

THE SUNFLOWER

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

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WHERE IS TOM PAINE'S BODY

His Bones Removed at Night From His Grave.

The recovery of the body of John Paul Jones, the American naval hero, in France, thru the efforts of Ambassador Porter, after his last resting place had been a century's mystery, recalls that another American—Tom Paine—who was a contemporary of Jones, and who did much for American Independence, lies in an unknown and unmarked grave in a foreign land. It is doubtful, however, if a successful search can be prosecuted for Paine's remains, since there is no clue to their location.

That Paine lies in an unknown grave in a strange land is the penalty for the religious views which he entertained and which were not in harmony with the religious toleration of his time. And yet he did much to kindle the flames of the revolution which resulted in American independence. Much that Jefferson incorporated in the Declaration of Independence was inspired by Paine's "Rights of Man."

It was Paine, in his work entitled "Common Sense," who first advocated the absolute separation of the colonies from England. Many of the colonists wanted a compromise, but Paine, the champion of the rights of man, showed them that the only compromise was the absolute separation of the colonies from England and the erecting of a new form of government in the shape of a republic, in which all men, of all nations and all creeds, should be absolutely free in the pursuit of life, liberty and happiness.

FIRE PATRIOTS' HEARTS.

When the volunteer patriots of the American Revolution had suffered defeat after defeat, and were spending the terrible winter at Valley Forge, faltering as to whether to continue or give up the sacred cause of freedom, Thomas Paine, seated upon the icy ground, with nothing to write upon but a drum-head, gave to the struggling patriots the work entitled "The Crisis." The reason and rhetoric contained in this work so fired the hearts of our forefathers that they once again took up their arms and fought with renewed bravery, in order that their children might breathe the pure air of a republic, and not the contaminated air of vassal to a monarch 3,000 miles away.

Had Thomas Paine rested here his memory would be as honored as that of Thomas Jefferson. He found the prevalent religion of his time was the support of monarchy, and to rid the earth of monarchy he attacked religion with the same weapon with which he attacked kings—reason. He said that a revelation to a man that had lived 5,000 years before his time was no revelation to him, only hearsay. He gave the world a book entitled "The Age of Reason." For the antireligious views there set forth he was never forgiven.

While the grave once occupied by Paine's body is now vacant, it is marked by an obelisk, which stands in the suburbs of New Rochelle, N. Y. The shaft stands on farm land presented to Paine by the State of New York in 1785 in recognition of his services to the cause of freedom during the Revolution, yet it does not mark the resting place of his persecuted body, for that probably always will remain matter of wide historic speculation.

VAIN REQUEST FOR A GRAVE.

His last days were spent at 203 Bleeker street, New York, and his brilliant career had a melancholy ending. Suffering from a complication of disorders brought on by

his habitual intemperance he dragged out the last hours of his life propped up in a chair by a window poring over the pages of a book and drinking at frequent intervals from a bottle of brandy that stood on a table at his elbow. As death approached the noise of the busy street caused him excruciating agony, and he was removed to a house in Grove street, where he died on June 8, 1809.

Then it became a question of where to bury him. He had been born among Quakers in England, so permission was asked to bury his body in the cemetery of the Society of Friends. This was refused on account of his atheistical writings. At last permission was obtained to bury the body in the graveyard of Trinity Episcopal Church, in New Rochelle, and the vestrymen ordered a grave to be prepared for its reception. The funeral procession started from New York and proceeded along the old Boston post road. As it passed by several churches along the road the few mourners were greeted with demonstrations of intolerance difficult to understand at the present time.

On arriving at New Rochelle the procession went to the little cemetery of Trinity Church, where the gravediggers were awaiting its arrival by the side of the grave they had prepared. The coffin was lifted from the hearse and lowered into the excavation, but as the gravediggers were in the act of covering with earth the Rev. Mr. Bayard, the rector, came running to the spot in great excitement and ordered them to stop.

"Who ordered that grave to be dug?" he asked.

"The vestrymen of the church," replied the chief gravedigger.

"For whom?" demanded the rector.

"For Thomas Paine, the patriot," answered a friend, who had accompanied the body from New York.

Mr. Bayard was indignant.

"What, bury an infidel in hallowed ground?" he cried. "As rector of this church I forbid it."

Then he turned to the gravediggers and commanded them to raise the coffin. Paine's friends now remembered that in his will he had reserved for himself 20 square feet on his farm as a place of burial, but unfortunately, he had neglected to name a location. They proceeded to the farm to carry out his last wish, but Nehemiah Purdy, who had acquired possession, refused to allow them on the premises. In this dilemma they were obliged to bury Paine's body in the right of way to his farm.

The present monument is supposed to mark the spot where the body was buried, but those who raised the shaft made an error as to the exact location. About 30 feet south of it stands a flourishing hickory tree, and near it are the stumps of two locust posts. Years ago the father of Henry M. Lester, of New Rochelle, placed these posts, with two others that have long since rotted away, at the four corners of Paine's grave, and subsequently the hickory trees sprouted from the mound.

Several years after its burial the body was taken from its resting place by William Cobbett, the celebrated political writer, who at the time was an exile from England and who had been one of Paine's most ardent admirers. He secured possession of the body at night. After a sensational ride he escaped from the authorities, who learned of the grave robbery when it was too late. Altho Cobbett's motive in exhuming

Paine's body was a generous one, the act was regarded with horror by most people. He went about the act in such a mysterious way that he was charged with desecrating a grave.

MAY BE IN ENGLAND OR FRANCE.

Numerous theories have been advanced as to Mr. Cobbett's disposal of Paine's body. The corpse is supposed to have been taken to England, Mr. Cobbett intending to demand its interment in Westminster Abbey. But the people of England refused to receive it, and Mr. Cobbett, it is said, to avoid arrest, threw it into the Thames. Others say that the body was exhibited in a museum, and still others that it was taken to the East Indies. The most probable story of all, however, is that which credits Cobbett with having given the body decent burial in a remote English churchyard, altho some authorities say it rests in France.

The closing years of Thomas Paine's life were filled with many trials and much mental torture. Near New Rochelle the farmhouse Paine occupied after his return from France, in 1802, still stands. It was here that the stern Huguenots gave vent to their religious convictions and treated him practically as an outlaw because of his book, "The Age of Reason," written while he was a prisoner in Luxembourg, where he had been sent for voting against the sentence of death at the trial of Louis XIV. Paine was then serving as a member of the National Convention for the Department of Calais and had taken an active part in the French Revolution.

It was upon his return from France that the courageous patriot went to live on his farm near New Rochelle, yet he enjoyed little comfort there. He lived a life of strictest seclusion, for his attacks upon religion had greatly narrowed his circle of friends and rendered him an object of aversion to his neighbors. Under the leadership of the clergy residents of the town began a crusade with a view of driving him from among them, but he continued to dwell at his country home until several attempts to assassinate him compelled him to leave and take up his residence in New York. Several times while sitting in his study absorbed in work he was shot at thru the window, and believing his life to be in danger he left his farm never to return.—Balt. Am.

Who Know it All.

A traveler on his way from England to India and return via Cape Town, where a halt of three days was made each time, wrote a book on Africa and offered it to a publisher at a nominal sum. The "reader" of the manuscript saw that the author's knowledge of Africa was limited to Cape Town exclusively, tho its title embraced the whole continent. The manuscript was, of course, rejected as the effusions of an ignoramus.

Men who write down Spiritualism or profess to explain it all after two or three sittings with mediums are on a par with this authority on Africa. To be able to express an opinion on Spiritualism one should study the phenomena as it occurs thru all mediums, some sixty different kinds. After that he may know something.

"IT."

Love of prominence is a disease. Those who grieve because their names have been omitted in a news item indicate an advanced stage of the trouble. The outlook calls it "Spurious Individualism—a disease of the age—a form of ambition to stand out from the ranks, and be noted as doing, even in a mediocre way, something not done by the majority." Many in our ranks might read with profit that a drum-major is also prominent, but he who modestly carries a pail of water in the rear does the angelic work of the day.

UNFOLDMENT.

ROSE B. HELM.

The grand ennobling study of soul development, being symbolic of leaf unfoldment and development brings us more closely en rapport with the absolute.

Spring the season of rejuvenation and renewed vigor has again manifested and after her long period of inertia is sending forth new shoots from the apparent lifeless branches, and arraying herself in a creation of marvellous beauty, new life is being supplied from the exhaustless resources, and she again performs her mission, in no definite period of time, however, as the unfoldment of nature is dependent upon the elements of heat and light, and can only develop as these forces are assimilated.

Nature and her divine revelations is a study which demands the highest spiritual thoughts, and thru the workings of the brain, the most intricate problems may be evolved. Thru the inspiration of the Holy Spirit we are taught that we each have our distinct location in the great panoramic drama of life; altho we sometimes wander far from our governing satellites and like stray sheep are lost from the fold. In plant life we find this great law demonstrated to us with great precision.

Paradoxically speaking, the universe is ours and all that is within it, if we but demand it by spiritually reaching out to the great centre of wisdom and absorbing the knowledge which comes to us as directly as the emanations of the sun's rays to our physical body, when we place ourselves in position to receive it.

We find our spiritual development has been making rapid progress by taking a retrospective view of Christianity, we ascertain that the God of our childhood and the God of our maturer years bear no affinity, and extending our view farther back, we find the people worshipping idols of stone, and yet the idolater is as fervent in his worship as the most devout Christian, and as positive that his belief is the true one.

In our enlightened period of civilization, the 20th century God is one of love and not of revenge, nor has there been a development of the omnipotent forces, but a deeper intellectual research in the psychic forces which surrounds us, as we retrospect, we find all good attributed to God, vice versa Satan, the conception of the former in the image of man, and the latter with the cloven hoof.

The anthropomorphic conception of God has been obliterated, and belongs to the dark ages; also the conception of heaven being a located plane of happiness, and sheol of torture have also given place to the more advanced idea of condition.

The unfoldment of the soul can not be otherwise than a condition of happiness, while this condition sought from the material or finite expression of life often produces serious results; as all good comes from within, the finite can not reproduce the expression of the Infinite.

As the tiny seed placed in the earth and given the conditions of nourishment and light, will grow and flourish, so will the seeds of kindness, scattered broadcast take root and reaching upwards to the divine forces, bring forth a bountiful harvest.

Let us cast out all thoughts and selfish desires, may we during this spring anniversary, cultivate our gardens with the choicest of God's gifts, casting not aside the modest forget-me-not in its mission of love, altho not taking deep root, it uplifts its tiny manifestation to the penetrating rays of sunshine and imparts the great lesson of humility, even tho not arrayed in the gorgeous hues of its cultivated sisters, it nevertheless has its conception of God's plan.

We like the unassuming flower, growing by the wayside have our niche in nature's great plan, and our part equally as important as those of more intellectual resources, each niche must be filled to make the plan complete, so whatever position on this great checker-board of life, be it a pawn or occupying the higher position of king or queen let us fill it acceptably to ourselves.

