

THE SUNFLOWER

Mrs Eliza C Gates \$1-05

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

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THE UNIVERSE A LIVING MAGNET.

J. P. COOKE.

There is a something in the human soul made up of trust, intuition confidence, sympathy and longing—something, out of which all these grow. Some call it Love. It may be so. It certainly has an attraction for Divinity. It is, indeed, a beautiful necessity of our nature to love something. The soul faints for the atmosphere of affection, which in its creation it was intended to breathe.

The truly loving heart has its paradise in its own bosom on earth; it has God in itself—for God is Love. The central and most positive attraction of all.

Love gives itself spontaneously; it is not bought. Like mercy the quality of love is never strained; "it droppeth, as the gentle rain from heaven upon the place beneath; it is twice blessed: it blesseth him that gives and him that takes, 'tis mightiest in the mightiest. It becomes the throned monarch better than his crown."

With the eye of sense we see that every thing has its inside, its outside and the "between", let us designate the outside as we may. So with the eyes of the spirit, we soar and perceive the inner consciousness of pure being. The outer darkness of not being, and the "between" of nature in all her lavish wealth.

In the absolute attraction of pure spirit we see a living magnet, a living, moving, generating triplicity of Being manifesting as light in the centre or positive pole, as NOT BEING, that is unconsciousness in matter or darkness its negative pole or manifestation, and as a "created-becoming" in the inward turning course of the spirit, back thru its ever increasing knowledge or intensifying consciousness to its parental source, the Eternal, self-existent fountain of life at the centre.

This central spiritual sun is an inner sphere of light surrounded with an outer or hollow sphere of light, formed by the eons of the rays passing outward. The rays of these two spheres waft together and then apart, as if breathing and blending. The inner rays expand while the rays of the outer sphere contract or draw towards the inner rays, thus reciprocally blending and blessing.

Thus at the very center, not only is attraction manifest, but also repulsion. The push as well as the pull. And in the sphere of nature we see that both are needed to account for perceived facts.

At first this may seem a very simple process on which to form the infinite variety of life as seen in nature. But nature's processes are direct and constant and the marvelous consequences of this central action at the core of creation will be suspected and seen anon. "To him who hath eyes to see."

On page 66 Vol. "A Stellar Key," Mr. A. J. Davis makes the subjoined quotation, his personal affirmation to wit,—

"Observe a universal and unerring law of the Supernal Administration: The Central Positive Power repels the physical, and at the same moment attracts the spiritual; therefore the circulation of matter is from the centre outward, whilst spirit travels from the outside toward the centre. These two reciprocal processes, or opposite currents, are incessantly flowing. The inconceivable oceans of world-building materials expand and swell, and pour outwardly from the eternally flowing and inexhaustible Fountain at the centre; at the same time the innumerable multitudes of individualized spiritual and angelic men, women and children, from off all

the human-bearing planets in space are progressively and irresistibly marching inwardly toward the great positive attractive Centre, and constantly approaching nearer and nearer the eternal sun-sphere of Father and Mother!"

I rejoice in being able to offer here the confirmation of my personal spiritual perception. My description has been recognized by A. J. Davis and some others of similar experience, "in the spheres!"

Jesus has said, "all things are held by the law of attraction," and if I am not mistaken, science is coming very close to proving this true, inch by inch.

It was the good old scientific teacher Mark Hopkins who once bade us consider the forces of gravitation, cohesion and chemical affinity as the basic manifestations of the power. Matter is brought together by gravitation simply as loose particles. Cohesion unites the particles into separate bodies. Chemical affinity is the next higher power, as conditioned upon gravitation and cohesion. We here have the three great forces of organic matter in their order as lower and higher, each one of them being the basis of some form of physical science. Gravitation gives us astronomy, with the laws of falling bodies; cohesion gives us crystallography and portions of mechanics; and chemical affinity gives us the great science of chemistry. These laws are sufficient to themselves. They would produce a permanent world and system of worlds; but these would be useless except as a condition for a higher order. In crystallization and in crystals, thru definite form, we find the lowest point of transition from inorganic to organic matter. Special mystery is supposed to be attached to the force that gives us organisms; but I do not see that it is more mysterious than that which gives us crystals. Indeed, the whole mystery is given in every form of force,—apparently impersonal—whether it can be expressed in mathematical formulae or not,—if it works so uniformly as to give what we call a law and to seem a necessity, yet it works in the interests of ends beyond itself and runs up into spheres of which, if it be regarded as impersonal, it can know nothing. So these laws work and are to be regarded as the condition of the manifestation and force which is next above them. This is vegetable life. These laws being given, and working upon suitable materials, we have the condition on which the cause of vegetable life can work. Without them this lower form of life could not be.

Again, having vegetable life given, mediating as it does between inorganic nature and animal life, by converting inorganic matter into food by the vital processes, we have the conditions on which animal life could be produced and maintained. This gives us animal life. Rational and spiritual life remain as still higher creations. So far we have a series of forces; namely, gravitation, cohesion, chemical affinity, vegetable life, animal life and man. In this higher life we see the upward and onward steps of creation, taking with it all that was below and adding something at every step. Every particle that coheres also gravitates, and so on up to man, in whom we find a life that is merely animal, and also that higher rational, moral, and spiritual life which is peculiar to himself. Everything is carried up, and then something is added. It is not developed from what is below, or caused by it, but added to it till man is reached at the top.

Thus it is that man goes to prove

his soul as Browning sings in *Paracelsus*.

"I go to prove my soul—I see my way as birds their trackless way. I shall arrive! What time, what circuit first, I ask not, but * * * * In some time, His good time, I shall arrive He guides me and the bird, in his good time."

It is related of William Cullen Bryant, how he was overtaken at sun-down. The orb had already set leaving behind it one of those brilliant seas of opal and gold which often flood our New England skies and while looking on the rosy splendor with rapt admiration a solitary bird made wing along the illuminated horizon. Watching the lone wanderer until it was lost in the dim distance, and asking nature whence it had come and to what home it was flying, his soul suffused his thought and we have his beautiful lines "To a Water-fowl."

"There is a Power whose care Teaches thy way along that pathless coast

The desert and illimitable air—Lone,—wandering, but not lost.

He who from zone to zone Guides thru the boundless sky thy certain flight,

In the long way that I must tread alone Will lead my steps aright."

Surely nature is justified of all her children, whether it be in the realm of physics, where "attraction" is known as the force thru which particles of matter are attracted or drawn towards one another,—"component acceleration of particles"—then there is also chemical attraction or affinity; cohesion or attraction of the same body. Adhesion or attraction of different bodies. Then we have capillary attraction, gravitation, the attraction of molar masses.

This same "attraction" is called magnetism when exerted between the unlike poles of a magnet.

It is called "electricity" when dissimilarly electrified bodies attract one another. There is doubtless a human power of attraction over a negative subject, exhibited in the facts of alluring, winning, enticing, fascinating. Think of the charm of music, eloquence, beauty and art, when this attraction is carried on and up into the aesthetic sphere.

Darwin in "Cross Fertilization" says that Pollen was once the sole attraction to insects. Pollen was the vehicle of this "attraction" It seems a very prominent key to the right apprehension of many, or all departments of natural science—just human knowledge.

Surely it is no stranger in the sphere of mind.

Leaving on this occasion, the sphere of "elective affinities" entirely aside, we still can readily show that attraction was the power which swayed when the "word" was made flesh.

Became a man. The high organic quality of the creature enabled the Divine Grace, Love and Truth to take on a human form and be known as a human character. This "organic quality" depends on the parents—their condition or degree of life, both material and spiritual.

Man is the highest outcome of the creation. The "word" that spoke creation into conscious being, becomes articulate in man.

In the first century this "attraction" was a personal force, which people felt who would have scorned the notion of a God in human shape. Many were and are at this day, attracted to Jesus who have no comprehension of his teaching. Such men even misunderstood his plainest thought in his own day.

Private virtues as such, apart from moral genius, spiritual attraction, "character" as we call it, have seldom much influence on mankind. Good men may be very ineffectual men.

The spiritual attraction of a moral genius is something that is not at first easily defined. Yet it is contagious, like the magnetism of some persons. This appeared in Paul, as he shows himself under the power of a great character—Christ.

The followers of Jesus became like parts of himself. In him they lived and moved and had their being. Was it by a blending of the "spheres"?

The power that sustains, impels, organizes communities of men, works from spiritual centres, i. e. centers of character, works with force proportioned to the loftiness of the ideas that the character "incarnates." That is to the singleness and sincerity of the life.

No doubt there is prodigious power with certain incarnations—or creative minds. They seem to be focal points for great spiritual ideas or principles to manifest thru.

The moral and human ideas of Buddhism were incarnated, "materialized", realized in Buddha. The ideas of Romanism in Hilderbrand as Lutheranism in Luther, Methodism in Wesley, Democracy in Lincoln or spirituality of his noble kind in Emerson.

Such men are magnets, yes mental magnets to which the loose iron filings flow. They incarnated vast movements because they incarnated vast ideas. The ideas and principles are ever ready; they are constant and eternal. They only wait for the life in the flesh and blood of men to give them form and outward existence—life!

With a living faith in the attraction and power of ideas, see what health and success may be yours. Without faith we are nothing. Voice it, give it, live, be it, "incarnate it."

A living Faith will bring reality out of mere notions. It puts nerve into your opinions, it burns in your blood, it drives your ideas further than any wings of their own can carry them. You may become a force, a power, even where you have never been in body, your power becomes a sphere.

But until the faith in the attraction of spirit and ideas takes on flesh, blood and bone, the most glorious word shines in darkness and is uncomprehended.

With magnetism is the power, and the power is only with the sincerity.

The real healing physician has the "touch" the electric presence, the virtue is in that, not in his "pathy."

Let us have faith and yield to the spirit, not quench it.

"Just to give up and trust All to a Fate unknown Plodding along life's road in the dust,

Bounded by walls of stone. Never to have a heart at peace, Never to see where care will cease Just to be still when sorrows fall, This is the bitterest lesson of all.

Just to give up and rest, All on a love secure.

Out of a world that's hard at best, Looking to Heaven as sure, Ever to hope thru cloud and fear In darkest night, that the dawn is near,

Just to wait at Life's Master's feet Surely now, the bitter is sweet."

Psycho-Satyrisms

What some regard as a spell-bound audience is often but a drowsy one wishing the longwinded speaker were through.

Born liars cannot bear the truth, though proven by phenomenal facts.

PASTOR: "The collection will now be taken, and those who contribute ten cents or more will receive trading-stamps from the ushers."—Woman's Home Companion.

Sarcasm is good nature twisted into wasp stings. Satyre is that stinging with-drawn.

Of course, man is a dual being. He is one man in the home and another out of it.

POLARIZATION OF THE SOUL.

A. E. G. says: "If body cells all polarise in one direction, and unite towards the general building up of sound tissue, the man is in health; if they do not polarize, but diverge, disease results. This is unquestionably the true view of health and disease. It is admitted that the circulation of the blood is controlled by the nervous system. What does this imply? Simply that nerve-energy, a force akin to electricity, but much finer, is the real life of the body. When nerve force is deranged from its normal standard, the state called disease, ipso facto, is set up as the necessary result. The drug system deals with effects, not causes.

