis, who takes Lyman Abbott's place in the Plymouth Church, felt it incumbent on him to clear the name of that divine from imputation of being a Spiritualist. The occasion was furnished by remarks of Dr. Abbott that might be construed that way at the preceding Wednesday prayer meeting. In fact they could be construed in no other manner if words have any definite meaning.

Dr. Hillis said from conversation with Rev. Abbott that he surely was not a Spiritualist. The church might remain assured that this awful thing had not happened. The Rev. Abbott might have cleared his own skirts of the imputation instead of by proxy. He might have testified, but shrewd lawyers rarely advise a man to testify in his own case. He may tell too much, undoubtedly will tell too much, and then he gets into the cross pie of the questioning "other side." Abbott did not appear for himself. He had an advocate, who could tell as much or as little as he pleased and stop at any point.

Dr. Hillis makes a good showing for his client. Dr. Abbott has been deeply interested in the work of the Psychical Research Society. Especially in that of Prof. Myers who has embodied his investigations in two huge volumes. But, says Dr. Hillis:—

"In no sense of the term has Dr. Abbott become an advocate of modern Spiritualism. He simply stated in clear and luminous terms that which he holds as a hope rather than a faith; that those whom he has loved and lost, lending them to God, retain in the immortal life their interest in his career, so that the fallen statesman and the dying mother may return, the one to inspire patriotism in the people and the other to guide and bless her orphan children."

Now this is exactly what Spiritualists believe—that the spirits of the dead return. What constitutes a Spiritualist? Is it not belief in certain doctrines? Who are Methodists? They who believe in the Methodist creed. Who are Spiritualists? They who believe in the fundamental principles of Spiritualism. What are these principles? That there is a life after the death of the mortal body. That it is an extension of this, and where spiritual beings retaining their affections for those on earth desire to return, and are able to come near and at times impress us with their thoughts. It is of little difference to Spiritualists whether Dr. Abbott is with them or not. Surely he is no value to a cause he denies, while affirming belief in its cardinal doctrines. Peter denied his Lord, and put a brave face on his betrayal of the truth, until reminded of his moral lapse.

Spiritualists do not accept the frauds and deceptions of all kinds which cling like vampires to the cause. They reject more than others. The coming to the front, of such as representative, but in the face of the public scorn which such deceptions merit, they are brave enough to declare themselves for what investigation has proven to them is the truth. They do not conceal themselves under another name. They do not call a medium a "Psychic," and Spiritualism "Psychic Science." They believe that language has for its purpose to express and not to obscure ideas.

It is always pleasing to see men hold fast to their convictions, but of

course they must be their own judges as to what they can afford, what is best for them, and we cannot measure the influences brought to bear to keep them in old ruts. We are reminded, how different was the cause of Prof. Myers, who after years of investigation, in defiance of all opposing forces, and every incentive to hold him back, declared his unalterable convictions that Spiritualism is true. To his noble example may be added that of Sir Wm. Crookes, Wallace, Varley and a host of others.

Attention Spiritualists of Ohio!

The last convention of the Ohio Spiritualists Association, held at Columbus, O., May 1904, selected Dayton, O., to hold next meeting, but owing to the inability of the society there to entertain the convention, the official board of the association was compelled to make a change and accepted the offer of the Ashtabula Society. Therefore the next Ohio Spiritualists Convention will convene at Ashtabula, O., May 26, 27, 28, 1905.

All societies have been notified by the secretary and are earnestly requested to send their delegates and assist in transacting the business of the association and make this meeting a grand success to our glorious cause.

Good speakers and messages bearers will be in attendance.

Do not forget the dates May 26, 27, 28, 1905.

All Spiritualists of Ohio come to Ashtabula!

C. A. SOLLINGER Sec'y O. A. S.

What a Liberal Education is.

That man has had a liberal education who has been so trained in youth that his body is the ready servant of his will, and does with ease and pleasure all the work that, as a mechanism, it is capable of; whose intellect is a clear, cold, logic engine, with all its parts of equal strength, and in smooth, working order, ready, like a steam engine, to be turned to any kind of work, and spin the gossamers as well as forge the anchors of the brain; whose mind is stored with the great and fundamental truths of nature and the laws of her operations; who, no stunted ascetic, is full of life and fire, but whose passions are trained to come to heel by a vigorous will, the servant of a tender conscience; who has learned to love all beauty, whether of nature or of art, to hate all villainess, and to respect others as himself.—Huxley.