As there is no more severe task master the still small voice we call conscience, when we allow it to unfold.

Cultivate the spiritual mind, constantly drawing from the great ocean of Infinitude, the numberless blessings with which we are surrounded. Unfold your portals that the light from Divine Truth may be radiated upon you, that you, subsequently may serve as a beacon to some misguided soul whose latent forces have not sufficient light to unfold, and thus become a gleaner in the fields of the omnipotent.

Stray Thoughts.

BY J. C. F. GRUMBINE.

The key to mythology is symbolism; the key to geometry is geometry; the key to symbology is astrology; the key to astrology is theology and the key to theology is divinity.

Each soul carries both the tradition and cabbala within itself growth and civilization signify "Am I ready to realize Divinity?"

Divinity antedates all systems of theology and philosophy. Science is after all nescience, because it deals with phenomena and effects, not with causes and spirit.

Evolution or reincarnation? One hypothesizes protoplasm and evolves a man, the other hypothesizes God and evolves spirit. Which do you think is the more rational and scientific?

Can you or any other person get something out of nothing? But if the nothing means no-thing, that is no matter as the form is shown in variety, but its opposite spirit, then something or anything must come from or have a beginning in—what? Spirit, spirits come from spirit. How? Thru desire which causes separation by differentiation. Look in a mirror, the image is not you but your form reflected. Hence your origin, your end or destiny is to return to and be God. You cannot do it. Have you tried with all your might? No, then, cui bono.

Mars is showering upon the earth at the present time great, enormous libations of electricity. Mars is the celestial magnet or dynamo. He is bound to set fire to himself and our little earth in that day when the earth is rolled up like a scroll. We are now honeycombing the surface of the earth with inductive wires which will force the final catastrophe and bring tongues of flames down from the red hot, passionate planet. Mars stands for passion and passion like iron must go thru the fiery furnace before it can become useful as love or steel. The alarm is sounded; so beware.

Now H. Rider Haggard comes out as a Spiritualist. Good for him some of the small fry who hardly conceive of this existence unless under the influence of champagne will now get a thrill of a different sort from this literary celebrity, as said in a recent interview, nearly everyone who claims to be up-to-date seems to believe that there is nothing beyond this life. This is to me a sad commentary on human failure. Good for Haggard. How about Kipling? There's room for him.

When the personal "I" can keep out of the sizzling lime light long enough to see the other self in its own shadow, there will be something doing for the good of all.

Short-sighted people are not always inconsistent, but inconsistent people are generally short-sighted, unless they are deceitful or unjust.



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THE WILL—MAN'S EQUIPOISE
 Continuing editorial essay from
 last issue on the human will it may
 be added that a positive will is also
 the prime factor in the preservation
 of health.

The stomach is the principal or-
 gan for life's physical maintenance,
 but is dependent on the liver for
 proper digestion of its food elements
 and consequent assimilation of its
 nutritious qualities. But when the
 will becomes lax by non-use (indol-
 ence) or impotent by misuse (self-
 ishness) the liver becomes torpid,
 and refuses to act. Dyspepsia is
 the result—leading to many other
 troubles.

Thus the will is the ruler in the
 human entity, with reason as judge
 and love as the embellisher or mod-
 ifier of man's acts or creations.
 Reason may give its wisest coun-
 sel or prove its profoundest pity, if the
 will be stubborn or weak (i.e., if
 selfishness rules), it puts both aside.
 If it wills for unspiritual effects it
 engenders pain or disease; if for un-
 loving effects it engenders discontent
 or misery.

It may not be regarded as such;
 but we cannot see ourselves as oth-
 ers see us until seen by self-reflec-
 tion, when it will be noted that dis-
 ease is concomitant with character,
 and trials with passion—all based
 on selfishness in some form.
 Or it may be argued that reason
 constitutes the will—reason applied.
 But a study of the infant will prove
 otherwise. Will-power is a distinct
 life-principle or law of being—just
 as love or humanity is.

Reason is passive, but like light,
 reflects. Will is active—the motive
 power within. Love is the beauti-
 fier of either (or disorganizer if ne-
 gatively applied, as through jealousy,
 prejudice or resentfulness).

Reason is to man what the sub-
 ject noun is to a sentence; will,
 power the predicate verb; and love
 the modifying adverb.

But there are principles or forces
 in man, known as virtues, talents,
 gifts or characteristics in general.
 These are branches and twigs of
 the aforementioned and dependent on
 them for existence—just as the fun-
 damentals are dependent on Nature's
 trinity (which comprises spirit or in-
 telligence, electricity or force, and
 substance or love) for absolute life;
 but which trinity, however, is con-
 sidered under the one head of God,
 causation or the creative-force of
 existence.

Man also exemplifies the latter
 through the combination of all three
 —his creative-force being conscious-
 ness, energy and affection in one im-
 pulse or embrace. And this, too,
 may be misapplied. But as the
 other forces are governed by the
 will, so does the will hold the bal-
 ance in this trinity of fundamental
 principles or constitutes the centre-
 poise between them, and is thus re-
 sponsible for its wrong usage—that
 is, the evil thereof reacts on the will
 and makes this impotent. The con-
 sequence is both pain and misery or
 disease and disqualification for la-
 bor, with trials or vicissitudes com-
 patible with the latter.

Nature has so arranged her work-
 ing-machinery by laws that it invites
 upon the wrong-doer the suffering

needed to heal the discord generated
 within himself. As the creative-
 force is a combination of all man's
 principles, its misuse naturally in-
 vites influences needed for adjust-
 ment from Nature. Religious
 idealism denominates this punish-
 ment. Science would term it cause
 and effect if it knew anything about
 spirit. But in the philosophy of
 self-study, through which the stu-
 dent touches upon spirit as well as
 matter, terms are non-essential. He
 sees, feels, hears, and is conscious
 with brain and heart (mediums of
 spirit and soul) simultaneously, and
 simply knows what is. He can but
 reveal it and leave it to the reader
 for discussion and digestion. The
 test of it is available to all. Self is
 a telescope through which all can
 peer into realms as yet inaccessible
 to science and beyond the compre-
 hension of religion. The mysteries
 of life are unfolded as man advances
 in a knowledge of himself, and such
 schooling is neither unscientific nor
 heretical. Thus materialist and ec-
 clesiastical join issues on that with-
 out fear or favor, and run ahead of
 their clans to their own satisfaction,
 if not to those who lack the will to
 break away from ancient doctrine—
 be it scientific, religious or spiritual.

DELIGHT IN OBSESSION.

Ancient mediumship, still veiled
 in human passions, mistook spirits
 for devils. Modern mediumship,
 still unperfected, is now mistaking
 spirits for obsessors. But the belief
 in the former was outgrown by edu-
 cation. The belief in the latter will
 diminish as sensitives advance in self
 knowledge, the only science through
 which a right conception of medium-
 ship can be attained.

There is nothing sweeter than to
 be obsessed by a loving spirit who
 can take complete possession of one's
 heart and impress on it its holiest
 emotions—reciprocal of what we
 are enabled to give forth in re-
 sponse. Such obsession may be in-
 vited without fear of losing ones in-
 dividuality except in the blissful si-
 lence of a periodical happiness. Oh,
 for such obsessions everlasting!—
 But with a purified love all so-called
 obsessions can be transformed into
 a seance of physical delight, with
 which no material pleasure can com-
 pare.

To assert a theory false because
 not proved to ones satisfaction not
 only exemplifies a lack of charity
 but of probable intuitive perception
 to measure the possibility of, or the
 reasons for the theory. A theory
 is also a fact, which must have a
 cause for its raison d'être; and with
 proper heart training the cause of
 even such a fact can be traced. But
 it too, must have an intuitive foun-
 dation for its being—though when
 the seeker does reach this altitude
 he has either found the theory true,
 or generated charity enough to re-
 alize that theories perse are often as
 necessary as facts, when the purpose
 is a good one or harbors a moral
 principle.

The uncharitable can more read-
 ily believe a slander than the charit-
 able can—it being nourishment to
 the former, but poison to the latter.
 Thus the one takes it in and the
 other repels it—both perhaps uncon-
 consciously. It is not what we
 think which does harm, but what
 we feel in connection with it. Feel-
 ing congenial to a slander absorbs it
 and makes it a part of the hearer.

A modern Cressus is reported to
 have said that 95 percent of the
 people fail because they don't know
 how to manage.

If they did the above could not
 have been asserted, and this gentle-
 man would have had another tho't
 coming—perhaps the reason why
 wealth was worthless.

For every material pleasure sac-
 rificed a spiritual one is substituted
 —provided the former is held in
 check long enough for the latter to
 reach fruition; i.e., attain a higher
 vibration, which is added by the ef-
 fort put forth through the will in
 overcoming the desire under consid-
 eration.

Before marriage—in love—good.
 After marriage—out of love—?

Rule for continuance of first-nam-
 ed: Love moderately—it lasts longer.

To love immoderately is to dull
 those keener sensibilities of the heart
 that otherwise mould it for a higher
 consciousness of that love, called
 spiritual or divine.

PSYCHICS.

Conscience: Moral sensibility.
 Intuition: Catching up floating
 thought-waves.

People who are forever finding
 fault seldom find truth.

Homesickness is the soul missing
 its accustomed environed sympathy.

As the sense consciousness is fed
 by effects, the heart consciousness
 is fed by sympathy.

Love makes a man intuitive, and
 consequently shrewd; but his soul-
 peace will depend upon the right or
 wrong use of that shrewdness.

All have good within but do not
 know how to apply it.

Nature sings through all life con-
 ditions blessed with physical or
 moral health.

Constancy is a heart-opener.

The misuse of intelligence or love
 constitutes selfishness—synonymous
 with a perversion of the will by their
 opposites.

Obsequiousness is often deference
 counterfeited.

The charitably inclined often suf-
 fer heartfelt sorrow for what the un-
 charitable condemn.

Susceptibility to rapport with the
 soul of things makes life as enjoy-
 able mentally to a mortal as it does
 to a spirit.

Lack of proof does not make an
 assertion untrue.

What is seen through ones own
 soul telescope is not so much clair-
 voyance as it is a consciousness of
 living within it or being closely con-
 nected with the things observed. Ei-
 ther the soul is ubiquitous or uni-
 versal life reflects itself in the same,
 and who can penetrate to this soul
 mirror with his outer consciousness
 by introspection gets the benefit of
 this interior light.

THE SUNFLOWER stand for a joy-
 ous perambulating in the sunlight
 of Spiritualism and avoiding the
 shadows that can but mar the sweet-
 ness of existence and the hope of
 the individual who lives on the
 right side of Nature.

Youth's Companion warns against
 all schemes that promise high rates
 of interest, and asks: Why do not
 those who control these enterprises
 retain them entire for their own
 enrichment?

Perhaps the latter part is to come
 out of the piscatorial catch.

Hiram Cronk, the last veteran of
 the War of 1812 passed to spirit life
 recently—having undergone a soul-
 ripening of 105 years in the body.
 The latter was deposited with mili-
 tary honors in Cypress Hill Ceme-
 tery, New York.