The same thought, is expressed in Spirit Teachings by Stainton Moses:

"Matter is made up of atoms which range themselves in obedience to an inherent law of vitality each atom being itself a magnet having polarity. Like poles repel and unlike poles attract, and so homogeneous growth is obtained. Conditions of disease are set up when these orderly arrangements are disturbed either locally or thru-out the system. Magnetic treatment, which is the true healing, acts by restoring the normal condition and allowing the healthy state to be restored."

Mental concentration has, in many cases, a similar effect in the cure of disease. This leads me to the other point—spiritual light as opposed to spiritual darkness. People unacquainted with the subject are often under the impression that the terms light and darkness are meant to be taken in a figurative sense. But in reality, they are actual states of matter in which the spirit dwells.

The advanced spirits, incarnate and discarnate, is in an intensely concentrated state which evolves its own light, thus reproducing, on a higher plane, the principle of a sun on the physical plane. In the long run, each individual spirit must evolve and produce its own light, or dwell of necessity, in darkness, for the soul aim of Nature is the manifestation of Individual Children of Light, or Sons of God.

"When the blind leads the blind, both fall into the ditch," is not a figurative expression, but a condensed statement of actual facts. Take as an instance the horrors of vivisection. Apart from the moral hideousness of torturing dumb animals, the vivisector is mentally and spiritually blind, for he is groping after effects, and is totally ignorant of the cause. The blood, etc., which he sees with the physical eye, flows under the immediate control of nerve-energy, which he does not see.

Thousands upon thousands of doctors are mentally blind, in a sense as real as the term 'blind' is used to express a physical condition. The anti-vivisection movement is a great movement from a moral standpoint, and if conjoined with spiritual enlightenment, in which the cause of disease would be clearly seen, far greater progress would be recorded. As matters stand at present, the vivisector successfully appeals to the blindness of the ordinary person, who can only see effects in the shape of disease without troubling about causes at work.

I believe that the time has come when all who really understand what 'Spiritualism' is, should make a strong and united effort to bring spiritual power and light to bear upon all the problems of daily life, and discourage, as much as possible, the foolish craving after phenomena, which leads many away from spirituality.—ARTHUR LOVELL in London Light.

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SPIRITUALITY THE NEEDED "BALANCE."

It has been asserted that selfishness rules in spirit as it does here, because spirits have expressed such a belief—the same being based on the fact that they have seen other spirits occupying higher spheres or conditions than themselves, knowing them to have done wrongs unatoned for.

The reasons for the above are varied. The spirits cognized with the accusation attached may have been guilty of wrongs known to those in lower conditions, but if the accused are really and not apparently in superior conditions, they must have a balance of something antithetical in their favor. A spirit is not weighed by one or two acts, right or wrong, but by the force of their vibrations, materially or spiritually considered. One good deed may contain spiritual vibration enough to counterbalance a half-dozen evil deeds, and vice versa.

"Weighed in the balance and found wanting" has somewhat of a scientific significance, and may have been expressed by one who "spoke wiser than he knew" as some do today under inspiration.

Or the spirits reported as being in higher conditions may have only occupied higher MENTAL states—not moral or spiritual—and were thus merely apparently higher; for mind also counts for something in spirit. But mind is not all as some imagine. Knowledge alone does not constitute spiritual perfection. There are other principles in the human entity that need unfolding and perfecting besides that of intelligence. This is in only consciousness individualized.

There are spirits in lower spheres much happier than many above them, and if the former had a like mental vibration, they would most probably be as far above them as they are now below them, for their happiness also stands for something—being the effect of love, a higher sympathy, or virtues acquired by unselfish acts.

It is therefore not the relatively higher spirits that are the happier ones. Many of the latter as often would exchange some of their mentality for the spirituality or happiness of those below them as people in higher society circles would sometimes exchange a portion of their advantages, pleasures or comforts for the contentment or happiness of those below them.

Mental force is an effect of education, observation and experience—moral or spiritual force of attention to duty, faithfulness, conscientiousness or justice to others, humanity and kindheartedness generally. The first gives understanding, the latter contentment or soul peace. One is attained through spirituality of the brain—the other through spirituality of the heart, the two mediums for the expression of the spirit (mind) and the soul (the divinity in man).

Understanding per se does not constitute happiness; and many who have spent a life-time buried in literature without thinking of their souls, sooner or later sense this desideratum. Mind culture without

heart culture makes a lopsided spirit. The heart or soul needs educating as well as the spirit or mind, and who fails in the former cannot become a happy spirit though he may be a wise one. Wisdom is only food for the spirit, but love is food for the soul. One rapport with effects, the other with causes, and it is this latter which produces that sensation or emotion known as happiness or love—a condition of consciousness created by its similitude.

As wisdom is earned by the effort of thinking spiritually or for the benefit of self, so happiness is earned by loving spiritually or for the benefit of others. Man cannot live for self exclusively. He must imitate Nature and divide his efforts. He holds his own by taking in, and becomes a son of Nature by giving out—thus perfecting his equilibrium with the universe and becoming an individualized counterpart of the whole.

Thus a spirit of wisdom or experience may have a like complaint as the first, and wonder that an "ignoramus" should occupy a higher sphere than himself. The reason is that that ignoramus has a more active love vibration than the "cultured" individual has mental vibration. The aggregate favored the other.

The "balance" of spirituality over materiality decides the condition or sphere of the spirit—whether in or out of the body. But there must also be a balance of spiritual force over every existing material force in the spirit's composition to make him "one with God" or Spiritual Nature.

To "lord it over" the ignorant, therefore, is not wise, for their sympathy may be needed; and to envy the cultured is not safe, for their counsel may be needed—one to help the other up the ladder towards the real life—that freed from earthly influences. And they would better begin now, for in neither case have they attained that condition, which shows a "balance" in favor of spirituality.

MARRIAGE.

Marriages are composed of three kinds—the sensual, the wordly and the spiritual—the love in connection with them comporting with the attained soul status of the individual and is as sweet to the first-named as to the last.

The first-named, however, are the most general, being based on physical affinity—as the sense consciousness dictates.

The next are effects of environment, convenience, circumstance or convention.

The last named are those of the heart—soul affinities attracted to each other regardless of material conditions, and constitutes the minority.

If all marriages were of the latter order the human race would soon realize what is meant by "Peace on earth, good will to men."

Fiction should be as true to Nature as Nature herself. A fiction writer should be an artist in design if not in fact—be sure of being right though he only theorizes; while his theories must have the semblance of possibility under circumstances—although momentarily impossible or improbable of being practicalized. Dead issues should be omitted—except in contrast to show their absurdity. If the author has a character to be loved, he must not allow him to forfeit his respect by reflections on the dignity of his manhood, nor permit a heroine to make herself ridiculous. It aggravates thoughtful readers and they take it out on the author, while his next story will not be plodded through by the same readers. And simply to write because it is inspirational is no apology. Without enthusiasm or spirit in it, it is but wasted effort. A finished or polished mentally labored story is preferable, for such at least engenders some merit for the writer and has more or less gratification for the intelligent reader.

Compulsory Church attendance seems to be part of New Hampshire law. A band of juveniles was bro't before a police judge at Farmington for playing base ball on Sunday. The aforementioned gentleman of the bench sentenced each one to attend Church four consecutive Sundays. Poor boys!

When the heart is in the right place inspiration comes easy.

LOST SOULS.

Man's self-love may be all centered in one passion or be involved in a number, or in a general love for all that which pleases his fancies—physically, materially and mentally. But where self-love dominates, spirituality must be at a low ebb.

The man with a single passion ruling him may live in it entirely or have his better periods in connection with it. But as he injures others with it he injures himself. We cannot mar others' happiness without charging up a like amount in misery against ourselves.

To live for self alone is not a part of Nature's curriculum. It demands a harmonious whole among human elements as it does among all others in its realms of activity. Harmony with some other factor is the only safeguard against a living death.

The spirit who is governed by a false sense of pride or haughtiness, by intellectual vanity or conceit, by a dominating unspiritual thought, is isolated, unless he finds his exact counterpart—which, however, becomes difficult as the spirit ascends in the scale of progress, inasmuch as such individualizations becomes scarce or thin out.

Consolidation is the agent or medium of power—the centre of gravity for the attraction of new light and generation of renewed happiness—two necessary adjuncts to continued progress and probable immortality.

It is said that no soul is ever lost, yet we never hear from some nor are able to sense them by the slightest vibration. No echo touches the soul of their presence anywhere. All is hushed when we listen with the mental ear for a sound of their voice or spiritual tread. And these apparently lost ones are generally of the class aforementioned.

But it is not without reason that such should be. Self-love is the very antithesis of universal love or life; and if a spirit chooses to make himself unheard or unseen by living for self only, that is his right—the right of a free will.

We must live for somebody or something that will bear fruit for others. It is in the order of Nature to do as she does, and who lives nearest to her in principle will not only enjoy the greatest consciousness of existence, with compatible understanding, but also the sweetest as his good works are spreading and benefitting others. For in the latter rest the vibration that makes for happiness, and is the only medium through which it can be inherited.

Self love or isolation for misery and hell—Universal love or harmony with others for happiness and heaven.

Inspiration is brain-sensitiveness; intuition heart-sensitiveness—one being the exterior, and the other the interior consciousness of the spirit. Through the first named mortal man inherits an understanding of effects in spirit; through the latter an understanding of causes—one being the effect of a spiritualized sense-consciousness and the other of a spiritualized self-consciousness—attained through the practice of temperance in all things and justice towards all humanity.

Physicians, presumably, first announced the existence of microbe in beads. Now, the Medical Board of Kansas has passed a resolution prohibiting the wearing of beards by physicians. The younger generation of the gentler sex is endeavoring to effectuate a compromise to permit enough of the mustache to remain to—make sure of its being a man.

Sir A. Conan Doyle, the novelist, in company with Sir Wm. Crookes and Sir Oliver Lodge, has been attending private seances in London, with the result of adding another knight to the Army of Spiritualism, a triumvirate whose "It is so" goes farther than all the opposing sermons of uninformed preachers or self-sufficient editors.

Marriages are three—of the senses or the intellect—physical attraction; of the will or of caste—society attraction; of the heart or soul—spiritual attraction—all three comporting with man's unfoldment from sense through self to spirituality.

Emperor William in a recent address referred to the Japs as "the scourge of God". But the scourge seems to have fallen on the Russians.

PSYCHICS.

Sympathy is the balsam of mortal life—love the divine cadence of the soul.

Be sunny if you cannot be anything else.

The same force that makes demons of us can also makes angels of us if rightly exercised.

When a man begins to feel that he has no time for sensual enjoyments he is on the right road towards spiritual unfoldment.

Sexual love seeks its physical affinity—spiritual love its soul affinity.

The will unselfishly exercised leads to self-control, and the latter to the control of ones environments.

Pride makes us slaves to circumstances and environments.

Selfishness creates the guilty conscience, which 'makes cowards of us all'. Thus selfishness is the force that degenerates.

It is self-depressing to covet that which you cannot have.