Intuition.

In discussing the "sixth sense," the London Daily News announces that woman possesses this sense to a marked degree, in evidence of which there is the instance of the woman residing in the hotel at Amalfi the day before the landslide who refused to stop another night, because she could "feel" that the earth was moving, says Harper's Bazar. Similarly, domesticated animals manifested symptoms of unrest and apprehension before the serious earthquake of 1897 in the Riviera, and it is commonly noticed that previous to earthquakes generally, and before great storms, dogs, cows and horses "feel" the approaching disaster.—Philosophical Journal.

An Accursed Spot.

Steuben county, Indiana, claims the distinction of being the only county in the state having a spot of land upon which vegetation absolutely refuses to grow, while the surrounding soil is apparently the same and very productive. This place is located about a mile south of the Michigan line and near Clear Lake, and is the subject of a strange tale told by many old settlers. In a grove at the head of the lake is a circle of earth about fifteen feet in diameter, on which no vegetation will grow. The cause assigned by tradition for this is that this grove was the torture ground of the Bawbees Indians, and that it was in this circle that the stake was set up. It is believed that the ashes of so many murdered human beings has rendered the place accursed and hence this dearth of vegetation.—The Chicago Chronicle.

Low Rates Every Sunday.

Every Sunday until about Oct. the Agents of the Dunkirk, Allegheny Valley & Pittsburg R. R. will sell tickets at special low rates between local points where passengers can go and return same day.

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Religion is a means to an end. It teaches morality to those who cannot judge for themselves—who would permit their feelings to govern them if their minds were not instilled with a counteracting influence to fear the effects. This fear puts a veto on their passions until outgrown. At least that is the intention of religion.

CAMP-MEETINGS.

City of Light Assembly, Lily Dale, N. Y. July 14th-September 3.
Chesterfield, Ind., July 18 to August 26
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 30 to Aug. 31
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
Sampsee Lake, N. H.—July 20 to Aug 27
Vicksburg, Mich.—July 30 to Aug 29
Mineral Park Camp, Garzaizca, Cal.—June 25 to July 25
Central N. Y. Sp. Assoc Camp, Freeville, July 23 to August 26.

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 "Leaves 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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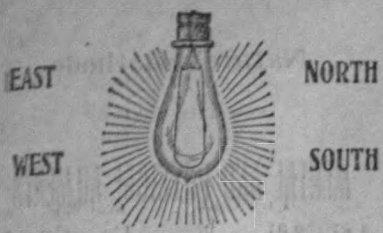
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LIGHT FROM EVERYWHERE



This department is conducted to enable Spiritualists and Public Workers to keep in touch with each other and with the work. Send us notices of your engagements or any other items of interest. Officers of societies, and of reports of your meetings, entertainments, and 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 a guarantee of good faith; "correspondent" or "subscriber" gives 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 papers 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.

Send us postal-card items for this column.

Frank T. Ripley is engaged at Louisville, Ky., for May.

N. Y. State Spiritualist Association convention at Syracuse, June 2, 3 and 4.

J. C. F. Grumbine lectures in Providence, R. I., at Arcanum hall, 3 and 8 p. m. May 14.

F. Corden White was speaker and medium at Columbia hall, Rochester, N. Y., Sunday before last.

Kellogg M. Burnham, formerly a resident of Lily Dale, passed to spirit life from his home in Lowell, Ind. March 20, aged 75 years. The funeral services were conducted by Miss Mae Elmo of Chicago.

Miss Izeta B. Sears, one of the most popular mediums, gives a free seance every Friday evening at the Boston Psychic Conference, 605 Massachusetts ave., near Washington St. Meetings every evening. L. L. Whitlock, president.

A subscriber writes: I like THE SUNFLOWER because it is disseminating spiritual truths not found elsewhere. Where do you get it? [That is the secret we are endeavoring to teach that all may obtain it in like manner. It is easy enough after you know how.—Ed.]

Mrs. L. A. Griffin, the English psychic and spirit message bearer, who is at present serving the First Spiritual Society Hamilton, Ontario, Canada, will be open for engagements with societies, camp meetings, etc., for June, July and August of this year. Address care of S. S. King, 169 Dundurn St., Hamilton, Ont.