Nicodemus has been reincarnated,
 only today he attends Church open-
 ly and reads spiritual literature se-
 cretly—one for effect, the other for
 cause.

Rockefeller is endeavoring to form
 a Church-Trust. It may probably
 need large quantities of oil to make
 it run smoothly.

There is inspiration in money. If
 you doubt it try it as a bait—even
 though it be on individualized in-
 dolence.

The habit of looking within makes
 all effects more or less visible from
 a causal standpoint, adding interest
 to them.

The heart needs training for right
 feeling, as the brain needs it for
 right thinking.

Though paradoxical, one may tell
 a truth dishonestly—by plagiariz-
 ing it.

When reason meets conscience—
 then comes the (heart's) tug of war.

Pain is rather an acute fact to
 dispell by argument or faith.

AFTERGLOW.

Deem no life ill spent,
 Or lived in vain,
 That ever by a word or look
 Has eased some heart of pain!

As drop by drop the brooklet flows
 Into the boundless sea,
 So grows and goes a loving word
 Into Eternity;

Lingering there a beckoning star
 Of dazzling radiance fair,
 Till placed upon an angel's brow—
 To gleam forever there.

—Francis B. Wisecarver, in Mind

Scientists and the Future Life.

The Baltimore American con-
 tains the following:

In your able editorial in The
 Sunday American of today went
 Dr. Goldwin Smith's doubt of the
 future life you have laid all your
 readers under a deep debt of grati-
 tude by pointing out the hopeful
 aspects of present-day religion.

In the higher morality of the
 masses, as well as in the abundant
 evidence of the growth of that
 practical charity, which is the final
 test of all true religion, we have
 cheerful assurances that religion is
 not dead or dying, even if skepti-
 cism and neglect of church ordi-
 nances do prevail.

You have also pointed out in the
 psychic research movement of today
 a possible answer to materialism
 and the doubt that prevails as to
 the future life. Upon one of your
 statements in this part of your
 editorial permit a few friendly
 comments.

It is this: "A number of distin-
 guished scientists have recently con-
 ceded that there appears to be
 some mysterious connection
 between the living and the dead
 which cannot be explained by
 telepathy."

1. The late Frederick W. H.
 Meyers, whose colossal work on
 "Human Personality," and its
 survival after death, summarizes
 the results of the psychic research
 movement, and who was one of the
 profoundest and most careful stu-
 dents of spiritual phenomena in the
 world, took the ground that tele-
 pathy was an established scientific
 fact, that it exists between minds
 still in the body, between minds in
 the body and discarnate minds, and
 is the universal language between
 discarnate spirits. The theory of
 telepathy is in no sense opposed to
 spirit communication. It is, in fact
 an explanation of its method.

2. In stating that some eminent
 scientists are convinced of "a mys-
 terious connection between the
 living and the dead," and quali-
 fying the statement by the further
 one, "they admit that what ap-
 pears mysterious may be illusory or
 deceitful," you do scant justice to
 the firm and outspoken attitude of
 a large number of "eminent sci-
 entists," who have accepted the spir-
 itual hypothesis and proclaimed
 their faith unequivocally in spirit
 messages.

Among them, Alfred Russel
 Wallace, F. R. S., declares: "My
 position, therefore, is that the
 phenomena of Spiritualism in their
 entirety do not require further con-
 firmation. They are proved quite
 as well as any facts are proved in
 other sciences." He contends sole-
 ly for the spiritual interpretation,
 and on every New Year's Day sends
 out greetings to his fellow Spiritu-
 alists the world over. Sir Wil-
 liam Crooke's "Research in Modern
 Spiritualism," in which he con-
 tends for the reality of spirit ma-
 terialization, spirit photography,
 etc., etc., has long been before the
 world, as well as his recent state-
 ment reaffirming his former views.
 Prof. Robert Hare, formerly of
 Philadelphia; J. H. Zollner, late
 professor of physics at Leipsic, each
 wrote a book detailing their mar-
 velous scientific experiments in
 spiritual phenomena, and affirming

their adoption of the spiritual view.
 Prof. Elihu Cress, Camille
 Flammarion, Varley, the great
 electrician, Morgan, the eminent
 mathematician, and many other
 scientific men have affirmed the
 reality of the phenomena and their
 acceptance of the spiritual inter-
 pretation thereof.

Sir Oliver Lodge of the Birming-
 ham University, recently inter-
 viewed, as reported in the Pall
 Mall Magazine, on being asked,
 "Shall we ever know that the in-
 dividuality persists after death?" re-
 plied: "Some of us have proofs on
 that head which are as certain as
 proofs can be."

Dr. Richard Hodgson declares:
 "I am in possession of incontro-
 vertible facts which demonstrate
 immortality."

You deplore, as all must, that
 ridicule and reproach have been
 thrown upon the movement by
 frauds and impostors, which is un-
 doubtedly true. Let me say, how-
 ever, as one who for 10 years has
 given a large amount of earnest
 attention to the subject of spiritual
 phenomena, that while there is
 much imperfect phenomena result-
 ing from undeveloped mediumship,
 and much phenomena misunder-
 stood or misinterpreted, the per-
 centage of genuine phenomena is
 much greater than the uninitiated
 suppose.

B. F. Austin, B. A., D. D.,
 Pastor First Spiritual Church.

An ad in THE SUNFLOWER brings
 good returns.

CAMP-MEETINGS.

City of Light Assembly, Lily Dale, N. Y., July 14 to
 September 5
 Chesterfield, Ind., July 15 to August 25
 N. Y. S. A., 341 Main St., Clinton, Ia., July 30 to
 August 27
 Los Angeles, Cal., June 25 to July 25
 Forest House, Snowflake, Mich., July 30 to Aug. 31
 Circle of Light, Williams Bay, Wis., May 15 to
 Oct. 31
 Connet, Mass., July 20 to Aug. 27
 Unity Camp, Lynn, Mass., June 4 to September 24
 Senapee Lake, N. H.—July 30 to Aug. 27
 Vicksburg, Mich.—July 30 to Aug. 20
 Mineral Park Camp, Garza, Cal.—June 20 to
 July 20
 Central N. Y. Sp. Assn. Camp, Freeville, July 23 to
 August 20
 Portland Heights, Pa., July and August
 New Era, Portland, Ore., July 2, continuing 4 Sun-
 days
 Edgewood, Washington, July 30 to Aug. 20
 Ashley, O., Aug. 6 to 27

NOTICE.

Any friend of the Mediums Relief fund of the N. S. A., sending one dollar to aid its good work will re-
 ceive—if desired—one set of spiritual tracts, and one
 copy of "Violet," a booklet of choice poems. These
 reading two dollars to the fund will entitle a
 copy of "Leaves of Truth," a cloth bound book of in-
 structive spiritual matter.

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 N. S. A. Secretary,
 606 Pa. Ave., S. E., Washington, D. C.

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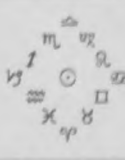
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—Francis B. Wisecarver, in Mind



LILY DALE NEWS.

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

When the Sun behoves to send forth its genial rays upon the earth in these parts there is hardly a lovelier spot to be found in the United States than Lily Dale and its immediate surroundings. But when hidden by clouds with drizzling rain and uncomfortable wind gusts greeting one in the highways and byways, the song of the "Sweet sunny South" touches the memory with a pathetic resonance that makes the heart ache in the off-corners not otherwise occupied. But as there is inspiration in the atmosphere and at times some very pleasing vibrations floating around that may be caught on the fly, there is some comfort in being, and the weather is forgotten. Whether the latter too come from Nature's inner storehouse or the hearts of the good souls in Lily Dale is indifferent. They are manifest at all events, and the recipient feels grateful — aye, elated, when they are as palpably sensed as though they were love waves touching the soul and inciting to a higher pulse beat and heart energy. Thus the Sun may shine or not, the sensitive can enjoy life if he knows how to interpret Nature or her influences, and Lily Dale is a force-centre for the study of occult or psychic phenomena. And if you are not sensitive to the degree as herein referred, why, come to our camp and be developed through association with those who are—like generating like. Most Spiritualists are happy because they sense these influences, comparative to moral aspiration and kindly feelings towards one another—like attracting like. So, let the world mock. But it were better it imitated in the same spirit of love; for then it, too, would enjoy a like degree of truth and happiness.

NOTES.

Mrs. Hattie Stone spent Sunday at the Dale.

J. H. Champlin and Mark Champlin have returned.

Mrs. Briddell is occupying the Turner cottage on Third street.

Mrs. Langworthy has arrived and is occupying the Rouse cottage on Cottage Row.

Mrs. Hardenburg has returned from Lake Helen and is occupying her cottage on South street.

Mr. Kaplinger has gone to Philadelphia where he will join the Receiving ship, Lancaster.

Mrs. Melissa Jones of Steamburg has rented Mrs. Stone's cottage on Library street.

Mrs. Pierce has taken the Latta Cottage on North street which she has had for several years.

L. M. Smith of Sherman, N. Y., A. Gaston of Meadville, Pa., Mrs. Bartlett of Dunkirk and Mrs. Rose Snakerd of Titusville, Pa., were among the visitors last week.

Mrs. Dederick has returned from Falconer with Mrs. Gilbert Turner and is occupying one of Nettie Bower's cottages on Second street.

Mrs. Purple had the misfortune to fall last Tuesday and has been confined to her bed since then as a result. She is rapidly recovering and will be up in a day or two.

DeWitt C. Hough and Laura E. Conklin have rented the Shults cottage next to THE SUNFLOWER office and will occupy it during the session. Mr. Hough is a son of the late Mrs. Stoddard Gray, and gives materializing seances.

The veranda on the Maplewood is being repaired and repainted. N. C. Lutgen is doing the work. The Nickersons, Mr. Morse and Mr. Pierce are all busy painting and papering.

Accompanied by sunshine and a genial atmosphere, our sunshiny and genial trio in the form of Mrs. Binney, Covell and Wildrick, took a trip to Fredonia on Wednesday for a shopping excursion. They left here satisfied with themselves and returned satisfied with their purchases.

F. A. Dinsmore with a party from Fredonia, visited Mr. and Mrs. Reed, Sunday. They came up in their Auto.

M. R. Rouse of Titusville, Pa., Mrs. McClellan of Dunkirk, Mrs. Anna Carter and daughter, Mrs. Lundquist of Jamestown, were Sunday visitors.

ENTERTAINMENT.

Saturday evening, May 20th, an interesting entertainment took place at Library Hall—the same being a benefit to Mrs. Maggie Wildrick, tendered by her friends. The program was rich with music and song, recitations and dialogues; and concluded with a supper and dance. Extended report next week.

What came near being a serious accident occurred at the entertainment at Library Hall Saturday evening when Miss Ella Richardson's dress caught fire. Opinion is divided as to how the accident occurred, but those who were nearest are certain it was caused by stepping on a match, a piece of the head of which flew up catching in the light material, and burning the back breadth out of the dress before it was extinguished. Fortunately she was not burned in the least. Wm. Brooks had his right hand blistered in several places in extinguishing the flames.