Never envy anyone because he has more intelligence than you, nor despise anyone because he is only possessed of creative power. Both are needed for each others' good.

Even spirits cannot deceive when the heart's intuition is right.

Education and inspiration must go hand in hand. Mediumship and morality must be the demand of all congregations. Spirituality must be the key-note of our gospel.—Banner of Light.

Post this in visible letters on the walls of every Spiritualist hall that it may be never forgotten.

As one may read the thoughts of another at a distance through a purified inspiration one may sense the love of another at a distance through a purified affection.

If thoughts are externally effectual, uncharitable ones, like the domestic fowl, may return to their own dormitory for final lodgement.

The man who can be as tender as a woman without being effeminate is in hand touch with Nature.

An Angell Arraigns the President.

The May No. of that noble magazine "Our Dumb Animals" contained able and timely criticisms on Pres. Roosevelt's hunting trip by Hon. George T. Angell, the distinguished Boston prophet who has devoted nearly a century in striving to aid the voiceless sufferers of man's cruelty. He has illustrated the plea of a great poet who ostracised those who "needless set foot on a worm." He is of that divine cult of which Budha and Lincoln were exemplars—"Thou shalt not kill."

With the courage of the Judean prophet he arraigned "Teddy" for killing for sport and a belated chap, and some few others in Washington, have ostracised the said magazine for the comments on "Teddys" killings.

When a president squanders much time in killing for sport and neglects to put forth vigorous efforts to exemplify the resolution of congress instructing the president to endeavor to induce the nations to adjust their disputes by arbitra-

tion and by war then he deserves sharp criticism. The commanding and influential position this nation now occupies, renders her a potent force for stopping the horrid slaughter in the Orient. In the address of Gov. Black, when he presented.

Mr. Roosevelt's name to the Republican convention the following words occur. "Men may prophesy and women pray, but peace will not come to abide here forever, only when the dreams of childhood are the accepted charts to guide the destinies of men."

Evidently Mr. Roosevelt has no use for courts of arbitration and the beneficent statesmanship of Quakerism. Infinitely wiser and better is the declaration of the Judean seer: "The creator commands peace; peace to him that is afar of and to him that is near." It is the opinion of well informed persons that Great Britain and the United States can preserve the peace of the world and the enlightened public sentiment of the people will impel them to do it.

Arbitration and disarmament is the watchword of all sane and beneficent souls.

QUAKER.

Animal Love is of the spirit—divine love of the soul.

CAMP-MEETINGS.

Verona Park, Rockland, Me., Aug 13 to 27
 City of Light Assembly, Lily Dale, N. Y., July 14 to September 8
 Chesterfield, Ind., July 15 to August 28
 Mt V S A, Mt Pleasant Park, Clinton, Ia., July 16 to August 27
 Los Angeles, Cal., June 25 to July 25
 Forest Home, Snowflake, Mich., July 30 to Aug. 31
 Circle of Light, Williams Bay, Wis., May 15 to Oct. 31
 Onset, Mass., July 23 to Aug. 27
 Unity Camp, Lynn, Mass., June 4 to September 24
 Sunapee Lake, N. H., July 30 to Aug. 27
 Vicksburg, Mich., July 23 to Aug. 27
 Mineral Park Camp, Garvanza, Cal.—June 25 to July 25
 Central N Y Sp Assc Camp, Freeville, July 25 to August 30
 Parkland Heights, Pa., July and August
 New Era, Portland, Ore., July 9, continuing 4 Sundays
 Edgewood, Washington, July 30 to Aug. 20
 Ashley, O., Aug 6 to 27
 Central Ohio, Columbus, June 4 to 25
 Camp Progress, Upper Swampscott, Mass., open June 5
 Ocean Grove, Harwich, Mich., July 9 to 23
 Lake Brady, O., July 30 to Aug. 27
 Grand Lodge, Mich., July 31 to Aug. 21
 Winfield, Kan., July 15 to 25

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LILY DALE NEWS.

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

ENTERTAINMENT.

Schiller says:

"Honor the women, for they are weaving garlands of heavenly roses into earthly life."

A Lily Dale poet says:

Blessed the soul who ever strives,
To bring good cheer into our daily lives.

That is what our good women of Lily Dale are doing. Their Christmas entertainment and that of last month were examples of the garlands woven for the beneficence of man, while again they were last week preparing good cheer for all.

At the last conference meeting it was decided to alternate these gatherings by an entertainment or dance (or both) on Saturday evening at Library hall—the profits to be given to the Willing Workers (the camp angels). In accordance with this well-intentioned object the willing hearts of the conference attendants once more exerted themselves to make it enjoyable for the good people of the Dale.

An interesting program was arranged and many looked forward to the arrival of the happy hour of beginning.

The weather favoring, quite a crowd had assembled—the program being opened by a piano solo by Miss Bernice Baldwin, a new and bright musical star on the Lily Dale horizon. Our Ladies Quartette, composed of Mrs. Wildrick, Bach, Pratt and Smith favored with several fine recitatives. Mrs. Pratt characterized Mrs. Malony in costume and declamation. Helen Smith also favored with a piano solo, and little Bessie Burke entertained with a dance. During a pause Miss Baldwin favored with another piano solo and won additional laurels. A dance closed the entertainment. Mr. Bach acting as chairman, announced at its close that another similar one would take place, Saturday evening, June 17, and that Sunday, June 11 the regular conference would convene at Library hall, to which all new comers at Lily Dale are invited. Subject: Free thought to all—whether by voice or pen.

NOTES.

We have received a number of letters requesting a list of cottages and rooms for rent. There is no such list issued. Rooms are for rent in nearly every cottage on the grounds at prices ranging from \$2 per week up. Price depends upon location, size and furnishing. For information concerning cottages, address, enclosing stamp and stating exactly what you want, Mrs. Nellie Warren, Lily Dale, N. Y., who makes a specialty of renting and selling cottages.

The work of clearing the grounds of surplus grass, weeds, trees that hide the artificial beauties, etc., is steadily going on, while summer sojourners are being added weekly to our list of citizens—perhaps to the delight of the census-taker, who is now abroad in the land. However, from what may be seen, much time and money is being spent on improvements. Besides the park improvements, cottages are being renovated, painted and beautified; and visitors here this summer will undoubtedly be charmed with the changes.

Geo. P. Moore spent two days on the grounds last week. He wishes to rent his cottage, Lakeside, this season. It is suitable for a large boarding-house.

Hattie Stone, Fay Johnson and J. D. Ramsdell were among the visitors.

A picnic party from Fredonia enjoyed themselves on the grounds Saturday.

A letter from Urumia, Persia, shows that the Uncle Sam Novelty Company is becoming quite widely known.

Mrs. Todd has gone to Randolph for a visit.

Mrs. E. A. Douglass of Pittsfield, Mass., has come for the summer.

A. Campbell is spending his spring vacation in his cottage at the entrance.

There are ten new families now occupying cottages on the grounds who have never been here before.

The Leolyn Barn has had a new double floor put in and new underpinning.

S. J. Richardson has been taking care of C. B. Turner for over a week. Mr. Turner is slowly improving.

Laurel Stone, Mrs. Allen, Mrs. Waterhouse and a party of ten young folks, A. Gaston, Ed Shults, and Mrs. Addie Reynolds were visitors of the past week.

Senor Green has been visited by Pittsburg friends who will soon return and occupy his cottage this season.

Miss Danforth has returned and is occupying her cottage on Cleveland avenue. Her father is with her.

D. B. Merritt has come for the summer. He has rented his cottage to H. E. Dowd of Toledo.

Mrs. Sylvia Gates has rented the Ransom cottage on Third street.

Buffalo Notes

N. H. EDDY, Correspondent.

Mr. A. Campbell of Atlantic City, N. Y., has been stopping a few days in Buffalo with friends. We are always pleased to see him in our midst. He attended meetings at Temple Sunday, May 28th. Mr. Campbell is looking in the best of health.

Harmony Circle Society will hold another of their popular "Mediums Day" on Sunday afternoon and evening, June 11th, at Stirling Hall 374 Connecticut st. Many mediums are expected to take part. Among them Mrs. DeWolf, Mrs. Miller, Mr. Haggarty, Mr. Hulbert and Mr. Holdsworth of England. Come and get a message from spirit friends. Refreshments will be served between the afternoon and evening services.

Mr. Chas. Hulbert attended State Convention at Syracuse last week, as delegate from Harmony Circle Society.

The Ladies Aid Society connected with First Spiritual Church Prospect and Jersey sts., will hold a strawberry festival and social, evening of June 16th. Come and bring your friends and enjoy a good time.

At Temple Sunday, May 28th, the morning and evening service was conducted by J. Clegg Wright and his guides, in a most able manner. Points touched upon were the soul of things, progress and development, a study of Spiritualism and comparisons made. Said the soul was a thinking entity, spoke of evolution of personal consciousness; advocated progressive thought; also gave some ideas on the line of hypnosis; the manner of spirit control and the expression of individual thoughts. Spirit John Shaw voicing these ideas. There was much said that was of great interest to the audience, who listened with a good deal of attention.

Dr. Wm. Lockwood also made some appropriate remarks.

At the Wednesday evening seance of Spiritual Temple, Mr. J. Clegg Wright conducted services with the accustomed satisfaction of those present. This meeting closed Mr. Wright's engagement. He and his inspirers have done most excellent work in our society. The lectures have been interesting and educational. Mr. Wright has many warm friends in Buffalo.

On Wednesday evening, May 31st, Harmony Circle Society had a pedro party and hop—a benefit to Mr. Hulbert, president of the society. Refreshments were served. There was good music, and an enjoyable evening was the results.

Mrs. Amanda Coffman of Grand Rapids, Mich., stopped in Buffalo enroute home. Her friends were glad to see her.

Lyman C. Howe of Fredonia, the veteran Spiritualist and worker, will serve the First Society at Temple, Prospect and Jersey st., during June.

Where there is harmony there is love—the former being an effect of the latter.

A Spiritualist's Son Wins the Contest.

The following from Conneaut, O., may be of interest to many of our readers—especially to those who heard this budding genius at Lily Dale last summer.

Harrison R. Hunt, Conneaut's representative in the Ashtabula oratorical contest, won first place and a gold medal at Rock Creek last night. The subject of his oration was "The Fate of the Conqueror."

There were nine contestants in all, and they spoke in the following order: Miss Carrie Carrel, Geneva; Ewart Parks, Jefferson; Eugene Hazen, Andover; Francis Lasher, Ashtabula; A. W. Castle, New Lyme; Raymond Sellers, Orwell; Harrison R. Hunt, Conneaut; Robert Scofield, Rock Creek and Miss Lily Kinnear, Kingsville.

First place was awarded to Harrison R. Hunt of Conneaut, second place went to Francis Lasher of Ashtabula, whose subject was "A Great Question," and third place was won by Raymond Sellers of Orwell, whose topic was "Old Glory." All three received gold medals.

Conneaut's representative was accompanied to Rock Creek by his father, H. H. Hunt, and by four high school teachers, Misses Burrington, Kahler and Felldin and Mr. McArthur. They did not return to Conneaut until this afternoon.