Transitions—Mrs. M. Buckwalter, Mrs. C. McDewitt and Horace Hinds of Philadelphia.—Mrs. J. A. Bailey, Clinton, Ia.—Miss M. C. Loring, Highlands, Cal.—E. C. Leonard, N. Y. City—Amelia W. Cornwell, Marion, Ct.—Jonathan Hatch, S. Windham, Conn.—Mrs. Mary Smith, Gardner, Mass.—W. Wiggins, Dover, N. H.—Mrs. A. S. Blinn, Rockford, Ill.—Simon Wilkinson, Cleveland, O.

Doctor J. Bowers of 305 Sandusky St., Allegheny, Pa., writes: It may interest you to know our old Pastor, Prof. D. D. Hall, has left Rochester and is opening another Society in Pittsburg. His first meeting was on Wednesday May 3, and Friday and Sunday following. He is going to open one place at Homestead on Sunday. The lecture is "What the spirit is to the body or What influences do we need." Mr. Hall is an old timer and good. His Mother has been on the Platform for a number of years in England. He comes from Scotland.

Mrs. Dr. Dobson-Barker writes from San Jose, Cal.: The First Spiritual Union, met at Eagles hall, 40 N. First St. Conference being well attended. After a few remarks by the president, Mr. Jos. Murry, Short addresses were given by Tillie Gunderson, Merle Muntz, Prof. Cotten and J. Harker, the latter calling the attention of the Spiritualist to the observance of Easter Sunday, saying it meant more to Spiritualism than to any other religion; as the arising of Christ, is the first spiritual demonstration, of which we have any knowledge; also the word tomb typifies the spiritual birth. General inquiring after the sick. The meeting closed with singing. A special meeting of the board met at 6.30 p. m. to ar-

range for speakers and test mediums for the coming month. 7.30 p. m. meeting opened with piano selection by Madam Ferbos. Mrs. H. L. Bigelow recited poem, "Roll The Stone of Selfishness away," which furnished the subject of discourse, by Mrs. N. P. Fox, who addressed an appreciative audience.

Dr. A. B. Spinney has opened his new sanitarium at Belding Mich., and already the institution has a number of patients. In an interview with the doctor this week, he stated that he expected to keep his sanitarium open at Reed City for a time at least, where he has an able corps of experienced nurses caring for a number of patients. The Belding sanitarium is in the suburbs of the city and "quiet reigns supreme"—a feature very essential where the sick are to be treated and cared for. The doctor, who continues to perform most wonderful cures, is proud of the fact that his Belding property, with its pleasant surroundings, will be one of the leading institutions of the kind in the state when it is completed. He is a very busy man and was in such a hurry Tuesday morning to reach his new quarters, that he did not impart full details to the TIMES relative to the new sanitarium, a home enterprise backed up by one of the ablest physicians in Western Michigan.

The "Oregonian," of Portland, Oregon, reports as follows of Moses and Mattie Hull's work in that city: "Is Spiritualism on the Decline?" was the subject of an address by Mrs. Hull, at the First Spiritual Society, Artisans' Hall, yesterday morning. She said that Spiritualism, in no time in its history, had progressed as much as it is doing today. But everything is not Spiritualism that has taken its name. In the early days of modern Spiritualism the manifestation of its phenomena was regarded as too sacred to bring before the public gaze and the seance was strictly a family affair. Such a thing as commercial mediumship was not thought of. This has come as an outgrowth of the strenuous money-seeking spirit of the world. Commercial mediumship catered to the mere physical senses, while Spiritualism was the study of spiritual things, with the end in view of man coming into full realization that he is a spiritual being here and now; spiritual things are spiritually discerned. The phenomena of Spiritualism were signs pointing to the necessity of arousing the spiritual faculties, and were no more Spiritualism, per se, than the knock at a man's door or the ringing of an alarm clock to awaken him from sleep, comprised the duties he had to perform in his daily life. The Spiritualism of Sir William Crookes, Alfred R. Wallace, A. J. Balfour and other men and women distinguished for intelligence and right thinking was on the increase, but the commercial mediumship that appealed only to man's vanity, greed and superstition was on the decline, to the growth and advantage of Spiritualism. In the afternoon Rev. Moses Hull, the president of Morris Pratt Institute, Whitewater, 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, 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.