CONFERENCE.

Next meeting is to decide whether the conferences are to be conferences are to be continued or not. On account of slim attendance last Sunday the question was left over. Those in favor of continuing the same will please attend. There will be no question up for discussion, but all are requested to express a sentiment or read something—the last to be pithy and brief, and if possible, original. It has also been suggested that the readings be confined to five minutes in case of a large attendance.

New York State Convention.

The 9th Annual Convention of the N. Y. Association of Spiritualists will be held in Empire Hall, Syracuse, N. Y., on June 2d, 3d and 4th to which all members, also all Spiritualists and Liberals are most cordially and earnestly invited.

A number of good speakers and mediums will be present. Choice music will be rendered, and elocutionary readings given by our talented elocutionist, Miss Victoria C. Moore, of Dryden, N. Y.

Arrangements have been made at the Empire Hotel for reduced rates to all delegates and visitors.

Let us all endeavor to make this the most interesting annual meeting held.

HERBERT L. WHITNEY, Sec'y
35 Irving Place,
Brooklyn, N. Y.

Mental Telegrams.

We have found these lines in "The Light of the East," a Hindu magazine, published in Calcutta in 1893:

"Thoughts do not need the wings of words

To fly to any goal;
Like subtle lightning, not like birds,
They speed from soul to soul.

Hide in your heart a bitter thought,
Still it has power to blight;
Think love, altho you speak it not,
It gives the world more light."

"From the Hindu point of view telepathy is no new discovery. In the Shrastras we often find that the Rishis used to call others mentally from a great distance simply by a stroke of the will. For them it was not a matter of scientific research, but of common place occurrence. The communication between the sages of India was kept up by this mental telegram."—Exchange.

Petty cares need great affections to prevent them from disturbing our tempers. Small, insistent and troublesome tasks require large ends and aims, that they may be diligently and faithfully performed.

—Henry W. Crosskey.

At a recent prayer meeting an old negro arose and said that on account of his many misfortunes of late he had broken every one of the Ten Commandments, but thanked God he had retained his religion. This is rather hard on religion.

The soul evolves its best thoughts when the body is chained by circumstances.

Buffalo Notes

N. B. EDDY, Correspondent.

Friday evening, May 12, the Ladies Aid Society connected with the First Spiritual Church, Prospect Ave. and Jersey Street, held a progressive pedro party. A good number was present and excellent prizes was given to those who were the winners, after which refreshments was served. Music and dancing indulged in and a general good time was the result.

Harmony Circle Society, Chas. Hulbert President, met Sunday, p. m. May 14, in Stirling hall 374 Conn. St. The afternoon was devoted to new mediums, giving some an opportunity to manifest their medial powers. A fair audience was present and the services were interesting and the congregation were the recipient of messages from their spirit friends.

Between the afternoon and evening services there were refreshments served free to all who desired to remain for the evening services.

Sunday morning May 14th, the services at Spiritual Temple was conducted by Prof. J. Clegg Wright, and his Guide. Mr. Wright gave some interesting thoughts on "Absolute Power" also spoke of Divine Power. After the preliminary remarks and singing by congregation, his guide, John Shaw took possession of his brain and voiced an interesting discourse, mentioning some of his own experiences and his consciousness of spirit life. In the evening Mr. Wright's preliminary remarks were along the line of freedom of thought, pertaining to future life, and advocated people thinking more for themselves. After singing, Mr. Wright went under entrancement, and the intelligence of John Shaw spoke in a very able manner relative to physical conditions, developments and sensations. Also referred to matters of past history and the able personages and individualities of the past. The discourse was deeply interesting and listened to with marked attention. A good audience was present.

Mrs. Atcheson, 274 N. Division St. holds public circles every Monday evening, same being well attended. Also holds regular meetings at Akron, N. Y. with occasional meetings in Canada, aside from the regular Sunday evening services at First Spiritual Church, Niagara Falls, where she has been speaking and giving spirit messages during the past four years, and to good and appreciative audiences. The public press speaks very kindly and complimentary of her labors in behalf of Spiritualism.

Wednesday evening, May 17th seance at Temple was conducted by J. Clegg Wright—Mr. Atcheson Chairman. The services were of more than usual interest. Mr. Wright gave a very instructive talk, touching upon the physical and spiritual development of man, describing very minutely the operation and effects of certain forces in life and nature, also relating of experiences. Mr. Wright also gave a number of spiritual readings, which were acknowledged as correct. Mr. Wright and his guide are very able exponents of the philosophy and phenomena of life, which makes it very interesting to those who attended his meetings.

A Spirit on Hell.

Hell is to a spirit is what disease or pain is to a mortal.

There are mental and moral diseases as well as physical.

What you call diseases are but obliquities of the spirit—originally generated by the man that governs the body and passed on hereditarily.

The physical body is the channel thru which they pass out—the effects being contagious to those in whom the same germ exists—i. e., in whose spirit body the same obliquities are inherent.

But while man may be freeing himself from hereditary germ diseases he may be implanting others in his spirit.

In the spirit they agree with those in the body when classed as nervous and blood diseases, but known as mental and moral.

Among the first named are those engendered by intemperance or excess in physical indulgences. Among the moral diseases are those engendered by selfishness, hate, revenge and injustice done to others—and which, as living principles of the soul and spirit, are implanted in their progeny and form the germs for nervous and blood diseases, but which, if not neutralized before transition by their opposites—temperance and justice in the same measure as indulged—follow the spirit into the next life as living principles, and there have similar effects on the possessor as the aforementioned diseases have on the body in earth life, only that the suffering is different and the cure operated on other principles.

Intemperance or sensualism, for example, makes the spirit dull, nervous or oppressed, and extremely sensitive to the unpleasant influences of their own kind.

Selfishness or hate destroys the sense of feeling the joyous influences of Nature or the spirit world, and leaves the consciousness open to those of an opposite nature—such as melancholy, despondency, doubt, gloominess and the disturbing influences of contention, strife, as well as the discordant elements in Nature.

The curative for the first-named is by mental therapeutics; the last named by doing for others until these discordant principles are spiritualized, when the bad effects gradually leave, and better feelings are instituted in their places—cheer for melancholy, courage for despondency, faith for doubt, and a rapport with the higher and calmer influences in place of the disturbing ones.

Mortals with these disease germs in their spirit bodies—inherited or self developed—suffer the same when not absolutely sick, and often imagine them to be spirits, when they are but a rapport with like conditions. But like such mortals, spirits too, must first learn to know themselves ere they can begin to build or free themselves; and which may take years, as it does with mortals who are disinclined to believe themselves out of harmony with spiritual nature. Meanwhile they are in a hell of their own making—carried about with them as a condition or atmosphere which surrounds them, and in which all seems as imperfect, gloomy and in chaos as they are themselves in spirit individuality.—MORE ANON.

Prejudice is both narrow and selfish, for it can see but one side of a question, and at the same time curtails the rights of others where it is empowered to act.

He is the most unfortunate of mortals who has his money spent before he gets it.

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Address Mrs. M. M. JONES, Lily Dale, N. Y.

Mrs. Purple's Cottage For Sale.

I wish to sell my cottage across the street from the grocery store and South Park Hotel. Fully furnished and has always been rented. Has large veranda. Two minutes walk to the auditorium. For terms and full particulars address, Mrs. M. B. PURPLE, Lily Dale, N. Y.

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SECOND SIGHT.

If you could see by a marvelous light
Beyond the pale of man,
If the things that are hidden from mortal sight
Could be written by you in the sand,
Would you make of this most precious gift
A messenger of light,
Or would you claim for your earthly self
A divine power of right?
Would you consider yourself commissioned by power divine
Or would you think, within yourself, the world of light is mine.
I alone hold the only keys
Of the earthly temple of light,
If you would bask in its truest beams
Follow me for no other guide is right.
Where did you get your wonderful gift
Did it come by miss or chance?
Did no power from above have a voice in this life,
Which put you above others mischance?
You have had to answer in earthly life
For many a careless thought.
Do you think of your glorious mission band,
On account of deeds may be bought.
Do you think when you begrudge the help a little word might do,
That your light will shine as bright in the world
As good lights always do.
Or do you trust in the strength of your might,
To put out of sight that little light
That shines out in the dark world too.

A Clairvoyant.

thought. It needs only that the movement be large, or difficult, or resisted, to make us aware that some kind of an emotion of some kind was its antecedent. * * * That part of the mind which we ordinarily ignore is its essential part. The emotions are the masters, the intellect is the servant. The guidance of our acts thru perception and reason has for its end the satisfaction of the feelings. * * * The over valuation of intelligence necessarily has for its concomitant undervaluation of the emotional nature.

An overvaluation of teaching is necessarily the concomitant of this erroneous interpretation of mind. Everywhere the cry is:—Educate, educate, educate! Everywhere the belief is that by such culture as the schools furnish, children, therefore adults, can be molded into desired shapes. It assumes that when men and women are taught what is right, they will do what is right,—that a proposition intellectually accepted will be morally operative. Yet this conviction, contradicted by everyday experience, is at variance with an every day axiom—the axiom, that each faculty is strengthened by exercise of it—intellectual power by intellectual action and moral power by moral action. * * *

It seems, however, that this unlimited faith in teaching is not changed by facts. * * * This undue faith in teaching is mainly caused by the erroneous conception of mind. Were it fully understood that the emotions are the masters and the intellect the servant, it would seem that little can be done by improving the servant while the master goes unimproved. Improving the servant but gives the masters more power of achieving their ends.—From Herbert Spencer's article, "Feelings versus Intellect," in his latest book, "Facts and Comments."

LIVE HAPPY WHILE YOU LIVE

THOUGHT-BUILDING.

We build our future thought by thought;
For good or bad we know it not;
Yet so the universe is wrought.

Thought is another name for Fate;
Choose then thy destiny and wait;
For love brings love and hate brings hate.

Mind is the Master of the sphere;
Be calm, be steadfast and sincere;
Fear is the only thing to fear.

Thought, like an arrow, flies where sent;
Aim well, be sure of thy intent,
And make thine own environment.

—ELLA WHEELER WILCOX.

FEELING THE CHIEF COMPONENT OF MIND.

The chief component of mind is feeling. To see this, it is necessary to get rid of the wrong connotations which the word "mind" has acquired, and use in its stead its equivalent—consciousness. Mind properly interpreted is co-extensive with consciousness; all parts of consciousness are parts of mind. Sensations and emotions are parts of consciousness, and so far from being its minor or are its major components. In the first place the mass of consciousness at any moment consists of the sensations produced in us by things around. * * * Among these numerous peripheral feelings there is every instant an establishment of relations constituting perceptions and thoughts. * * * So with all sounds, touches, odors, warmth; the intellectual element being limited to recognition of the co-existence and sequences among them. So that the body even of our thought-consciousness consists of feelings, and only the form constitutes what we distinguish as intelligence: there is no intelligence in a sensation of red, or of sweetness, or of hardness, or of effort, but only in certain co-ordination of such sensations.