The winner of the contest is a member of the sophomore class in the local high school and possesses remarkable powers for one of his years. His diction is excellent, and he speaks with a directness and force that is very convincing. His style is free from affectation, and he invariably makes a good impression upon his audiences.

Conventionalism is less excusable for errors than downright ignorance, because it is educated ignorance, and often vicious in its tendency—arrogating to be superior than causation itself.

LILY DALE ADVERTISEMENTS.

SKIDMORE COTTAGE FOR SALE.

To close the estate of the late T. J. Skidmore, the Skidmore Cottage on Cottage Row, Lily Dale, will be sold at a very reasonable price. The cottage is well built, hard wood finish, lathed and plastered, has carpets on all floors, and some very nice furniture, including piano, fine sideboard, roll-top desk, heating and cook stoves, etc.

Address, W. H. BACH, Lily Dale, N. Y.

Laura E. Conklin

The renowned medium of New York, will give

SITTINGS DAILY

from 10 a. m. to 4 p. m. Gives Names of Sitters, also of those passed away.

28 SOUTH STREET, Next to Sunflower Office.

FOR RENT.

Good Rooms
Near Auditorium.

Lizzie Turner, Lily Dale, N. Y.

COTTAGE FOR SALE.

Furnished or unfurnished. One of the finest locations on the grounds facing the park, two minutes walk from the Auditorium, across the street from the Maplewood Hotel. Ten rooms, halls, closets; draws and cupboards built in the walls, has furnace, and acetylene gas plant, with all connections. Three large verandas. Good, dry cellar. Terms, part cash, balance easy terms.

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.

DE WITT C. HOUGH

Son of the late Mrs. Stoddard Gray, will hold Seances for

Full Form Materializations

Sunday, Tuesday and Friday Evenings at 8 o'clock. 28 South Street, next to The Sunflower Office.

Rooms and Cottages For Rent and Sale.

Anyone desiring cottages or rooms, for rent or sale, can get full information by addressing, enclosing stamp, or calling on

NELLIE WARREN, 5 North St., Lily Dale, N. Y.

SUMMER HOME FOR SALE.

A beautiful summer home, on the banks of the Middle Cassadaga Lake, forty rods south of the entrance to the camp grounds, will be sold on reasonable terms. No finer location for a summer home could be found. For particulars address

R. F. HASTINGS, Lily Dale, N. Y.

PIERRE L. O. A. KEELER,

A Writing Medium for 25 Years.

Readings by Mail, \$1 and 3 Stamps

Permanent Address,

LILY DALE, N. Y.

THE LEOLYN.



A fine summer home on the bank of one of the Cassadaga Lakes. The lake on the west side, the primitive forest on the east, and beautiful parks on the north and south. Good boating, fishing and magnificent drives.

Delicious home cooking. Table supplied with the best of everything. Fresh fruit, vegetables and berries furnished by the farmers every morning. Imperial mineral water free to guests.

Write for illustrated booklet.

FOR RATES/ADDRESS

A. C. WHITE, Manager,

Lily Dale, N. Y.

THE MAPLEWOOD.



The Maplewood, the Association Hotel, will be conducted on a liberal plan, at \$1.50 to \$2.00 per day, with special rates by the week. The best of service will be maintained, and it will be the aim of the management to cater to the comfort and convenience of the guests. The table will be supplied with all the staples and delicacies of the season.

For rates, reservation of rooms, or other information, address,

A. C. WHITE,

Lily Dale, N. Y.

Jackson Cottage

Newly Papered, Painted and Renovated

Pleasant Rooms, Large Veranda, Centrally Located.

Three Minutes Walk from the Auditorium and Postoffice

GOOD HOME COOKING

Cooked Meats, Vegetables, etc. Furnished to Campers at the Kitchen Door, from 5 cents up

We thank all for past patronage and announce that we are better prepared than ever before to cater to the comfort of our guests.

A. H. JACKSON, Prop., 11 Third Street, LILY DALE, N. Y.

The White Restaurant and Bakery

DAYTON & HALL, Props.

WILL SERVE

Regular Meals at Reasonable Rates. Lunches at all Hours.

All kinds of Baked Goods from our own ovens, fresh every day.

Ice Cream, Ice Cream Soda, Grape Juice, Summer

Drinks, Candy and Cigars.

Good Meals, Cool Dining Room, Prompt Service.



The South Park House

J. H. CHAMPLIN Prop.

NEAR THE AUDITORIUM.

Large Veranda,
Cool Dining Room,
Bath Free to Guests.

RATES:—\$1.00 to \$1.50; 21 Meal tickets \$5.00; 7 Dinner tickets \$2.00; Single Meals, 25 to 40 Cents.

LIVERY AND DRAY. I wish to announce that I have secured a fine line of rigs, and will be prepared to supply the demand for the summer. The Association Dray will meet every train.

C. D. GREENAMYER,

Lily Dale, N. Y.

METAPHYSICAL.

Conducted by EVIE P. BACH.

SYMPATHY.

In life—not death—
Hearts need fond words to help
them on their way;
Need tender thoughts and general
sympathy,
Carresses, pleasant looks, to cheer
each passing day;
Then hoard them not until they
useless be;
In life—not death—
Speak kindly. Living hearts need
sympathy.

—Selected.

THE FLOWER GARDEN OF THE HEART.

"Flowers for Sale!" How pathetic and touching is this sign when seen in the modest shop window of a mechanic, modestly inscribed on a narrow slip of paper, as tho reluctantly done and in fear that it might be seen.

The little sentence spoke volumes to the sympathetic heart, for it revealed the secret of want—a woman's sacrifice for her loved ones, on whom her care was centered, her affections based, her hope pended.

At least, it touched us as tho it were a woman's offering, emblematic of that which we regard as man's flower of the household—the home.

Could we but peer directly thru the windows of the souls of those who suffer in silence, how much more would our sympathy be aroused, love's harp-string touched to be up and doing, instead of fostering our own pleasures and brooding over our own little troubles which fall into insignificance when contemplating the keen agony and anxiety of a mother in want. And what a relief the contrast might inherit, if oftener brought face to face with the real!

Aye, Flowers for Sale! Nature's kisses reduced to the bargain counter for bread! A woman's nurse-lings, tendered with care, torn from her in exchange for pelf—enforced by want!

What a contrast to the deceiving "marked down" and almost impudently vivid contributions to a plate glass show window, inscribed to attract the unwary and unsophisticated wayfarer, only to lure him in and be told that the "last" of the offered article has been sold or that the same is an "odd size!"

It may be "business" but is very offensive to the growing mentality of the age. It does not appeal to our better feelings. We see more in the modest little sign "Flowers for sale," and think of humanity in a higher degree. We return to the little shop window for a basis of our higher consciousness, and sense a sweetness touching us that softens the heart and reveals a garden nature within, where flowers bloom everlastingly. It is the garden of our heart, sweetly perfumed by the inspiration of a mother's love, giving Natures kisses in exchange for bread.

Would you exchange that sense of feeling for the joys of a worldly bequest?

It suffers with the suffering, but its reward is compatible with the tenderness vibrating in conjunction with the modest little sign "Flowers for Sale."

"As we sow we shall reap"—thistles for the sower of thistles; flowers for those who make a garden of their souls, and send forth its blessing into the world.—Arthur F. Milton.

SMALL WIVES OF GREAT MEN.

The report that one of the country's greatest men was compelled to pretend sickness when the hour arrived for him to be present at a banquet, which he had traveled more than a hundred miles to attend, because by a mistake his wife's name was not on the printed guests list, is only another evidence of the narrow selfishness by which certain wives make their husbands ridiculous and bring upon all women the stigma of ignorance, vanity and conceit. The incident referred may not be true; it is to be hoped that it is not. But if it is not a repetition of similar incidents which have brought criticism upon women

and because of which idolized heroes have become objects of public pity.

Some one who must have had an experience similar to that given above wrote "Treat women and children alike;" and it is a rule that will bear following in nine cases out of ten.

Happily for woman kind there are a few women who are unselfish enough and intelligent enough to value a great husband as the world values a great man. Happily for womankind there are a few women who would scorn to place the slightest obstacle in the path of a husband who is either making his way toward greatness, or is already accounted great by the public. Happily for womankind there are a few women, who realize that a husband's success depends upon the sympathy, helpfulness and tact of his wife, more than upon anything else in the world.

Can anything more exasperating, more discouraging, more baffling, 'yea, more heartbreaking to a man of breadth of mind, lofty ideals, large experience, and the habit of subduing selfishness, be imagined, than to be bound to a woman whose whole thought is of herself and of her right to be recognized as the wife of a great man? A woman who puts social precedence above everything else, who stickles at forms of etiquette, who strains at the smallest breach in the wall of custom and who magnifies fancied slights?

The world has missed and is missing the influence of many great men just because of narrow-minded wives?

What would you, women? Must a man, who has proved his ability to do and dare, to carefully and calculatingly step by step, win some of the world's laurels, forever follow your leading strings? Do you not know that your leading strings nearly always begin in the boudoir and end in the theater, the card club or the reception? What sort of a world would we have today if men had followed such a treadmill as this? There are men who are willing to follow this ideal, I will admit, and since there are, and that also is the measure of the ideal of many women, the pity of it is that such ideals cannot always be matched in marriage.

"Who is stronger than thou?" asked Brahma, and Force replied: "Address." Address is tact, and tact is never associated with narrowness. But even today in the boasted breadth of this twentieth century, when women have voluntarily made themselves over, and when they proudly label themselves "new," there yet remain women who are so closely related to the old order of things, that they seek to "get even" with those whom they regard as their opponents in a manner both ridiculous and ignorant. They are for all the world like Montaigne's monarch, who, on the death of an only child, showed his resentment against Providence by abolishing the Christian religion throughout his domain for a fortnight.

It is useless to hope to reform a woman who thinks more of herself than of anything else, who finds in the recognition of her husband's worth nothing save an opportunity for her own exploitation; who values position as his wife only by the amount of notoriety which she may herself gain.

Little persons cannot achieve greatness; neither can they comprehend greatness, and thus it often happens that the small wife of a great man is his worst enemy.

KATE ALEXANDER.

Conceit.

Some people insist upon running God's universe, metaphorically speaking, by an uncontrollable and often morbid desire or impulse to offer suggestions uncalled-for and out of all harmony with existing circumstances. These suggestions are often baneful in that they affect sensitives to go contrary to nature's guidance and what is best for them. People with this unfortunate phase of officiousness or interference with law should count ten before opening their mouths—except in case of fire.—Ex.

Position During Sleep.

In 'L'Echo du Merveilleux' for April 15th, Colonel de Rochas refers to certain experiments that were made recently to ascertain the action of terrestrial magnetism on the bodily strength, from which it appeared that work was performed with least fatigue when facing the west, and, next to that, when facing the east. It is noticeable that there seems to be a tendency in the human race to migrate to the westward; that towns spread in this direction, and that trees also have a similar tendency of growth. Colonel de Rochas quotes several experiments by Reichenbach on the most favorable position for repose, which proved that the most agreeable position was always found to be that with the head to the north. In several cases the position with the head to the west was intolerable to sensitives, while that with the head to the east was worse than with the head to the south. Reichenbach concluded that 'the earth's' magnetism exercises on sensitive persons, whether ill or well, a peculiar excitant action sufficiently powerful to influence their rest; it affects the sleep of persons in health, while in the sick it acts on the circulation of the blood, the function of the nerves, and the equilibrium of the vital forces.