Eugenia Roubie, secretary First Prog. Sp. S. of Watertown, N. Y., writes: We have much that is good to tell of Mrs. Amanda Coffman's work among us inasmuch as everything she undertakes ends better than we had hoped for. Her two latest successes were a game social held last Tuesday night and a truly spiritual service held last Sunday night. With scarcely any help she doubled the net proceeds of just such a social as we often hold and are generally well suited with when netting one half the amount. At our regular services, we have had good houses and well-filled houses but, when a crowded house with standing room only, greeted us last Sunday night, we knew of but one reason for it. Mrs. Coffman's ability to present the truths of our philosophy so all could understand and thru her mediumship proving the power and intelligence of spirit.

M. F. Hammond writes from Indianapolis: I have just completed an engagement and expect to leave the U. S. and go to the town of Jalisco, state of Chiapas, Mexico, in a few days. There are many Spiritualists there, the natives (Astec's) are sun worshipers but all believe in spirit communications and the most primitive ones, know more of the philosophy of the continuity of life, than many of our most advanced thinkers. Pres. Dias of the Mexico Republic as well as the Governor of the State of Chiapas, Mr. P. Mantel, are both ardent Spiritualists, and propose to assist in the erection of a Spiritualist Temple and the support of speakers for it. Already it is estimated that over 2,000 Spiritualists of the U. S. have signified their intention of locating immediately at Jalisco. I send with this a small sample of the great variety of the literature in illustration of the wonderful country.

D. Feast of Baltimore, writes: Dr. B. F. Austin, pastor First Spiritual Church took for his theme Sunday April 23rd, "Spiritualists and the Resurrection." In part the speaker said: The Spiritual philosophy rejects the idea of a resurrection of the physical body, maintaining that such a reconstruction of the human form after its elements are scattered and have gone into divers other organisms is absurd and impossible, as the same elements will have entered into the composition of many human bodies. It maintains that Paul's doctrine of the resurrection does not imply this reconstruction of the old, but a germination of a new and spiritual body from the old; "that the resurrection of the dead" literally translated from the original of Paul's writings is a "resurrection out of the dead" or "from the dead." Paul teaches that there is a spiritual body—not there will be—and Spiritualists maintain that death is a birth of the new and spiritual body out of the physical analogous to natural birth and the resurrection is therefore coincident with death. This view while not harmonizing all of Paul's teachings presents fewer difficulties than any other, and best explains the various manifestations of Jesus after his death. It asserts that all who have passed through the change called death are "clothed upon with their house from heaven" or possessed of bodies of an eternal character—substantial bodies the elements of which are on a higher plane of vibration than our physical powers, and hence invisible and intangible to us yet capable under well-known conditions of assuming visibility (in the ethereal form) or even of tangibility—in the materialized form) and thus being seen and felt. This is what took place in the case of Jesus who arose and possessed of a spiritual body was ordinarily invisible—save to the seers—but who manifested in the upper room at Jerusalem, passing thro closed doors as light thro a window, and on several occasions—to Thomas, the disciples at Emmaus and in other instances—his ethereal body became material under natural laws, but little understood but analogous to those by which gases and vapors become liquids and solids. According to the common theory of the resurrection "flesh and blood" would appear to unherald the kingdom of God which we know is impossible. This Spiritual hypothesis is supported by the following considerations: 1st. It is nature's order and therefore requires no miracle—2d—It harmonizes with Paul's doctrine of the present existence of a spiritual

body. 3rd—It agrees with the Pauline teaching that the new body springs "out of" the old as the sprout from the decaying seed which dies to give it life. 4th—It is supported by the testimony of many and credible witnesses of our day—the seers and psychics of our age—who asserts that they have seen the death process, the formation of the spiritual body in the death chamber, and that they frequently behold the ethereal form, and sometimes the materialized forms of the departed. If we reject the testimony to this fact of such witnesses as, Sir Wm Crookes, F. R. S. and Sir A. R. Wallace, and similar expert scientists—living witnesses—how can we condemn skeptics for respecting records of 2000 years ago?

THE C. N. Y. CAMP.

The Central New York Spiritualist Association will open their tenth annual camp meeting July 23, continuing four weeks, to August 20 inclusive.

Mrs. Carrie E. S. Twing, Mrs. Laura G. Fixen Mrs. Mary E. Clark, Mrs. R. W. Barton, Dr. W. O. Knowles, James S. Scarlet and D. A. Herrick are among the talent engaged.