Then comes the other great class feelings, ignored in the current conception of mind—the emotions. * * * Every instant emotions are present. No movement is made but what is preceded by a prompting feeling as well as a prompting

THE MORAL BAROMETER.

Every act of hatred destroys hope, courage, and energy of the human heart.

Note the dejection following a display of malice or the utter collapse of the murderer after an act of jealousy or anger!

This is caused by the rapid molecular change in the life of the being from a higher to a lower standard—known in spiritualistic terms as a fall in the soul vibration with compatible fall in the moral scale or sphere of existence.

Materially considered, hatred makes the blood sluggish, the liver torpid, the constitution lymphatic with natural loss of physical energy, followed by despondency, and finally despair.

This constant hankering for revenge lays the foundation for moral and physical suicide.

Song of the Mystic.

I walk down the Valley of Silence,
Down the dim, voiceless valley alone!

And I hear not the fall of a footstep

Around me, save God's and my own;

And the hush of my heart is as holy
As hovers where angels have flown!

Long ago I was weary of voices
Whose music my heart could not win;

Long ago I was weary of noises
That fretted my soul with their din;

Long ago I was weary of places
Where I met but the human—and sin.

I walked in the world with the worldly,
I craved what the world never gave;

And said: "In the world each ideal,
That shines like a star on life's wave,

Is wrecked on the shores of the real,
And sleeps like a dream in a grave.

And still I did pine for the Perfect,
And still found the False with the True;

I sought 'mid the Human for Heaven,
But caught a mere glimpse of its blue,

And I wept when the clouds of the mortal
Veiled even that glimpse from my view.

And I toiled on, heart tired of the Human;
And I moaned 'mid the mazes of men;

Till I knelt long ago at an altar
And heard a voice call me—since then

I walk down the Valley of Silence,
That lies far beyond mortal ken.

Do you ask what I found in the Valley?
'Tis my trysting-place with the Divine;

And I fell at the feet of the Holy,
And above me a voice said "Be mine!"

And there arose from the depths of my spirit
An echo—"My heart shall be thine."

Do you ask how I live in the Valley?
I weep and I dream—and I pray;

But my tears are as sweet as the dewdrops
That fall on the roses in May;

And my prayer like a perfume from censers,
Ascendeth to God night and day.

In the hush of the Valley of Silence
I dream all the songs that I sing;
And the music floats down the dim valley

Till each finds a word for a wing;
That to hearts, like the dove of the deluge

A message of peace they may bring.

But far on the deep there are billows
That never shall break on the beach;

And I have heard songs in the silence,
That never shall float into speech;

And I have had dreams in the Valley
'Too lofty for language to reach.

And I have seen Thoughts in the Valley.
Ah me! how my spirit they stirred!

And they wear holy veils on their faces—
Their footsteps can scarcely be heard;

They pass thru the Valley like virgins,
Too pure for the touch of a word!

Do you ask me the place of the Valley,
Ye hearts that are hallowed by care?

It lieth afar between mountains,
And God and his angels are there!

And one is the dark mount of Sorrow,
And one—the bright mountain of Prayer.

If the church denies the possibilities of spiritual phenomena, it can not consistently offer the Bible narratives as verities. If it wishes the Bible stories believed it is only rational to admit that what was once possible is ever possible. Nature's laws never change.

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

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

No. 1	No. 2	IN EFFECT MAY 14, 1905.		No. 21	No. 22		
A.	M.	P.	M.	A.	M.	P.	M.
7.05	4.45	Lv	Dunkirk	8.25	0.00	Lv	
7.15	4.55	Lv	Frederick	8.35	0.50	Lv	
7.19	4.59	Lv	Laurel	8.15	0.35	Lv	
7.29	4.19	Lv	Lilly Dale	8.00	0.30	Lv	
7.48	4.37	Lv	Canaan	8.35	0.27	Lv	
8.00	5.52	Lv	Moore	8.45	0.31	Lv	
8.50	5.57	Lv	Rockville	8.58	0.51	Lv	
8.08	5.58	Lv	Gerry	8.29	0.47	Lv	
8.19	6.01	Lv	Falconer	8.39	0.61	Lv	
8.45	6.03	Lv	Jamestown	8.45	0.50	Lv	
7.45	5.30	Lv	Jamestown	7.45	4.43	Lv	
8.25	6.06	Lv	Falconer Junc	8.12	3.15	Lv	
9.18	6.57	Lv	Warren	7.00	3.51	Lv	
10.39	5.59	Lv	Tiutsville.	6.50	4.00	Lv	
A. M.	P. M.			A. M.	P. M.		

PSYCHICAL.

THE EFFECTS OF RIGHT AND WRONG.

—By MRS. JENNIE MARTIN.—

[Continued.]

"I am so glad you people have come!" she cried. I have fears of my son's losing his reason. Oh, Mr. Harrison, can you not save him from this awful condition? He has madly rushed to his room locking the door behind him. Oh, please go to his room even though the lock must be broken.

Mr. Harrison quickly obeyed the pleadings of the heart stricken woman, who was leading him to her enraged son. As no admittance was allowed, Mr. Harrison broke the door open. He was soon met with what the world calls a maniac; but with the assistance of Mrs. Lawson and Edith he soon overpowered the raving obsessed medium. At last Edith threw her arms around the neck of the seeming madman and pitifully cried, "Oh, my dear Frank, do you not know your Edith who loves you so dearly?"

These loving thoughts reached the soul of Frank Lawson, causing harmony which soon dispersed the obsessing spirit. The positive element of love brought an equilibrium and with this assistance he became master of his frenzied condition.

The first rational move he made was to place his hands on the head of Edith while saying, "No, dear, I do not wish you as a sister!"

With his unbounded joy he could say no more. In tears he looked from one to the other as though he wished that each might know of the perfect peace that he now enjoyed.

While he was thus standing Mrs. Lawson dropped at the feet of Edith and gratefully said, "My sweet child you have saved my dearly beloved son from the madhouse; and, oh, how much I am indebted to you for the noble words that were so innocently spoken by yourself."

After Frank had regained his composure, he explained that he was aware of his obsessed condition, but could not express his thoughts or act out his own feeling; and he further remarked that he lost his clairvoyant sight, hence he could not see the obsessing influence, but judged by the conversation through himself that the spirit was a priest.

After a short pause, Mr. Harrison energetically stepped up to Frank and said, "To me you are one of God's chosen children. You surely have done a great work for me, for you have saved me from self-destruction, while through your wonderful sight and hearing my child has been found, and is now comfortably situated."

"Oh, my clairvoyance is returning," excitedly exclaimed Frank interrupting Mr. Harrison.

"I see a strange looking specimen staggering about the room battling with a hideous throng of reptiles. The sight really makes me tremble with fear. Can it be possible that a spirit finds such terrible conditions as these?"

"Yes," replied a masculine voice, coming from the organism of young Edith. "The alcohol that is taken in the human body for years paralyzes the higher organs of the brain. As this staggering spirit has deadened these faculties he is shut away from the divine life that holds humanity above the lower planes. You do not seem to realize that every human being contains all that which is below, even down to the mollusk."

This spirit has sunk back, even below the animal plane. It is not imagination, but real; for surely he is living in the reptile sphere and these hideous beings are his daily companions. Since his vibrations have become lowered to that plane of life he cannot help but see, hear and sense the horrible things about him; and as a human soul out of its natural sphere, his punishment is all the more intense. This unfortunate drunkard is receiving electrical forces from you here in the room which will awaken his higher faculties. With this seed of life he can once more make use of those organs which have been paralyzed by the curse of alcoholic drinks, but it will take time to bring this about."

When Edith opened her eyes, she was startled by seeing a stranger sitting before her.

"Don't be frightened young Miss," stammered the awestricken man. "I came here expecting to find a crazy person. Such shrieks coming from a house is enough to frighten the whole neighborhood. One of these men surely did some loud screaming and if the noise had continued, the police would have been here. It almost frightened my wife into spasms. Such noises are what make people think Spiritualism is of a satanic origin."

"So did the Pharisees think Christ and his disciples when they were casting out demons," replied Mr. Harrison, smiling.

"I am sorry that my son has disturbed the neighborhood," spoke in Mrs. Lawson. "He was controlled by an evil spirit the same as the good people were in Christ's time; you see that he is now clothed in his right mind, just as they were after the devil had been cast out. Read your Bibles and study them, and you will not think of sending for a policeman when you hear the raving of a possessing spirit. You claim to be a Christian and still you have no faith in the things you read in your Bibles. We as Spiritualists practice the teachings of Christ and when you hear the sound thereof, you are ready to imprison our mediators."

"Mrs. Lawson, your talk is disgusting to me—to compare your degraded doctrine with God's word, is really insulting to a true Christian."

"Mr. Evans, you cannot abuse my mother or my religion before me," retorted Frank pointing to the door.

The intruder arose and sullenly left the room and soon was going about the neighborhood explaining that young Lawson was becoming insane over Spiritualism.

The happy party shortly left the room of strange proceedings and for some hours enjoyed the true harmony that flows from kindred minds.

During the pleasant conversation Mr. Harrison felt that he had at last found his true counterpart. The smiling blue eyes of Mrs. Lawson were as sunshine to his long dreary life.

When Mr. Harrison and Edith were ready to depart they were surprised at seeing a well-filled basket in waiting. After many thanks they left the kindhearted woman and her son watching after them.

A few more days of contentment, and Edith received the much looked for letter.

"Yes, it bears a foreign stamp and is from Zurich. Why should I hesitate to open this letter when all other spirit manifestations have proved to be true?"

A little more hesitation and she opened the letter reading the following:

"Miss Harrison,

As Mr. Frederick Bregenz considers himself a poor penman in your language, I, his young assistant, will be the secretary in writing his thoughts to you. He says without the inclosed photo he would have thrown your letter into the waste basket, thinking that someone was trying to get his fortune. The strange doctrine that has opened the way is all a mystery to him, but with his broad ideas he is willing to give it a thought. Your picture is a true likeness of the beautifully painted portrait of his Matilda."

"Through this evidence, a thousand dollars will soon be at your hands and with a portion of this money he wishes a visit from you and your foster father; and he further states that you are at the disposal of Matilda's heirship at any time, and after his death all will be yours. Yours trustfully

Oswald Herisau."

Just as Edith finished reading her highly prized letter a soft rap was heard at the door, and to her glad surprise Frank Lawson had come to make his first visit at her humble home. With outstretched hands she almost ran into his arms, but suddenly checking her impulsive nature, while modestly saying, "My gladness in seeing you here almost made me forget my true ladyship."

"Dear Edith, I wish that forgetfulness might have remained a little longer for the finished move of welcome would have made me very happy. I cannot see that your manner was unladylike. Come, dear Edith, I want you near me!"

"No, I cannot do this," replied the embarrassed girl leading Frank to the best chair in the room.

(To be continued.)

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MISCELLANEOUS.

MODERN SPIRITUALISM.