Experiments With Unknown Forces.

Hugo Preyer, writing to "Light of Truth," says: "Strength is a product of the mind, not of muscle. I have demonstrated this in public by suggesting to my son (aged 10 at the time) in the hypnotic condition, to hold out a chair at arm's length. He could, in a normal condition, scarcely do it. I would place him in a semi-hypnotic state and then request three or four of the strongest men in the audience to come forward singly, and then all together attempt to push the chair to the floor. It was never done until I explained the philosophy and then occasionally found a mind stronger than mine.

'My mind would say: 'It does not go down,' and it did not unless some stronger mind willed that it should, when it went down easily. Again, thought is transferable and can be heard. For instance, if my boy was blindfolded and taken even out of the room and anything was hidden from him, so long as I knew where the article was he could walk right up to it. He could only explain this by saying, 'Papa, I can hear you talk.' The fact of the matter, however, is that I did not talk, but just thought, 'Go to the right, go to the left, reach up, or reach down there,' &c. I have always maintained that every thought, be it good or bad, which emanates from our mind, is a tangible something, and travels out into space until it finds a mind ready to receive it—receptive; and there it does its work of good or evil. Scientists are beginning to realize this now, and in course of time our lawyers and judges will pay heed to the fact."

SELF-RIGHTEOUSNESS.

We are indebted to the Indian Social Reformer for the following lines:

There are few tests of a man's spiritual condition more searching and decisive than the temper with which he bears unmerited insult and railing speech. I do not refer to mere self-command, to the self-respect which forbids an answer in kind, and imposes an external calmness of manner on a swelling indignation within. The question is not one of self-mastery under, but of superiority to, insult which feels no anger or resentment at insolence or contempt; and this not from an abject or craven spirit, but from living in a plane of feeling up to which personal insult does not reach.—Cotter Morrison.

Sweetened Labors.

We can lend a sweetness to all we do, as we can contaminate it with rankness or bitterness. Our household labors can be touched with a perfume that penetrates to the senses of the refined in taste or feeling; or be made to offend by angry emotions and rough or coarse handling. Whatever you do, do with ease and grace, and love in the work, or with thoughts that are calculated to calm, not disturb those around you. Such is the philosophy of a peaceful life in the body.

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

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

No. 1	No. 2	No. 3	No. 4
Ar. 7:05	Ar. 7:15	Dunkirk	Ar. 7:25
7:05 4:45 Lv.	7:15 4:55 Lv.	Frederia	7:25 4:56 Lv.
7:19 4:59	7:29 5:09	Isaona	7:31 5:43 Lv.
7:39 5:19	7:49 5:29	Lilly Dale	8:56 5:36 Lv.
7:45 5:25	7:55 5:35	Cambridge	8:45 5:27 Lv.
7:51 5:31	8:01 5:41	Moons	8:45 5:18 Lv.
8:00 5:42	8:10 5:52	Sinclairville	8:38 5:11 Lv.
8:08 5:53	8:18 6:03	Gerry	8:29 5:03 Lv.
8:19 6:04	8:29 6:14	Kooner	8:29 4:50 Lv.
8:45 6:30 Lv.	8:55 6:20 Lv.	Ward	8:45 4:12 Lv.
7:45 5:30 Lv.	7:55 4:20 Lv.	Jamesstown	8:45 4:13 Lv.
8:25 6:06 Lv.	8:35 6:16 Lv.	Falconer Janet	8:12 4:43 Lv.
9:18 6:57	9:28 7:48	Warren	7:20 3:51 Lv.
9:18 6:57	9:28 7:48	Titusville	8:40 3:50 Lv.
Ar. 7:19	Ar. 7:29		

PSYCHICAL.

THE EFFECTS OF RIGHT AND WRONG.

—By MRS. JENNIE MARTIN.—

[Concluded.]

Shortly Frank was walking along the pleasant country road and watching the last rays of sunlight slowly fading into darkness. He was thinking deeply of the fair girl whom he still madly loved, feeling that he could forgive all if she would only come to him once more.

With these sad unselfish thoughts he walked into a dense little grove by the wayside and there threw himself on the ground, bitterly weeping. Soon he was startled by a rustling sound near by, and suddenly arose to a standing position, excitedly watching a mysteriously approaching object.

In a moment he readily comprehended it to be a female figure in white garments. He stepped back trying to hide behind the shrubbery. Still seeing the ghostly appearance coming nearer, he firmly demanded an explanation. The answer was a pair of soft arms about his neck.

"Oh, my God, am I dreaming?" cried Frank trembling. "Surely, these arms and face are like my Edith's. Why, do you not speak? Can it be that you have passed over and are here in spirit?"

"I could not utter a sound, my dear Frank," sobbed the seeming phantom. "The great joy of seeing you once more sealed my lips in silence!"

"Tell me quick, oh tell me, if you are yet of this earth?" earnestly pleaded Frank, still doubting the reality of his situation.

"Yes dear, I am still in the mortal and have thrown many things to the wind that I might be with you again. Your negligence in writing could not keep me away nor could the splendor that has been mine turn me from those I love."

"My dear Edith, do you mean to say that you did not receive any of our letters, now said Frank tenderly drawing Edith into his embrace."

"True, and sad hours I spent on that account. One word from you would have made my visit a happy one. Some evil hand must have intercepted our mail. I see it now—a young man in the Post Office showed much affection for me, I feel sure he destroyed your letters."

Yes, but dear Edith, neither did I receive any letters, and for this all hope was turned into despair. This is why I was here lying on the ground wishing that I might pass into forgetfulness.

"Why, Frank, if I had known that my letters were not received, my troubles would have been augmented. Now, we must go to your grandparents' house where I left my father waiting for me to return.—Your good grandmother pointed me the way to find you, saying that you had just gone by and entered the grove. I dropped everything and hurried here to find you, and as you know I was so glad that I could not speak."

"So my Edith with all her wealth still loves me. But I fear if—I should ask for her hand she would say: 'My heart you have, but my hand must go to my own rank.'"

"I am wholly yours," softly whispered Edith, nestling to his breast. "My prayer is answered at last," said Frank weeping with joy. After the long dark night, the sun shines at last."

A few more words of endearment, and they slowly walked to the house where Mr. Harrison was patiently waiting.

"We want your blessing," modestly remarked Frank leading his promised bride to the good old man who stood in waiting.

After the welcome words had been spoken Edith turned and rushed into the extended arms of Mrs. Lawson, who too was there.

A few happy days among these good people, and Mr. Harrison and Edith once returned to the humble little dwelling where still some few things remained that they wished to keep.

While there they were informed that Elder Manning had met with a serious accident which resulted in his death.

"This is why Frank Lawson is free

from obsession," spoke a voice thru Edith. "The priest was psychologized by the powerful thoughts of Elder Manning and acted out the raving vicious thoughts of the latter."

Two years have swiftly gone by, and within this time Edith again had crossed the deep waters making her grandfather a long and pleasant visit.

Frank Lawson and his mother went to the West and there practiced their mediumship.

Mr. Harrison spent most of his time with his daughter Edith, who, after becoming a widow married a wealthy farmer.

At the closing of the two years all met at the beautiful home of Edith Harrison where a double wedding soon followed. The parties were Mr. Harrison and Mrs. Lawson, Frank and Edith.

The young bride once more returned to the picturesque country, but this time was accompanied by her true devoted husband.

After spending the pleasant summer months, they returned to their home where they are now happily living in peace and harmony.

(The End.)

Don't Tempt the Postal Clerks.

"Lead us not into temptation," was the prayer of the Nazarene, and it is equally potent today. We have many times requested our patrons not to send money in ordinary letters, as it was liable to loss, and it was also a temptation to every employe of the postoffice thru whose hands it passed.

A marked case has just come under our observation. One of our patrons, a gentleman with whom we are quite well acquainted, sent an ordinary letter, containing four Canadian quarters to us for his subscription. It never reached us. In due time he received second notice that his subscription was due and he informed us he had sent it, and, having sent the Canadian quarters, knowing we could use them without discount, which he could not, he knew positively he had sent it.

Altho we could not find any record in our office of its ever having been received, rather than have him think we had received it and not given proper credit, we extended his subscription one year.

On May 24th we received the following letter: "I enclose you \$1 for my subscription which is long past due. The young man was caught in the—postoffice that was taking the money out of the mails. He will have his trial next week."

Friends, don't tempt the postal clerks. You do not know what temptation they have to take the money out of letters they handle. Perhaps sickness and almost abject want are their lot, and there is a fearful temptation to take just that letter, thinking they will not be caught. The first act is over and the second one is easier. Soon the curtain rises on another scene. It is the court room, and the judge with solemn mein pronounces a sentence of imprisonment on account of your having placed temptation in the way of the unfortunate.

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That the crossing of the nerves of sight and hearing would cause thunder to give light and lightning to be heard as sound was declared by DuBois-Raymond, and has been confirmed by a recent strange experience. Wilhelm Braum describes a Berlin operation in which many nerves were cut in removing a large brain tumor, a mistake being made when the auditory and visual nerves were then joined together. After some months the medical men have been able to communicate with the patient, and they now understand that the man sees all sights as sounds and hears all sounds as colors. The shining of the sun yields a deafening noise. A blue sky produces a loud, high and clear note, and a gray sky is heard as a gentle humming. A room is recognized by its sound. Equally strange are the effects of sound, a shrill locomotive whistle being violet, while the clang of a Gong is orange, and the dropping of rain is green. Many persons can be recognized by the color of their voices. Music is especially pleasing, and gives colors more beautiful than were the corresponding sounds under normal conditions.

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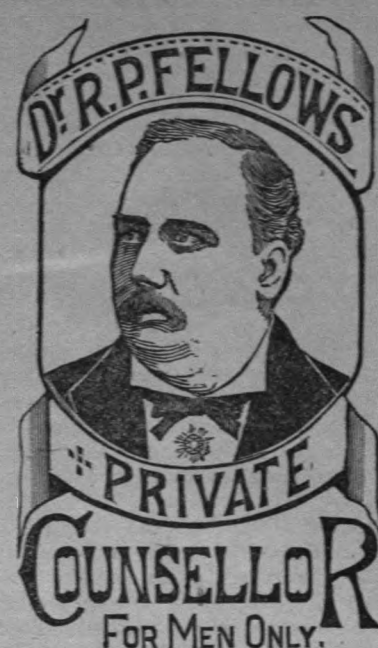
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MISCELLANEOUS.

Wayside Jottings.

MATTIE E. HULL.

I did not think when I sent my last jottings to THE SUNFLOWER that so long a time would elapse before the next instalment was on its way. My jottings may seem somewhat out of date, but it cannot be helped. My last communication was sent from Seattle a few days before I left for Portland on my return trip. Mr. Hull and myself had promised to return and conduct another series of meetings, commencing the last week in April, and continuing over two or more Sundays in May.