The management hope to make this year, which marks the completion of this first decade, a banner year. Send your address to the secretary for programs, which will soon be ready for distribution.

VICTORIA C. MOORE, Sec'y.
Dryden, N. Y.

A National Spiritualist Temple.

The lovers of truth and progress will be glad to hear of the incorporation of a society under the laws of the District of Columbia, called "The Temple League."

The design of which is to build a National Temple for the advanced purposes of teaching and demonstrating the science of being, and the continuity of life, Spiritualism.

With the co-operation of the friends of the cause this can be done; it is a work of the new era, a step in the right direction.

The incorporators and charter members are an earnest set of workers but so great an undertaking cannot be carried on by a few, we need the co-operation of the many. The books are open for contributions and legacies; the funds are safely guarded by carefully drawn constitution and by laws under the direction of a legal adviser and no one can touch them for other purpose than the building of the Temple.

Visitors to the city can learn any particulars on the matter by calling at the house of the president, Mrs. W. M. Farrow, 216 1st St., N. W. or upon the undersigned. Written information also will be gladly given to any one applying to

Mrs. M. A. CONGDON, Corresponding Sec'y.

1402 L St. N. W., Washington, D. C.

Mrs. Dr. Dobson-Barker, her Daughter, and Their Work.

Matilda Ellen Williams was born in Lock Haven, Clinton Co. Pa. Nov. 7, 1849, moved with her parents to Rockford, Ill. in 1856, where she lived and was married to Dr. A. B. Dobson, July 4, 1866.

In the fall of 1882, she had her first knowledge of mediumistic gifts and soon fully realized, that her powers were latent from birth, bursting forth as a flower; when an opportunity came to help in the work of her husband, he at this time was traveling, holding seances and treating the sick, she attending the duties of home life and caring for three small children.

Was in poor health herself, when the band that since stood by and worked for humanity, used to control her hands, often awaking her from a sound sleep while treating her.

At that time she did not weigh one hundred pounds, her friends thought she was going with consumption. The spirit doctors, five in number, cured her with her own hands. Since that time she has been a true worker for Spiritualism.

Not only assisting for years in the great work in which, Dr. Dobson was so well known; but independent of his work, many were cured thru her powers.

In later years Dr. Dobson fully realized under the great strain, that his strength was failing, and at times would talk of the good he had done then urgently request his wife and daughter to continue his work; saying he would still be with them after his departure from this life.

The daughter Cora Dobson, was born into a family where spirit return was as natural as it was to eat.

Dr. Dobson began spirit healing in 1853.

When Cora was a small child, she did many things in the office to help her father, later being his private secretary.

In 1891 she was married to Frank B. Ringlep, but only for a short time was she out of the office, as the doctor found he could not get along without her and she loved the work, so continued to help him until his death.

In his last illness he again urged them to go on, knowing they were well fitted and capable as himself, to do the work.

Mrs. Dr. Dobson and Cora D. Ringlep, have been healing in the above work for over ten years, meeting with wonderful success and are now as extensively known as was Dr. Dobson himself.

Cures are being made every day all over these United States, Canada and in foreign countries.

Many misunderstandings occur in life because the heart is left out of the deal.

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Correspondents, Contributors and Secretaries.

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This little Grammar contains all the essentials for correct writing and a comprehension of general grammar, being a key to the Author's unpublished practical system of Grammar teaching.

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.

MISCELLANEOUS.

ESSAY ON MARRIAGE.

The following paper was read before the Lily Dale Conference when the subject "Marriage" was being discussed:

Marriage is the exemplification of Nature's creative-force thru man—the attraction of positives and negatives to each other thru the impulse of love or affection, sympathy or harmoniously acting vibrations—similarity of tastes, needs or desires.

The German word for Wedding is High-time—originally an intuitive expression of the ripening state or age for coupling young people—which state before the present mentally active one, constituted a sort of dreamy one, and which still overcomes the majority while yet young when in love. And if it were not for this, many would not marry now—thus the saying that "love is blind," really meaning that it temporarily blinds those who are thus troubled.

It is true, there are many follies committed in its name—of which jealousy is largely the incentive. But the basis of this is selfishness, which makes love mingled with it a selfish one.

Now, jealousy is a passion that also blinds, and may be the cause of man's dreamy state. Selfishness and jealousy are very near relatives, of which married life is the cure. Who marries begins at that moment to live for someone else; and the spiritual remedy to unfold real love is self-denial.