Address by Dr. Butterfield at Celebration of 57th Anniversary before the First Society of Syracuse, N. Y.

(Reported by Mrs. Addie Cooper.)

Ladies and gentlemen, coworkers (I did not mean to say coworkers for every body else say that) in the cause of Spiritualism and religious liberty,—I thank you for this opportunity of expressing to you my feelings and sympathies in regard to Spiritualism. We come here tonight to celebrate the incoming of one of God's movements in the unfolding of the world's best thought. What is Spiritualism?

It is a religion that touches the world with its wide, wide harmony of love and wakens it with its clarion notes of power. It was born of the spiritual needs of the people, and has given to the world a wider knowledge than ever before in the assurance that beyond a doubt our friends who have gone from our sight are not dead but alive.

The beginning of Spiritualism, as it appeared over the western hills with its glad tidings of great joy, filled the world with beauty. It was the beginning of a new era in religion, and put an end to ignorance and superstition, it kindled within you that wonderful hope and belief in a continuation of existence, and gave you a fuller insight into the mystery of life that is so full of grandeur.

Spiritualism teaches that every atom of the universe, from the highest to the lowest; that all space is filled with that great life force called God and the vibratory motions that is filling the world with wonder is one of the great lessons of spiritual unfoldment. We are learning our wonderful lessons of spiritual unfoldment. We are learning our wonderful lesson thru a power that is manifesting all the while. It salutes you from the hilltop, it salutes you from the valley with all its soaring and gives a wonderful God power to men and women.

As God is, and ever has been, then it follows that all life must be God, and you, being touched with his almighty power, become educators of the whole world.

God is a loving spirit that breathes over everything the breath of life until it becomes a living soul. He gives to you, life, strength and beauty, all the mysteries of the seen and unseen world becomes yours, and your soul is stirred by the music of ocean and land. God is the power that shines on the hill top—you may look, and behold! He speaketh and the inspiration of their grandeur and beauty sweeps over you, and helps you make the whole world of thought wiser and better.

Is there one individual among you, be he man or woman, who cannot rejoice to sing of the beautiful hills and have them produce the most wonderful music that has ever been vouchsafed to mortals? The days will not be long now before the communications from our friends from over the river will become so complete and so universal that he who runs may read.

The only wonder is that we have not known it before, but such knowledge begets knowledge, and the opening of this tomb was a grand and glorious thing. Life is brighter and holier for the fulfillment of this law, and what has gone, before only foreshows the power of what is yet to come.

This celebration of Modern Spiritualism brings with it the truth that thru all opposition, it has moved steadily onward toward a complete fulfilment of the law of spiritual intercourse. Thousands are now convinced of the absolute truth of communications from one world to another. It has been demonstrated hundreds of times that there is a world beyond this. It tells you another story, and that story is that your life is only just beginning. It gives you no uncertain sound, but convinces you of the reality and the possibility of all things in unison, it leaves you with the cherished thought that there is no end to life, that depth has found its master, it wipes away all tears, and pronounces its benediction of wisdom and love on the whole world.

This is your foundation, a knowledge on which to build upward and onward. As the years roll on let

each Spiritualist bring forward to the world of thought and power his best effort to build up a spiritualistic condition that may be truthful and honest, and in that way we will become a real power in the land, even now it is a glorious time in the growth of spiritual thought.

The whole world is turning its eyes towards this new Jerusalem and opening its doors to a more thoro understanding of spiritual forces.

Every movement of this unseen power in land, or sea or sky will enlighten the world and hasten the great future that is before you. Spiritualism is a demonstration of our growth and wisdom and its manifestations are such that the millions of beings who are investigating and studying have felt the truthfulness of this condition, its radiations within itself are glorifying every thought that is placed before the American people.

There is no knowledge as yet derived that can fully explain the boundless wonders of Spiritualism and its ability to light the world with a radiance that can never be dimmed.

There is no power yet that can grasp it in its entirety. It has been rocked in the cradle of all those unseen forces that have been educating the world, and you, as Spiritualists, can understand its uses and the wonderful possibilities that lie behind it, yet it has been only a little more than fifty years, since it awakened with its ray of light the whole world of thought.

I am an earnest, honest, conscientious believer in Spiritualism, I have believed in it from the first day that I heard of it until the present moment. I had more real, honest enjoyment in it than in all the other lessons of life that I have ever learned. It fills one full of the divine power that no one can destroy.

It brings around one thousands of friends who are a wonderful help, and gives one that harmony and love and sympathy that is known in no other way. It gives one an insight into the great silences of the universe.

A true Spiritualist becomes radiantly beautiful with the life immortal, and gathers within himself the music of everyone who is in harmony with this great power. Let the spirit fill you with delight, and let none say that Spiritualism is not the strongest and most beautiful life power existant. May the days of your life be long and happy, they cannot fail to be happy if you are a Spiritualist and they are steadily and surely marching on to the fulfillment of the wonderful law.

I feel all around me in the stars and in the sunlight that peace and love that go with spirit power, you'll find it the richest treasure in the world.

You will listen to the music that springs from all the unseen forces, and each one of you who come into real Spiritualism will be touched by the infinite power that will lift you above all material conditions.

The winters cold and storm and commotion are taking their last leave of us, and the apple blossoms will greet us with their wonderful power and life. How they twine around our tenderest and best of thoughts! Ah, there never was a blossom that so awakened our souls. God has touched them and they have all the radiance of hope and love.

We must be the better for birth and growth. Let them be a token to us of the bright future before us, a future in which Spiritualism shall bear in its arms the whole universe, and shall embody in itself the perfect harmony of all life, and be an inspiration strong and uplifting.

Let it be the fountain from which shall come all knowledge, and the rock which, when smote by the prophet's rod, will pour the waters of life.

Unity.

A persecution makes those of one aim congeal more closely. If Spiritualists, like the Jews, had their religion stamped on their exterior, and thus could not deny it, they would be in nearer touch with each other—circumstances forcing a unity of souls not otherwise obtainable. Perhaps they will be known some day—either by the stamp of discord; or by that of spirituality if they follow their teachings practically.

Immortality is forever changing form—transforming—making new.

The Cause in Denver, Colo.

The cause of Spiritualism has taken a long step in advance in this city by the organization of the Psychical Research Society under the auspices of the National Association and its incorporation under the law of the state of Colorado in such a manner as to enable it to carry on the religious work of the organization under the protection of the state law and at the same time to conduct a publishing house or establish schools, as it may be deemed best.

For the past year or so the organization of the Spiritualists of this city has seemed an impossibility, because of the same feeling that has handicapped the movement in all the centers of activity in the country, namely the petty jealousies of so-called leaders and mediums who have been unwilling that any other organization than one that centered around their own personality should have an existence, but the coming of Brother and Sister Sprague has made a great change in the situation and the society has organized with a working membership of about fifty members.

The board of officers is a sterling one and very harmonious in its composition, and well-known business men and women and mediums are on the board. The society will hold a number of socials and entertainments during the summer and there are vigorous plans on foot for the construction in this city of a temple that shall be a headquarters for not only the Spiritualists of the city, but of the entire state and there shall be a school here, which shall be to the Spiritualists of the Great West, what the Morris Pratt School of the East is to or should be to the Spiritualists of the East.

The society intends to also establish in due time a publication house which shall be the means of issuing the standard literature of the cause in the places where it will do the most good and publish from time to time such books as will help the cause in any manner possible.

The president, W. C. Marshall, is a wealthy mining man and a thoro business man. The vice-president, Mrs. Banner Ford, is a newcomer comparatively in the ranks, but a magnificent speaker and psychic. The secretary, H. H. Warner, is a well-known printer and publisher, and has spoken on the platform in the east, but has retired from that part of the work and devotes his time to the work of the press and the care of the correspondence and finances of the society in connection with the treasurer, A. B. Montgomery, who is a mining man of large means and with all the members of his family a devoted Spiritualist. Miss Cobb is a business woman, Mrs. Gehring Patterson is well known as one of our most reliable mediums, and C. E. Bull, is a large dairyman. The board are planning for opening the fall campaign with such speakers as Moses Hull, H. D. Barrett, Mrs. Cooley, and Mrs. Gaule-Reidinger and other psychics of national reputation. The secretary of this society would be pleased to hear from speakers and mediums wishing engagements and can be addressed at 2062 Lincoln Ave. Denver, Colo. No drinkers, users of drugs, or mediums whose methods of work or living will not bear close inspection need apply.

The society has no use for such upon its platform and does not intend to stand as sponsor for them, before the public.

The society is taking an active interest in protecting the rights of the local mediums and is actively opposing the passing of an ordinance in the city council which is intended to repeal the present law that exempts our ordained mediums from the payment of the license fee demanded from the palmists, astrologers, etc., who are flooding the papers with pretentious advertisements of the great wonders(?) they will accomplish if you only patronize them.

H. H. WARNER.

Reciprocity.

"Do not look for wrong and evil, You will find them if you do; As you measure to your neighbor He will measure back to you."

"Look for goodness, look for gladness, You will find them all the while; If you bring a smiling visage To the glass you meet a smile."

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LIGHT FROM EVERYWHERE

EAST
WESTNORTH
SOUTH

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 reports of your meetings, entertainments, what speakers you have, your elections, reports of your and other business meetings, in fact, everything you would like to know about other societies.

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

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

Always sign your full name and address to every communication; not necessarily for publication, but as a guarantee of good faith; "correspondent" or "subscriber" gives us credit 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 PUB. CO., LILY DALE, N. Y.

The camp at Lake Pleasant, Mass., opens July 30.

Dr. G. C. Beckwith-Ewell has gone to England.

Married at San Jose, Cal.—L. W. Dexter and H. Anna Travers.

The Central Ohio camp near Columbus, O., opens June 4 and closes June 25.

The campmeeting at Grand Ledge, Mich., takes place from July 21 to Aug. 21.

A. Scott Bledsoe has been lecturing in Lawrence, Kan., to appreciative audiences.

Harry J. Moore serves the Montana S. S. Association during June, and will be at New Era camp during July.

Mrs. Mary C. Van Kanzler has changed her location in Elmira, N. Y., to 78 Penna. Ave., where she can be addressed until further notice.

Transitions: E. R. Barron, Brooklyn, N. Y.—Maria Hart, Winsted, Ct.—Mrs. B. A. St John, Marion, O.—W. T. Graham, Chicago.—Bro. Allen, Lansing, Mich.—O. H. Souls, Ionia, Mich.—Mrs. Mary Schwenker, Columbus, O.—

The Prog. Sp. Church of Indianapolis, Ind., elected following officers, C. A. Allen, president; Mrs. O. S. Crane, vice; Mrs. E. Camp-ton, secretary; Mrs. C. Hartman, treasurer. O. S. Crane, J. A. Humphrey, S. A. Zeigler, Mrs. J. E. Rehme and J. C. Barnes, trustees.