The evening before we were to leave Seattle, an article appeared in one of the evening papers in the shape of a challenge to Mr. Hull from a local Adventist preacher; the proposition he desires to entertain was "The Bible as opposed to Modern Spiritualism." Of course the opportunity would prove an excellent one, should the debate come off, to give the opposers of Spiritualism in Seattle an excellent chance to hear our side of the question.

The president of the local society of Spiritualists in the city called upon Mr. Hull and suggested that the matter should be considered. Mr. Hull agreed to this: It was decided that a committee of Spiritualists and one from among the Adventists should confer and ascertain on what grounds a public debate upon the issued name in the challenge, could be arranged. This compelled a detention of Mr. Hull in the city for several days so I returned to Portland and took up the week according to previous agreement. The week-night meetings were held as formerly, in Mrs. Mallory's parlors at 193 Sixth St.

I desire to say a word relative to Mrs. Mallory and her work. The name of Lucy J. Mallory is a familiar one on the Pacific Coast. For upwards of twenty years her home at this place, has been the mecca of Free Thought, spiritualistic teachings etc., and in every town we visited we found people who had either attended, or had friends who had attended meetings at this place. For more than a score of years regular meetings have been held in her rooms without money and without price, these meetings have been for the purpose of soul unfoldment, or soul culture. I met several who attended these meetings when Mr. Hull and I were in Portland thirteen years since.

Every Monday night there is a meeting for a free discussion of any and all questions germane to the interests of humanity; the discussion is free to all who can take up such work without engendering antagonism. Tuesday and Friday afternoons, the "soul culture" class meets and many satisfactory results have been obtained. I was informed by persons who have attended the meetings for years, that there are cases on record where physical ailments have been entirely overcome by sitting in the classes on these occasions. Many told me that they had been lifted out of the slough of despondency and hopelessness by the teachings received in these classes, and all agree that our good sister's influence has been marvelous in its scope in creating the conditions of harmony, peace and love.

The Woman Suffrage Society, has the use of these rooms Saturday afternoons, thus, anyone who has a message for the people of whatever phase, that can in any way, assist in making better conditions for the individual, the home, the nation, is made welcome under Mrs. Mallory's roof to utter his sentiment.

In appearance, Mrs. Mallory is a quiet, unassuming person, and although of pronounced views, positive in her convictions, she is one of the best listeners in the world and never thrusts her opinions into the mental atmosphere of an individual unless she knows it is just the thing the person needs. She never makes a mistake, because she is a psychic—one of the most remarkable I have ever known and senses the atmosphere of individuals as the common persons sense there physical presence.

Not only does the good sister to whom I refer, make conditions for so much good work, she publishes a monthly magazine of much more

than ordinary merit, entitled: "The World's Advance Thought." It is circulated all over the world, where there are English speaking people. I do not mean that it has a large subscription list in every town in these United States, but that it is read in many countries beyond the seas. She writes nearly all the articles, sets some of the type, and sends it forth every month, laden with her hope, her love and her trust in the All Good. Sensitive people, feel the peaceful, uplifting influence that predominates in those rooms; where the earnest workers from North and South, East and West have made the air tremulous with their voices, and where glorious truths have been spoken and received.

How delightful is the work in a place dedicated and consecrated to the best there is in Spiritualism; how much it means to the worker who meets so much "drift-wood" on the stream that bears him on. Would that there were more such meeting places as Mrs. Mallory's rooms, and there will be, when the masses of our people realize the necessity of having appropriate surroundings, and learn "the fitness of things."

The meetings on the following Sunday; in Artisan's Hall were well attended. The morning discourse was a little out of the ordinary line, the subject was "The Builder, is greater than that which is builded, or 'The Soul Side of The World's Great Expositions.'" It was claimed that this was one of the most interesting talks among those given by the writer.

(Continued.)

Thoughts—Their Magnetic Covering—How Effective.

If thoughts are things and can be sent out with effect, what loss, if any, is there to the transmitter?—Inquirer.

"If thoughts are things and can be sent out with effect" is a proposition in itself, and a true one. The question, "What loss, if any," is a natural sequence to the first; for it is logical to believe that loss accompanies anything that is given out—whether as a matter of force (energy). That which has effect has energy, and energy expended to be felt or to have effect must be a loss to the transmitter.

But what loss is the question. We know it is not the thought per se, for a man can express himself a thousand times on one subject, and never experience any loss in the knowledge of it. So it is not the intelligence which goes. We also know that a man can become exhausted after a discourse or a lengthy conversation; that a magnetic treatment exhilarates or restores lost energy, and that the magnetist often feels exhausted after treating a patient.

Now, if the loss of magnetism carries exhaustion in one case, it may be inferred that exhaustion in all cases is due to magnetic depletion; and if it is magnetism that has effect in one instance it is the same in all—thus it must be magnetism which is lost, and which exerts the effect of a thought sent out.

But as thought is indivisible, and man constitutes a bundle of thoughts, it is natural to suppose that the thought is simply the projectile which conveys the magnetism to the object aimed, the thought returning and leaving its magnetic covering behind—the latter to wound or bless according to its quality. That thoughts have quality every sensitive knows; but whether the thought is vicious or only its magnetic covering, or whether it can be temporarily given a vicious bearing, tho its aura be pure, is a question. We may believe that an impure aura following a thought would do harm under any circumstances, unless the purity of the thought purifies its covering during projection. If this be true, an impure thought will also vitiate a pure aura; and all depends on the nature of the thought per se. Perhaps it does when we consider that mind controls matter—that intelligence rules the universe.

To sum up, therefore, thoughts are things, because they are effective. The loss sustained by the transmitter must be magnetism, because there is no loss of consciousness. That the loss constitutes magnetism we can safely believe or infer from analogous circumstances, that there is a loss is likewise proven.

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Charles Foster, 'The Salem Seer.'

This great medium, one of the greatest the world has ever known, passed away Dec. 1885. His remarkable powers were manifest in his ability to converse directly, with the spirit world, obtaining answers to very abstruse and difficult questions, and from ancient spirits. Very often names and answers to questions were written in blood-red letters upon his arm.

The following reports of remarkable seances held by him some thirty years ago are of interest today, and well illustrate not only the fixed unbelief with which many entered his seances, but the wonder and amazement and often times clear knowledge, with which they left the seances:

The Evening Day of Philadelphia (1873) reports of follows:—We girded our armour, tightened any defective links, and grasped the sword of scepticism in one hand, with our breast guarded by the shield of unbelief, and helmet crowned by the theories of anti-Spiritualistic religious education, and made our way to the Continental Hotel. We give a few quotations of this writer's report: One gentleman wrote, 'When will I go to Europe?' on a piece of paper, folded it up, and threw it on the pile. Rapidly, without opening the paper, or even looking at it, Foster replied, 'Not before 1875.' The gentleman, who was apparently on Englishman, acknowledged that such was his intention. Then the brother of the gentleman appeared, and his name and date of death were announced. A student then asked if his sisters should take a journey. In a minute the medium was greatly excited. He said the influence was upon him very strong, and meant something urgent. 'She must go at once,' the spirit says: 'great danger menaces if she remains. Go—go—go. By all means go—at the same time forcibly striking the table with his hand, and with much determination. The gentleman, at our request, explained that his sister had come from England, but this climate did not agree with her, and she had urged him to send her back.

We now thought it our turn, and asked the name of our infant brother who died in 1852. It was at once written on a piece of paper, in a large scrawling hand, the medium exclaiming, 'Ah, now we have one very near and dear to you.' It was correct. Then we asked what disease brought death to him, and were requested to write a number of diseases on paper. We wrote about a dozen, and the medium, taking a pencil, half closed his eyes and ran his pencil thru until he hit the right one, which he marked and threw to us. Our lips we bit slightly. How could he know that?

At one time during the sitting he announced, 'A spirit who died of apoplexy is present.' None of us recollected any such friend. Presently he gave the name, and we then recollected that it was the name of an acquaintance, a person with whom we were on but little better terms than an occasional meeting and conversation. He had died, however, several years ago, during our absence from the city, and we had either never heard the cause of his death or else forgotten it. Here, then, was an admirable test, and this morning, on our way to our office, we stopped and inquired of a person who knew, and ascertained that the death occurred from apoplexy. That's a stunner for us, and leaves us more mystified than ever.

Thomas Paine's Body.

I thank you or somebody for late copies of THE SUNFLOWER. May it bloom forever in the celestial fields, as well as upon the earth.

In your issue of the 27 ult I read the article headed "Where is Thomas Paine's body?" with deep interest.

Now, if it is positively true that Mr. Beecher located the widow's mite, why cannot Thomas Paine locate the resting place of his mortal remains?

If he would do that and the bones could be found it would in my judgement, be a grand good test. The incident would be read with profound interest thruout the world. Thanking you again for your kindness I remain very truly

WM. B. KETCHAM.

Medota, Mo.

The soul is at peace when spirituality rules.

Gravitation and Electricity.

The novel theory that gravitation is closely allied to natural electrical phenomena, if not actually associated therewith, is deduced by Capt. Hugh Stewart, of New Zealand, from certain meteorological observations. The continuous electrical discharges between sun and earth, visible as aurora, may act as bonds to keep movable objects from being whirled tangentially into space; and storms are ascribed to ruptures or collisions of these streams of electrified ether, such as may be produced by the passage of planets.

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MEDIUMS' AND SPEAKERS' DIRECTORY.

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LIGHT FROM EVERYWHERE



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

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

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

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

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

Suggestions for the improvement of the paper are invited.

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

Unity Camp, Lynn, Mass., opened last Sunday with good attendance.

The latest spiritual thought is always to be found in THE SUNFLOWER.

Will C. Hodge has removed from San Diego to 1373 10th ave., East Oakland, Cal.

Mrs. Elise Stumpf of Brooklyn may be addressed until July 1st at 102 N. Division st., Buffalo.

Dr. and Mrs. C. D. King of Brockton, Mass., have gone to their summer home at Onset, where they will remain the season.

Miss Elizabeth Harlow has just closed a long engagement at Columbus, O., and returned to Haydenville, Mass., for a much needed rest.

Max Gentzke, publisher Lichtstrahlen, may be addressed 618 Robey st., Chicago, either for engagement or matters concerning his paper.

H. T. M. writes, renewing: THE SUNFLOWER comes to us like the spirit of love, and makes us feel that we have a soul which is love.

The First Spiritualist Society of Lowell, Mass., elected following officers: Mrs. R. Harvey, president; W. F. Ireland, vice; A. E. Jordan, clerk; C. S. Harvey, treasurer.

J. C. F. Grumbine, the inspirational teacher and president of the O. W. R. will be at Lily Dale early in the season. He will hold classes and teach. This is his first appearance since 1898, seven years ago. Watch for the exact date.

The Connecticut State Association elected following officers: A. A. Gustine, president; Geo. Hatch and Mrs. W. J. Lambeton, vice-presidents; Mrs. J. E. B. Dillon, secretary, Edw. Brewer, treasurer.

The Society Progressive Spiritualists of Manchester, N. H. elected following officers: F. C. Pearson, president; A. E. Hall and Mrs. T. Thayer, vice presidents; Mrs. Flora A. Francis, secretary; Andrew Kay, treasurer; Leon B. Page, collector.