Perhaps that is why Nature has set a blindfold on people when in love, or adds the blinders to the love still undeveloped in man. True love is NOT A SENTIMENT, BUT A CONDITION—a condition to be achieved by soul labor—self-denial and loving minus the selfish impulse that dominates it in its undeveloped state. Nature's love is such a condition, and sensed as a joyousness or that love one feels for a child, a parent or anything which excludes the sexual or animal feeling, and which is the real consciousness of it that nature is driving us to as its perfectibility.

Married life leads to this—most especially so when blessed with children. And the man with the most children must therefore exercise the most true love—that is, love in its purest state, which makes motherhood the real godhood or divinity exemplified thru humanity.

Of course, there are married couples not thus blessed, but it is always a superior condition to those who live for self only—that is, who avoid the married state on account of the responsibility it entails. But marrying for lust simply is worse than old bachelorhood or maidenhood; for the latter at all events, preserve their purity (at least, so far as the women are concerned) and thus do not PERVERT the creative-force within them. It is the misuse of love which has brought all the trouble on humanity, for it constitutes, not only the very essence of life, but is a combination of all the other forces combined—thus its extreme consciousness of existence. Love is intelligent, yet needs no language to express itself. It is action, yet needs no exertion to make itself known. It is feeling, yet requires no touch to be felt. We can experience it any distance by simply thinking of those we love—the reciprocal vibration being as consciously sensed by those who have reached the condition referred to as tho there was a touch of heart to heart. But as the soul is the heart of the spirit, and being ubiquitous or omnipresent in its nature, it knows no space.

As spiritualized sensation signifies omniscience, (sensed as inspiration, and limited to individual capacity) love signifies omnipresence. The WILL spiritualized leads to omnipotence, but while chained to a material body, we cannot consciously exercise that power—except, perhaps, as claimed, by sending the spirit off to distant scenes or places, and recalling the same at command.

But while intelligence is the principle thru which we build, know, realize effects, LOVE is the principle thru which we feel or know causes, and it is the RAPPORT WITH CAUSATION which produces that sensation called happiness.

Now, it is the search after this happiness which leads to marriage, and we may miss it as well as attain it.

We miss it when we make it a convenience for sensual or selfish purposes, and attain it when aiming for happiness by living for others beside self—that is, dividing our pleasures or enjoyments of existence.

Marriage is therefore a law of nature—the gateway that leads to misery if misapplied, but to future happiness when rightly applied or regarded as a divine blessing.

Cora L. V. Richmond at the Morris Pratt Institute.

The last of a series of lessons for this year, thru the instrumentality of Mrs. Richmond by her guides, or teachers, was given to the students of the Morris Pratt School last Monday.

Mrs. Richmond has made five trips from Chicago to Whitewater and given two lessons each trip, two public discourses, and closing evening gave to the class the "Name Poems." Mr. Richmond accompanying her at this time took the poems in short hand for those who wished to have them preserved.

That these lessons have been instructive and of much importance to the students and teachers, no one who has ever heard Mrs. Richmond, when inspired by the invisible guides who speak thru her organism, can doubt. They have added much to this year's advantages in the school and it is sincerely hoped can be repeated in the coming years.

Mrs. Richmond has given her time gratuitously for these trips, and the expenses were met by numbers of the Church of the Soul who have the interest of the school at heart.

It was the desire of the management of the school that these teachings should become a part of the year's curriculum, but no funds were available for the purpose; however, on submitting the matter to Mrs. Richmond, the guides and friends made it possible in this matter, for which they have the sincerest gratitude of teachers and students.

In these days, when nearly all advanced institutions of learning are considering the sciences and endeavoring to teach not only material science but the psychic science as well, taking their position on ground long since deserted by pioneers of this philosophy, we feel the Morris Pratt school has indeed been favored by this course of instruction from teachers who have tested the immortality of the soul and are in position to give it out to the world.

Signed: Moses Hull, Mattie E. Hull, A. J. Weaver, L. S. Weaver, Alfa H. Niver, Agnes Chaffee, C. L. Stewart and students.

Mediums Without Spirit Aid.

A reader objects to spirit manifestations while the medium is bound, believing that the immortals would not condescend to such trivialities; but believes that the phenomena obtained are produced by the medium's will or desire, because her husband is able to obtain them in that manner, though both are Spiritualists in the religious or philosophical sense.