Spiritualism is evidently attracting attention in Kadina, South Australia and in a controversy which is going on in the "Kadina Plain Dealer" the Spiritualists have an able champion in a writer whose nom de plum is "Student in Occultism" who strengthens his arguments with numerous quotations from the writings of eminent scientific and literary men.

M. L. Wade of Petersham, Mass., writes that the Independent Liberal Church of Greenwich Village, Mass., is to be dedicated June 4th. Dr. Geo A. Fuller of Onset will deliver the dedicatory address. Mr. A. G. Blinn, clerk of the M. S. Camp Association of Lake Pleasant will also be one of the speakers, with many others. The Church is free from debt.

Mrs. Carrie Firth Curran, Pres. O. S. A. Sends the following Notice:—I wish to announce that I am not a candidate for the Presidency of the O. S. A. neither can I accept that office for another year, I take this way in answering my friends request, thanking them for the support they have given me in the past two years.—I regret that I was unable to do more for the State in the past year, but owing to ill health was compelled to leave the State Work and go South where the sunshine and the rest has been a great benefit to me.

If not too late it may be still announced that the Annual Convention of the Ohio State Spiritualist Association takes place at Ashtabula May 26, 27 and 28th—the program having only reached the end of the week. Among the speakers are the Mayor of Ashtabula, Dr. Geo B. Warne, Mrs. Carrie-Firth Curran, W. V. Nicum, and about a dozen others.

Dr. Beverly of Chicago writes: The Spiritual Science Society at 31st and Indiana Ave. is having great success with its Free Meetings and have consented to allow people at a distance to join it. For thirty days

it will cost you nothing for a membership card if you enclose postage. We want all the names we can get for a co-operative class in development and absent treatment for health or wealth. These vibrations will be sent every day to the members. Send for printed directions, and begin at once with us and see how you will grow up in spiritual power. Address the president, Dr. Beverly, 44 E 31 street, Chicago.

Mrs M. C. Van Kanzler writes that the Bible Spiritualists of Elmira, N. Y., meet regularly at 3 and 7. 30 p. m. at Odd Fellows Temple, and the society is manifesting steady growth and health, since the aim of all therein is harmony with self through spiritual unfoldment, and consequent harmony with all who are operative on that plane of aspiration.

Titus Merritt of N. Y. City writes: The glorious cause of Spiritualism, has made rapid progress in the city during the past winter. The Secular press has almost daily published something pro and con to the subject, resulting in increased attendance at our meetings, at Tuxedo Building under the able ministrations of Mrs. Margaret Gualle Reidinger with the First Association of Spiritualists of N. Y. City of which Mrs. Henry J. Newton is still president. Mrs. Helen T. Brigham holds her own nobly and well with the Spiritual and Ethical Society at the Builders League Hall, and in Brooklyn the First Spiritual Church under the ministrations of the Rev. May S. Pepper has done good work. Having given 50 years close attention to Phenomena under very favorable opportunities I have many times found honest reliable mediums are condemned thru ignorance of the laws governing manifestations. Notwithstanding the cry of fraud there are many genuine mediums in this city, and there has been a valuable accession to this coterie of psychics by the arrival of Hugh R. Moore and wife with a variety of phases of mediumship. They like many genuine mediums, have suffered persecution, but by going to private residences have fully demonstrated that they are genuine mediums. I belong to three private classes and one public, meeting each week since Jan. 1st. A beautiful one thousand dollar pipe organ has been installed and its sweet tones has added to the charms of the seances and meetings. Mr. Moore has leased for a term of years a commodious dwelling at 120 West 13th street and moved into it last December, and by persistent effort has attracted a sufficient number of citizens who have organized and incorporated a church giving full power that the statutes of the state of N. Y. can give under the title "The First Church of Progressive Spiritualists" of N. Y. City. The charter members and trustees have filed this certificate with the county clerk and have a legal seal. The following are the incorporators: Christian Peterson (of Importers and Traders Bank) Thomas Corbitt (Broker) Dr. Victor Von Unruh, Mrs. Amelia Von Unruh, Dr. Albert Harrington and Mrs. Cora H Moore. Ordained pastor; Rev. Hugh R. Moore. Their meetings and seances are patronized by a class of people that would do credit to any church in the city. All meetings and seances are held under the auspices of the trustees. Their motto is, "Charity for all, Malice toward none."

Mrs. Kitty Olmstead writes from Buffalo: Harmony Circle Society, Medium's Day Sunday May 14th, was a grand success. We had a large audience in the afternoon. The S. R. O. sign was out early in the evening. The ladies of the society served coffee and lunch free to those wishing to stay for the evening services. Friends from Lockport, Tonawanda and distant parts of the city enjoyed the society's hospitality. A general good feeling seemed to pervade the hall and harmony reigned supreme. Mr. Holdsworth of England gave two twenty minutes addresses, on the practical lines of Spiritualism in the old country and this country, they were listened to with strict attention as he gave some very able illustrations of the work. Mr. Holdsworth is a medium of some thirty years standing and we hope to greet him and his charming wife again on our rostrum. The Mrs. Miller and Croft gave excellent messages and tests and our old friend Uncle Ned thru our pastor, Mr. Hulbert put every one in good humor with his quaint talk and messages. In the evening Mr. Hul-

bert's controll the Hart gave an inspirational poem. subjects taken from the audience which was pronounced deep and beautiful, and Graylight, his Indian maiden controll gave a dozen or more messages of a very high character. This controll's work bids fair to make her one of the strongest message bearers on the rostrum. Our friend, Mrs. Geo Jones accompanied by Mrs. Fry rendered two beautiful solos that were heartily applauded. Mrs. DeWolf was absent owing to a call to the bedside of a sick mother. Every one agreed that they had enjoyed a good time and a rare treat spiritually and the society has agreed to hold another mediums day on Sunday, June 11th.

Pennsylvania Spiritualists.

A call will soon be issued for a meeting of Pennsylvania Spiritualists, to organize a state association as an auxiliary to the N. S. A. The great need exists that each state in union shall organize and create an orderly system of co-operation. About one half of the states are now organized.

We will not have a proper federation as a national body until the states are the units; and we will not properly care for local societies and actively organize them, until we have state associations.

Pennsylvania sadly needs work to be done within its borders, and our state can be developed into strong working power.

A better nucleus exists than most of the state associations started with.

The proposition has so far been endorsed by societies in Philadelphia, Pittsburg, Titusville, Washington, Williamsport, Lancaster and Rogersford, also individuals in places where no society exists, are endorsing the movement. All persons and societies are requested to co-operate.

The time and place are not yet determined, for the mass-meeting to organize, which may be attended by all who are interested. For further particulars address me, or offer any suggestions.

Fraternally,
GEORGE W. KATES,
Thornton, Pa.

Baby Barrett Quilt.

Will you say for us that up to date we have received \$13.13 for the Mediums Relief Fund and Morris Pratt Institute. We are receiving many delightful letters and Baby Barrett's book will be a fine one, filled with loving thoughts, which may have an influence for good on her whole life, for who can tell the love of a loving thought? Please continue to send dimes and names, we haven't half as many as we had hoped for.

MRS. ROZETTA GOTT OR
MRS. MARY SKOGLAND,
Wellington, Ohio.

Kansas State Spiritualist Association.

The Kansas State Spiritualist Association will hold their fourth annual convention in Topeka, June 1-4, 1905. Good speakers and mediums will be present. All visitors and delegates made welcome. Meetings will be held each day, after noon and evenings in Security hall, Seventh and Kansas Ave.

A. SCOTT BLEDSOE,
Topeka, Kan.

Ohio Spiritualists Association Convention.

The O. S. A. will meet in Convention at Ashtabula Friday, Saturday and Sunday May 26, 27, 28, 1905 with headquarters at G. A. R. Hall, corner Main and Spring streets, where all delegates and visitors are requested to report.

The evening and Sunday three sessions will be held at the City Hall. Board of officers and trustees will meet at the residence of Bro. O. B. Clark 176 Prospect street Thursday evening, May 25th, 1905. The preparations for the coming event are about completed.

Good music, able speakers and good mediums will be present. The officers of O. S. A. cordially invite all Spiritualists to attend the convention.

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

Love in the sense of being freed from its negative or selfish emotions as envy, jealousy and the forenamed, is what inherits contentment—relative happiness—because it permits of rapport with this class of spirits, whose comforting influences are sensed without solicitation.

SUICIDE.

O. L. HARVEY.

On several occasions, lately, I have seen reference to suicides. This set me to thinking.

The suicide is the greatest and most abject of all cowards.—Thru out the ceaseless ages of eternity he will be branded and brand himself as a coward who in this life was afraid to meet the consequences of his own acts and that of others.

Even so brave a man as Rob't G. Ingersol advised suicide under certain conditions. No doubt a great many cowards committed suicide under that suggestion.

Wm. J. Bryan, recently said in a speech, or rather sermon delivered in a church out in Nebraska, that the latter took him into a private room and showed him a ring attached to a rope suspended from the ceiling; Tolstoy further informed Byran, privately and confidentially, that at one time he contemplated suicide by hanging himself from this pully, but finally concluded to live and work for the good of humanity.

I was surprised that Tolstoy would tell Byran this and still more surprised that Byran would tell it to the public, yet it may serve as a good object lesson. This is my excuse for giving some of my own experiences.

If I can save one person from this infamous crime, I will be amply repaid for this ignominious confession. I have passed thru a great many periods of intense mental agony, each one lasted for years and almost dethroned reason; but I never meditated suicide, except during one period of time, lasting about six months. This was years ago, before I had investigated Spiritualism.

During that time, on three different occasions, I placed a loaded and cocked revolver to my temple, and held it there a long time before I received the suggestion either auto or otherwise, "Wait! wait! wait! postpone it!"

During that period at four different times I bought an ounce of morphine with the deliberate intention of ending my life painlessly. On one occasion I took enough to make me dreadfully sick and I vomited it all up, thus saving my life.

I was firmly convinced then, and I am most firmly convinced now, that the holy angel messengers made a combined and superhuman effort to give me suggestions by which my life might be saved.

That is one reason I am a Spiritualist to day. I believe that most suicides could be saved if they gave themselves or were given strong suggestions that could reach the heart and brain and explode these.

Suicide is the greatest misfortune, the greatest calamity, the greatest possible crime.

Self defense is the first law of nature. A man should defend himself, not only from others, but against himself. Now, I think I am perfectly myself and have all my faculties about me in working order. I would live a thousand years in most abject poverty, or the most excruciating physical agony rather than be a suicide.

It is really a small thing to die. Anybody can die. It takes a hero to live and live right. It would be a small thing to starve to death. It wouldn't hurt a man much to starve to death.

A great deal worse thing might happen to him—his soul might starve to death, not annihilated but dissipated—extinguished.

What emotions, what dreadful remorse the suicide must experience when first awakening to consciousness.

" 'Tis then a painful sense comes on

Of something wholly lost and gone;

Of something from his being's chain Broke off—never to be linked again."

West Lafayette, Ind.

Letter-Writing.