Clara L. Stewart writes from Whitewater, Wis: Will you please say that the secretary of the Morris Pratt Inst. Asso. has received from Mrs. Rozetta Gott and Mary Skogland five dollars (\$5) as the amount to be given them from the fund raised on the quilt. Sincerest thanks are extended these ladies and all who contributed towards the fund.

Transitions—Mrs. Maud L. Von Freitag, Los Angeles, Cal.—W. Spohn, Lebanon, Mo.—A. J. Henry, Grand Ledge, Mich.—Dr. W. M. Hammond, Rosedale, Kan.—Elizabeth H. King, Sacramento, Cal.—L. T. Barker, Minneapolis.—David Thayer, Manchester, N. H.—Mary A. Livermore, Melrose, Mass.—A. S. Ayers, Cincinnati.

Correspondent writes: The First Society of Spiritualists of Syracuse is neither dead or sleeping. It has never been in a more healthy, harmonious or growing condition than at present. Mr. H. E. Devoe, president, acts as speaker on Sunday and Wednesday evenings, with Mrs. M. C. Clark as message bearer. This lady gives some wonderful spirit messages with full names, some times speaking in a foreign language. Miss Carrie Faulkner delivers soul inspiring truths, wholly inspirational on Friday evening of each week followed by psychometric and clairvoyant readings by Mrs. Addie Cooper. The meetings are well attended and new members taken in each week. God bless THE SUNFLOWER it grows more interesting each week.

Virginia Barrett writes: Will the friends please address me to 333 W. Colfax Ave., South Bend, Ind., for future engagements. I was pleasantly surprised by a visit from Brother Herrick who is serving the Elkhart, Ind., friends. He brings with him the same old cheerful influence. It was with pleasure that I join them in their Sunday morning services. Our part-brother, Barnes, sister and brother Waynt and self greeted the worthy president Mr. and Mrs. Grant. An interesting audience awaited us at their pretty hall. In the afternoon we held a friendly seance, "Tim," brother Herrick's Irish control, came and renewed acquaintance with us. "Jimmy," brother Barn's little control gave independent voices. His seances are interesting and convincing. He ends the seance with soft music. I parted with these good friends with regret to continue the work of the evening here.

D. Feast of Baltimore, writes: Hon. Chas. R. Shirm, president 1st. Spiritual Church, lectured Sunday evening, May, 7th, taking for his subject, "Nature and Revelation." He read from the 19th Psalm 1st to 7th verse. In part the speaker said that man has five senses. Some say that we have another sense, called the 6th—that of sensing. George Elliott said that our best thoughts are given to us thru inspiration. We are beginning to realize this, and to realize that dreams tell us something, they not always being the result of a disordered physical condition. Nature is always resurrecting. The trees in forest tell us that. There are the many resurrections from a lower to a higher condition of life. Nature reproduces all the time as man develops from the lower to the higher. We see the effects of Nature along all channels and that we call the religion of reason. They say that the religion of Nature is not sufficient to enable man to develop into a higher life. The religion of Nature is the religion of God. Learn the language of Nature and tell what she communicates. Galileo taught that the earth revolved around the sun. At that date it was rank heresy. So Galileo was compelled to recant; but finally reiterated his theme. Today we know that he was right. Men have grown up to Nature. It is not the darkness of Nature, but the darkness of our sight. Nature will always furnish sufficient knowledge for us to live and learn Spiritually and what is revelation? Some intelligence that I did not previously know. If I get that revelation second handed it is no revelation to me, only hearsay evidence. The Bible has many revelations but is only valuable to me; as I can verify it, it is valuable only. When I can verify it I cannot take the statement of another as the "ipse dixit" because it is a revelation to somebody else. We do not believe that the deity has revealed his purpose to any man or set of men. Do not understand me to say that we must prove all things. That is of course impossible. We must have some faith in mankind. God has created us as free as the birds of the air. Freedom is one of the strongest passions of man. We look forward to greater freedom of thought—free to think as we please—free to act as we please provided that freedom does not interfere with the happiness of our fellow man. Time was when kings tried to dominate the many. Look at Russia today. The present condition of that country is the result of the shackling of freedom. Subject to the crown means subject to the spiritual powers. They are having a spiritual illumination. These privileges are sacred things. Read the works of Thos. Paine. See what he did for this country. Read his "Crisis" and "Rights of Man." See what he did for the blessed boon of freedom. We have simply distorted Nature. Of course, we must submit to proper authority—that is just and right. We must render unto Caesar the things that an Caesar's, and unto God the things that are God's. Then we need not fear for the truth; for the truth is mighty and will prevail. As teachers of our philosophy we know that life is continuous, we know—that we can communicate with our loved ones. Communion with the so-called dead, is a fact in Nature. A. R. Wallace, Rev. J. M. Savage, Camille Flammarion, and a host of

other men of intelligence, have proven that one fact. That much we know and much more we shall know as the years speed by. Let us study the laws of Nature closely and intelligently, and many things will be revealed to us that was hidden from our sight.

Melrose, Mass., May 26—Business houses were closed for a time yesterday and the schools were dismissed so that the whole city could honor the memory of Mrs. Mary A. Livermore, writer, reformer and temperance advocate, who died on Tuesday. Following private services at the Livermore residence, public funeral services were held in the Congregational Church. The honorary pallbearers were William Lloyd Garrison, Charles G. Ames, Francis J. Garrison and Henry B. Blackwell. The body will be cremated.

Mrs. H. L. Bigelow, president First Spiritual Union of San Jose, Cal: Dr. H. M. Barker passed to spirit life at the mines in Trinity Co. Cal. on May 14th, 1905 of heart failure. His remains were brought to his home and funeral held in San Jose in the Spiritualist Hall on May 19th Mrs. Nettie P. Fox giving a short address after which the G. A. R. took charge of the remains and further conducted the exercises at the cemetery. The attendance was large and the many beautiful flowers testified to the esteem in which Mrs. Doctor Dobson Barker and her departed husband is held.

Correspondent of Excelsior Springs, Mo., writes as follows: Human personality and its survival of bodily death, was demonstrated in a very striking manner by Mrs. McHenry, the trance medium and psychic expert, at the Saratoga Hotel Sunday evening. The parlors of the hotel were comfortably filled, and the ladies and gentlemen present were given individual readings from personal articles placed upon a table. The readings were universally satisfactory and showed Mrs. McHenry to be a deep student of psychic research. Vocal selections of a high order rounded out an exceptionally entertaining and instructive program.

M. V. S. ASSOCIATION.

The 23d annual camp meeting will be held at Mt. Pleasant Park, Clinton Iowa, from July 30th to Aug. 27th.

PROGRAM.

Sunday, July 30—Flag raising, opening address by Mrs. R. S. Lillie Lecture by Wm. J. Bryan, messages by Mrs. J. A. Murtha.

Tuesday, Aug. 1.—Lyceum Conference, spiritual services, dance, Aug. 2. Mrs. Lillie and Mrs. Murtha.

Aug. 3, Mrs. Lillie and entertainment.

Aug. 4, Carrie E. S. Twing, Mrs. Murtha, dance.

Aug. 5, Carrie Twing, tests by Ella C. Preston.

Aug. 6 and 8—Prof. W. F. Peck, Carrie Twing, Mrs. Murtha.

Aug. 9, Morris Pratt day.

Aug. 10, Moses Hull, Mrs. Murtha.

Aug. 11, J. W. Ring, Dr. F. L. Mehrrens.

Aug. 12, J. W. Ring, Mrs. Murtha.

Aug. 13, Prof. Peck, J. W. Ring, Dr. Mehrrens.

Aug. 14, Bazaar.

Aug. 15 and 17, Laura G. Fixen, Dr. Mehrrens, Ella Preston.

Aug. 18, Annual business meeting and dance.

Aug. 19—20, Miss Elizabeth Harlow, W. F. Peck, Georgia Gladys Cooley.

Aug. 22—27 W. J. Colville, Mrs. Harlow, Georgia Cooley, with conference, entertainments and dances.

For illustrated circular containing particulars, address

MRS. M. B. ANDERSON, Sec'y. Clarksville, Mo.

W. F. Peck, president.

Living for others is obeying the highest law of nature. Nature herself does not take in; she only gives out. This is love. He who reaches that and feels happy in the sacrifice is ready to begin his ascent to the spheres of harmony where all souls are in happy unison, enjoying the blessings of true love. Resisting temptation is the Jacob's Ladder to these abodes; for overcoming temptation gives the spirit the needed strength to climb the spiritual heights lying beyond this vale of tears and rise above the earthbound condition of his tempters.

To the German Spiritualists.

As there are many Germans interested in Spiritualism, who are often not able to understand the English language sufficiently to investigate thru English channels, they will have opportunity to attend German meetings at Lily Dale this summer during camp season.

We will hold daily meetings there in German, aside from the regular meetings which are of course in English. "This German work being only a branch of all the good work done there."

The writer of this with the assistance of other German mediums will do this work. We hope a large number of German friends will attend the camp there, who would like to spend a summer vacation in the most delightful spot of the country for rest and vacation and get spiritual food and knowledge from their loved ones on the other shore.

The railroad company has recognized the beauty and attraction of Lily Dale and placed it among the summer resorts, making special rates. Anyone wishing to go may ask their ticket agent for excursion rates.

We hope that mediums speaking the German language will wend their way to Lily Dale to assist in this work, which I think is needed abroad in summer as well as at home in winter.

We hope that the readers having German friends will inform them, that they may consider Lily Dale when making their plans for the summer, that we may be able to make a success and add to the good of the cause and I will conduct developing classes and hold seances and give private sittings for clairvoyant spiritual communications.

MRS. ELSIE STUMPF.

From N. S. A. Office.

The N. S. A. has been presented with fifty copies of the handsome, cloth bound—book of choice poems by H. M. Edmiston—they are to be sold for the benefit of our Mediums Relief fund, and the author has kindly permitted us to sell these special volumes for the low price of fifty cents each; we trust all who love good poetry will hasten to secure a copy and thus aid our good work. We have received a share of the proceeds of the Barrett quilt, made by Mesdames Gott and Skogland, the amount will appear in our closing list; our grateful thanks go to all helpers in our good work for the worthy poor. With cordial greetings to all,

MARY T. LONGLEY.

N. S. A. Secretary.

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

Every uncontrollable passion is an obsession, and being in love on the affinity basis is often one of the worst.

Touch of Sympathy.

Buffalo, N. Y., June 2nd, 1905. Brother and Sister Barrett, Learning thru the press of your sudden affliction, in the loss of father and child, the officers and members of The First Spiritual Church of Buffalo, N. Y. desire to extend their heartfelt sympathy and condolence to you in this hour of need.

The loved ones, have but gone before and waiting, Shall greet Thee, on that Beautiful Shore.

Fraternal sympathy from officers, members and friends of the first Spiritual Church of Buffalo, N. Y. to Mr. and Mrs. Harrison D. Barrett. Committee, N. H. Eddy, Mrs. J. Lundquist.

Camp Meeting at Grand Ledge, Mich. Opens July 23d, and closes August 20th. Grounds open for admission July 20th.

PROGRAM.