No doubt there are mediums who aid the phenomena by their will, or call them forth according to desire, but it is a part of Spiritualism nevertheless in that it proves that the medium has an independent spirit which can act independently of the physical body, though the latter is bound hands and feet. And if one man or a few mediums have spirits we all have. Immortality is proven. Because one or two mediums do not have decarnate spirits to aid them, does not imply that all are without such companions. When three hands appear simultaneously above the cabinet, or but one unlike that of the medium, it proves spirit aid. If an intelligence superior to the medium's manifests, it proves the same thing. In fact there are many little tests which prove it; and no doubt all physical mediums could obtain spirit aid if they invite it laying aside for the time self-will, and assume that sweet humility which angels need as conditions to enter our homes, even if they have to condescend to engage in trifles for the time being. Love overcomes all obstacles, even to doing things which we as mortals would be too proud to engage in.

Honesty may be a good enough policy to keep out of prison; but righteousness should accompany it as a principle to keep out of darkness.

LITERARY WORLD.

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

A. F. Melchers' "Pocket Grammar."—There has just issued from THE SUNFLOWER Press a most valuable book—not as regards price, for that is nominal, but as regards real value.

This is a day when time is precious. Minutes are saved and represented dollars, and intelligence counts in all the marts of the world.

Correct writing, speaking and punctuation is of the greatest importance, as errors of understanding and of serious commercial import are made by failure to understand how to correctly express yourself.

One of the greatest discussions of the Bible is on account of ambiguity of writing. Jesus is reported to have said to the thief on the cross, "But I say unto you, This day shalt thou be with me in paradise." Now did he say that or did he say, "But I say unto you this day, Shalt thou be with me in paradise?" The one a certain promise, the other illustrating an absurdity, merely by the change of two little punctuation marks.

A barber had a sign out which read,

"What do you think,
I'll shave you for a nickel
And give you a drink."

A man came in, got a shave, took his drink, and handed the barber five cents. He was informed it was twenty. He objected on the ground that it was so stated on the sign. They went out doors and found that the sign read,

"What! do you think
I'll shave you for a nickel
And give you a drink?"

And similar errors are made daily in our writing, and make up the mistakes and complications of many a business and social deal.

Today many people aspire to be writers. It is a sad fact that few of them understand the first principles of grammar, punctuation, or the fundamental principles of the construction of the English language, and it is impossible for an editor to revise and give the proper meaning when the misplacement of a punctuation mark may give an entirely different meaning to the sentence. The use of a wrong word may do the same. Therefore a concise little book that will give the proper use of words is of great value. Send 10 cents and a two-cent stamp for a copy to A. F. Melchers, Lily Dale, N. Y.

W. H. BACH.

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.

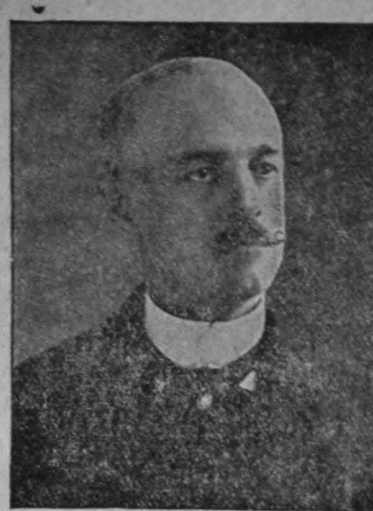
HARVEY W. RICHARDSON, president, East Aurora, N. Y.

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

Beware of Flirting.

Who gains admission to another's heart finds momentary happiness, because the Soul of Nature has been simultaneously touched. To retain that happiness depends upon the purity of intention and justice done that soul. If the love professed is purely spiritual and exalts it is always legitimate, and creates like spiritual environments with happy or joyful spirits controlling and adding joy to the exaltation. If the reverse, it also reverses the spiritual environments from the aforementioned and destroy both peace of mind and happiness till harmony with nature has been restored by purification of that love or justice done the soul whose heart has been sorrowed by injustice.

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Philadelphia, Pa., March 8, 1898.

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ANDREW B. SPINNEY, M.D., who has had forty-eight years experience in the study and practice of medicine, two years Prof. in medical college, ten years in sanitarium work, and is a natural clairvoyant. He never fails in diagnosis. He has given special attention to eye, ear, throat and lung troubles, also all forms of nervous diseases of both sexes.

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