Letter writing is an art, and the man who is really talented along this line is indeed a valuable man to any business. It's easy enough to write a short, snappy, rather gruff-and-to-the-point letter; but the men are scarce who can write a letter that is polite, smooth reading, convincing, grammatically correct and business-like at the same time.

The expert letter-writer must be able to read human nature without seeing the human; must discover freaky little traits of character by the tone of a letter; must know what should be said to impress and convince, and what should be left unsaid, must know when too much or too little has been said; must know whether the recipient will be offended at a short breezy letter or whether a long wordy epistle would be objectionable—in a word, the letter-writer must be a very complex, composite being.—American Correspondent.

Everybody cannot understand Spiritualism for the same reason that everybody cannot understand algebra. It requires the awakening of a certain brain faculty for every special study or for the comprehension of the different sciences. Spiritualism needs the awakening of the religious element in its highest degree—that which makes man sensitive to occult forces and influences—but which also enlightens him as to the difference between dogmatic and natural religion, and thus becomes free and happy by the change.

Conventionality is often but an educated hypocrisy.

POCKET GRAMMAR

FOR

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By A. F. MELCHERS.

Price 10c Silver and a 2c Stamp.

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.

THE SUNFLOWER

HUMANITY'S GODS.

DR. J. C. BARNES.

By suggestion of a lady friend of mine whom I met at Interurban Station today, and who is an orthodox Christian, I attended this evening, the Pentecost church to hear one of a series of lectures by an able representative of that church.

I try to avoid prejudice, and feel as passive and receptive as possible, hoping to hear something suggestive of good thoughts and that my better emotions be aroused, but I could not suppress some thoughts antagonistic to those expressed by the speaker.

His iteration and reiteration of "Bless God," "Ye must be born again," and other platitudes, and the self satisfied expression on the face of the speaker and his hearers, suggested to me that they were very selfish.

They seemed to attribute their personal salvation from hell into heaven to a God who would damn or permit to be damned or, lost, a great portion of his children by creation. Yet they blessed their God who could be so partial.

To feel saved while others of our fellows are lost exhibits a soul devoid of sympathy and Christian love. How can a person feel saved while a fellow being is lost irredeemably, as they taught, and have any of the Christ spirit? How can a Christian be saved or desire to be saved so long as a single soul is irredeemably lost?

After the preacher concluded his discourse, he invited questions relative to his previous teachings, and several pertinent questions were put, which he answered of course.

The question in my mind was, is the Bible or is the preacher the revelation to the people, if either are? If the Bible is a revelation from God, no question should arise as to its meaning—it should be as clear as the noonday sun, without ambiguity.

Nothing was said to make people better citizens—and the condemnation of great evils was conspicuously absent in his discourse.

It seems that their love for God filled their souls so full, they had no place for the love for man.

It seems to me that God does not need our love, but man does—and the best way to honor God is to learn his laws in Nature and conform our lives to them, and to make our fellow men as happy as we can.

It is degrading to the character of God to say his book of Nature is so obscure and miss-leading that he had to supplement it with a revelation in a written book that no two men living understand alike, creating a diversity of opinion relative to himself.

The book of Nature inspires the same motions and leads to the same true conclusions. The Bible, so-called revelation of God, never assisted in discovering a single law of God or Nature. It never assisted in the discoveries in chemistry, astronomy, mathematics, electricity, the power and utility of steam nor mechanics, but it has rather discouraged the sciences of those subjects. While there are many beautiful thoughts expressed in the Bible, there are many that are really vulgar and vengeful. There are many teachings that were the best of the age in which they were written, but we have outgrown and surpassed them in moral science.

Jesus Christ improved on the teachings of his predecessors, and men are improving on some of his. His best saying was the golden rule of "Do to others as you would have others do to you." A superior one, the diamond rule is now taught—"Think of others as you would have others think of you. And instead of saying, "Love your enemies" we now say, "So live that you have no enemies to love."

It is questionable whether Confucius did not express more truth in his adage—"Do not to others that which is obnoxious to yourself." We might do to others as we would they should do to us, and yet displease them, or even invade their equal freedom.

Ethics or morals are the result of growth in experience of the race, and not a special revelation. "But how would we know there is a God but thru the Bible?" says some one. Such a question is an insult to nature that makes such a

display of munificence, beauty, power, wisdom and love, besides it shows the narrow and limited conception of God in the mind of the questioner.

All peoples in all ages have had a crude idea of God,—our aboriginal Americans worshiped a great spirit. Their idea of God was so crude that they personated and placed him or her as you please to term infinite energy, peace, power, wisdom, allness, indefinable, Jehovah, Jove, Lord or God.

The questioner has not outgrown the crudity of the savage when he says a God, the God or any appellation designating or limiting God to a person or place. A God or the God implies limitation and is antithetical to ubiquity and infinity. It defines the indefinable, ubiquitous, infinite God.

The best expression of God in the Bible is where Paul said God is all and in all. Now if God is all and in all he does not need our prayers nor thanks to bring him nearer, but if we learn the laws of God we naturally love and adore him. We do not learn his laws from the Bible, for it teaches the world is flat and many other crude out of date ideas of the universe. We learn his laws thru a scientific study of nature.

JOTTINGS FROM THE PACIFIC COAST.

MATTIE E. HULL.

When we reached the quarters that had been our abiding place in Tacoma, we found several of the good people in waiting for us and among them those who attended us to the train were the good souls who had made our visit to the Park so delightful, who dined with us on that day at Hotel Donnelly, per invitation of Mrs. Goodkind, (her name is truly suggestive,) and in addition to the friends who went with us on our rounds that day was the genial faced Mr. Knowlden, the man with the star on his coat, who said he was bound to go with us to the train and see that we were "run out of the city." When they bade us goodbye, it was about midnight, and their good words and warm hand clasps, were a pleasant memory to take into dreamland, as we laid down in our berths to rest.

Our visit to Tacoma will be numbered among the delightful memories of our trip to this coast. We found friends among all the societies, and while we sometimes regret the differences that arise between societies, we never allow them to become our interests and have about come to the conclusion all our prevailing conditions may be necessary in our present state of climbing upward; at any rate, we know sometime the mists will clear away and we shall all see with clearer vision. Every true earnest worker should have the encouragement of every other worker. The world is large, and Spiritualism is so manifold in its work that all must have a place and all should have friends to encourage the work.

From Tacoma, we went to Ashland Oregon. This is a beautiful town in southern Oregon,—the foot of the Siskiyou mountains, its population is about 5,000; its attitude 1930 feet above sea level. It is twenty miles north of the California state line.

Our real work in Ashland was to assist the friends in the dedication of a beautiful hall—named Memorial Hall. A few years since, Mr. and Mrs. Holton members of the first Spiritualist society organized in Ashland, passed away, and bequeathed to the society several thousand dollars to be invested in some kind of a hall or church for the benefit of the Spiritualists.

Accordingly the building has been erected and it is in every way, an honor to the town of Ashland. The hall is light, airy, commodious, well seated and otherwise furnished. In connection with the hall there is a dining room, kitchen etc., with all requisite furnishings.

The friends considered it would be more practicable to erect a hall in a business locality, and to have all rooms on the ground floor for business purposes than to erect a church, inasmuch as the revenue from the offices, stores, etc., yields revenue which in time, will pay the entire indebtedness on the building, and the Spiritualists have a beautiful home of which they may be justly proud.

The Ashland society is fortunate in having a membership of good, substantial workers—representative

people who have the courage of their convictions and stand for the best that can be obtained in Spiritualism.

The mayor of the city is a member of the executive Board of the Ashland society; its president is one of the leading grocers in the city. We heard no complaint among the people there that their Spiritualism hurt their business. If such is the case, they regard their religion above everything else, as they are pronounced in their convictions everywhere.

Our sojourn in Ashland was indeed delightful. Mr. and Mrs. S. J. E. Smith, and son Arthur, and the genial daughter-in-law, are a lovely quartette to visit. Their interests are one as much as they are in name. We formed the acquaintance of friends who recently moved from Iowa—grand workers they are too, Mr. and Mrs. Gard. We visited them at their pleasant home and were treated to rides over the town which gave us an idea of the reason why Ashland is quoted as "Ashland the Beautiful."

From Ashland we went to Medford, a lovely town twelve miles south of Ashland for a two nights meeting. We enjoyed the hospitalities of the Pymale home. Mrs. Pymale is a medium for remarkable work, inasmuch as it is different from anything of which we have ever seen or heard. It is purely of a mental character, and cannot be described in an article of this nature. Suffice it to say, her friends told us it had been a wonderful educator and discipliner of the medium.

We were made welcome in the family of the happy home that opened its doors to us on that occasion. Street shows and other attractions, interfered somewhat with the success of the Medford meetings, but they were enjoyable nevertheless, and some good was accomplished during our brief stay. There is an organized society in Medford, Mrs. L. L. Reames is its president.

We returned to Ashland for our second Sunday's engagement, this terminated our work in southern Oregon.

Our next ministrations were in Portland, in Artisans' Hall, where the First Spiritualist society holds meetings. We have seen no prettier Hall than this since we have been on the Coast. I will write of the work in Portland in my next.

Genius vs. Insanity.

There is no insanity in genius where the equilibrium between body and soul is undisturbed by intemperance (perverted physical desires) or selfishness (vanity, conceit, vindictiveness, or jealousy.)

The soul is the home of genius, and needs a healthy blood and brain condition to operate thru.

Selfishness vitiates the blood, and intemperance devitalizes the brain—either one preventing a freedom of action of the talent or gift in question, and leads to eccentricity, capriciousness, and mad fancies of an individual pattern—often ending in direct insanity.

Let genius be accompanied by temperance and righteousness, and it will lead to greatness instead of insanity.

Psycho-Satyrisms.

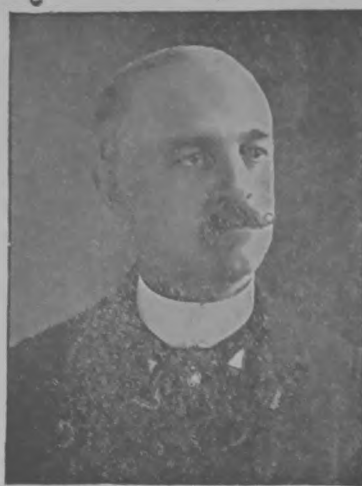
If a civilized man can be injured by eating animal flesh will a cannibal be benefited by eating a civilized missionary?

Sentimental love is the genuine article counterfeited.

A rejected poet wrote to his dulcinea: My love you've spurned—my disdain you've earned. And she replied: If this I've earned, may you be durned.

"Editors of city papers are murderers," said the cynic. "Yes, murderers of genius. They devote columns to criminals and not a line to home talent. A genius might as well bury himself as to expect recognition from his local papers."

Budha taught that ignorance was the hidden cause of suffering in the world, and that this led to the pursuit of pleasure thru sense gratification, and also to regard the physical body as the real self, when it is but the machine for the use of the spiritual man to prepare for a higher life. The doctrine is still being taught by revelators of truth, and will be taught for ages to come, considering the ignorance yet in the world.



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