Sunday, July 23. Opening service by Oscar A. Edgerly, followed by Mrs. A. E. Sheets.

July 25-28. O. A. Edgerly.

July 29-August 3. D. A. Herrick, with tests by Mrs. N. M. Russell.

August 4-9. B. F. Austin.

August 10-11. O. A. Edgerly.

August 12-17. Mrs. Marian Carpenter in lecture and tests.

August 18-20. Dr. Geo. B. Warne.

Music by the Wertz family.

Entertainments and dances weekly.

For circulars address, J. W. EWING, Pres.

Grand Ledge, Mich.

Important Notice to Ohio Spiritualists, Attention!

The O. S. A. is very desirous of extending its missionary work, and earnestly solicit all Spiritualist societies in state of Ohio, desiring its missionaries to help them, to communicate at once with its corresponding sec'y.

We also wish to hear from every locality in the state where there is an opportunity of organizing a society.

We urge Spiritualists to cooperate with us in the work of organization, thus placing our loved cause on a solid foundation.

CARRIE M. BARTHOLOMEW, Cor. Sec'y., O. S. A.

P. O. Box 567, Geneva, O.

Special Notice.

All Spiritualists are respectfully requested to take notice that the Martin Bailey, whose real name is Baker, recently exposed in Los Angeles, California, is not endorsed by the N. S. A. and holds no papers of whatever character from said organization.

Per order trustees, National Spiritualists' Association.

HARRISON D. BARRETT, Pres.

MARY T. LONGLEY, Sec'y.

POCKET GRAMMAR

FOR

Correspondents, Contributors and Secretaries.

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.

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

God's Laws vs. Man's Laws.

In reality, man cannot make a law. Laws are eternal and the penalties for trespass are inevitable. Real laws are established and enforced by God or nature. Their penalties are natural consequences and related to the transgression.

Man's so-called laws are mere temporary enactments of man, and do not enforce their own obedience. God's laws may be violated but never defeated. They may be arrested, but they will be fulfilled—as a substance may be suspended or supported above the earth but the law of gravity is all the time in force and will ultimately bring it to the earth. Man's laws are not so. They are not natural forces, eternally persistent and finally fulfilled. Man's laws may be evaded or their penalties escaped. They may be misconstrued or misunderstood—but God's laws never.

What I say is an expression of thoughts suggested by reading about an association of "White Caps," banded together to punish other men.

The association is prompted by a distrust of the state—a distrust of man made laws, and upon a false assumption that man deserves punishment. The White Cappers, however commendable their motive, fear that the culprit may escape from the state, or that man's laws may be misconstrued and he escape punishment. They arbitrarily and arrogantly substitute the edict of a committee or captain for the voice of a majority of the people as expressed in their statutes. They do not remove the cause of crime, but work on effects. Their remedy for crime is terror—not love and example. They are oblivious of the great truth, which is also a law of Nature that wherever an evil is suppressed by force, other unforeseen evil or evils arise in its place as great or greater than the evil suppressed.

There is more truth than poetry in the ancient doctrine of Nemesis that applies to states as well as individuals.

What shall we say of the state, the aggregate of all individuals—the greater mob or association with less excuse than the "White Caps," distrusts God's laws and virtually says: "I fear the culprit will escape from God or God's laws may be misconstrued by God himself?" It virtually, and arrogantly and blasphemously says—"God is not wise enough to affix just and adequate penalties to his laws, so I will supplement God's wisdom and power with my wisdom and power."

If a person puts one hand in the fire, he suffers the penalty of God's law, and the state or the White Caps, thrust the other in to further punish him.

I ask as a suggestion, would it not be better, more conducive to morality, if the energy expended by the people as individuals and as society in punishing people was expended in teaching the immutability of God's laws and their penalties, instead of subjecting man to the double task of learning man's fallible laws and God's laws also? Man has enough to discover and obey God's or Nature's laws and conform his life to them.

How true were the words of Jefferson who said: "People least governed are best governed," and of Spencer who said—"The freest government is only the least objectionable government," or of Edwin Burke who said—"In vain you tell me that government is good, and that my complaint is of its abuse—the thing, the thing itself is the abuse."

How beautifully their teaching comports with Christ's teachings by precept and example who said "Resist not evil"—"overcome evil with good"—"Do to others as you would have them do to you," etc.

Christ knew that man is not deserving of punishment, for he thinks and acts according to prenatal influences, subsequent education and environments as he must think and act.

Auburn Herbert says, "we have nothing to do with men's thoughts nor men's words but to put better thoughts and better words against them, and so to win in the great moral and intellectual duell that is all the time going on, and on which all progress depends."

J. C. BARNES, M. D.

Prejudice is often but a perverted pride.

The Baby Barrett Spread.

Following is the list of names received to may 30th. Names sent not herein mentioned please notify undersigned at once—also stating sum forwarded:

WOMEN.

Mrs. Elma S K Ostrom, G C Irvine, Pinkerton, E L McGuffen, Theodosia Willard, James R Little, Helen E Hamon, M O Brown, B F Latimer, Jane Prindle, M L Sweeley, L M Tefft, Eve Davis, Elizabeth Schauss, Pauline Umbstaetter, Lena Diebolt, Mary Knapp, Georgina Staples Davis, W M Sisson, Maria C Dudley, Sarah E Elliott, C A Davidson, E L Robinson, Lotta Wright, A Chidester, Josie V Morvell, P R Bradbury, Adelia M Monroe, Bessie Wentworth, Ann Compton, Mary E Matthews, Phebe C Bullard, Mary Miller, B J Barnard, Charlotte Hanks, P A Edgerton, C J Miller, L C Sprague, Hicks, Henrietta Straub, Effa Straub, S Barrett, Margaret K Cooper, M A M Hatton, Emily L Judd, E R Hatcher.

MISS

Francis, Julia E Starr, Lucia M Shoaff, Libby B Wilson, Xilia Barrett, Elizabeth A Ripley, Roberta E Wilson, Ellen Fuslum, Annie J Brown, Clara M Murray, Dora L Murray, Lucy S Carroll, Maria Bradley, L L Hill, Ellen M Thayer, Lavinia M Thayer, Jerusha M Tefft, Angie C Dudley, Nellie M Dudley, Rose Mc Nish, Hortense M Phelps, Mattie G Norvell, Daisy Cordella Weaver, Mabel Inez Weaver, Kate A Weaver, Mary A Ingalls, Viola M Petty, Joine Blauvelt, Inez C Fuller, Hattie E Parker, Majorie M Hatton C W Judd, Margaret J Donaldson, Mary E Gibbs, Alice E Gibbs, Mary Barret Pollard.

MEN.

T Wilkins, George A Kiehl, Guy C Irvine, James R Little, Edward A R Nutting, Patrick Fuslum, H Loomis Murray, Sam'l K Hall, S B Prindle, L M Smith, James K Petty, Chas H Mathews, L M Rose, Victor Darnell, R Van Wormer, C W Judd, Walter Louis Eggert, C E L Bryant, Leonard Lewis, D L Sprague.

Mr and Mrs Francis, Mr and Mrs Jas C Underhill, Mr and Mrs Frank Anlauf.

MRS. ROZETTA GOTT,

Box 457, Wellington, Ohio.

If Man Dies, Shall He Live Again?

Professor Hyslop, writing in the North American Review on the immortality of the soul, makes a suggestion which may be respectfully commended to the attention of Mr. Rockefeller, Lord Rothschild, Mr. Pierpont Morgan and others of that ilk. Why should not some millionaire create and endow a scientific institution for the purpose of investigating the evidence of the personality of man after the death of his body? Dr. Hyslop says:

"The phenomena which suggest the possibility of a future life are now too numerous and too well authenticated to be despised, even tho investigation should strengthen the cause of scepticism. They certainly demand the same endowed research that is given to deep-sea life, to polar conditions, to biological problems and to the hundreds of questions that occupy scientific inquiry, especially when the belief in a future life is fraught with such tremendous ethical interests for the human race; both in its individual and social functions.

"The most significant fact right within the field of scientific materialism itself, and pointing definitely to the possibility, or, at least, to the rationality of supposing the possibility of a future life, is the extent to which physical science admits the existence of a supersensible world of reality which had not been suspected or proved until within recent years. We may instance Rontgen rays, the various forms of radioactive energy whose whole gamut is not yet known, and the speculations about ions and electrons that take us far beyond the world of Lucterian atoms into the measureless universe of ether whose properties make it impossible to apply the term "matter" to it without removing the antagonism of matter to the spiritual. All these discoveries represent realities quite as supersensible as the Christian conception of immaterial, and we escape calling them spiritual only because the development of human thought has come to confine the connotation of "spirit" to implications of consciousness as its necessary and only function.

These are the facts and concep-

tions that suggest the possibility of the survival of consciousness after death, and it only requires such evidence of personal identity unexplained by fraud or illusion to establish that survival thru communication with the discarnate. The phenomena of hyperaesthesia which exhibit remarkably delicate sensibilities of the human organism, and the still more remarkable phenomena which suggests telepathy or the transcendental transmissions of thought between incarnate minds, tho very sporadic, are facts that make the evidence of communication with the discarnate quite possible, if they exist, and any evidence of personal identity, transcending explanation by fraud, illusion and telepathy, would prove that existence.

Now there is a large body of facts that claim this character, and they are respectable enough to demand serious attention and investigation, even tho they are insufficient to prove what they are alleged to support. I have enumerated above the sources and records of the facts which allege at least a supernatural explanation, and suggest the existence of discarnate spirits as the most natural explanation of some of them.—Review of Reviews.

OBSESSION.

O. L. HARVEY.

"A question is never settled until it is settled aright." Evidently, there are some Spiritualists who believe in obsession, as taught in primitive times.

A prominent lecturer lately said in SUNFLOWER that "Jesus Christ cast out devils."

Now, I take the ground that Jesus was not infallible, that he was sometimes mistaken especially on this question.

Of course, if he cast the devils out, they must have got inside; but this is apparent, not real.

It is an illusion on the part of observer and a delusion on the part of the subject. For a disembodied spirit to enter a human body, take possession and control it, would be a miracle of the first rank, "don't you know" if we don't believe in miracles.

We have a natural, physical body and a spiritual body wrapped up in the said physical body. This spiritual body completely fills the physical body into its minutest ramifications. There is no space but what is filled. There is no room for another body to enter and abide. Two bodies cannot occupy the same space at the same time.

The spirit body is a distinct entity, it is composed of very finely attenuated substance or matter. The soul has a body; it is the spirit body, it is a separate and distinct entity from every other body, human or spiritual. Educated people no longer believe in the miracle of obsessions as Jesus taught it. We are controlled or obsessed by thoughts, good or bad.

When we see how mean and cruel some men can act, it looks as if they had a devil in them. This is apparent, not real.

When a hypnotist controls a subject, he does it from the outside, he don't get inside of the subject. It is the same way with spirit control. I believe in obsession, but don't believe the obsessing spirits get inside of us and if a devil could get inside of us and obsess us, there is far more reason why an angel should also; yet we never heard of the platter in what is called obsession.

The fact is whenever any ideas, thoughts, illusions or delusions become fixed in the mind, memory and life, then we are obsessed.

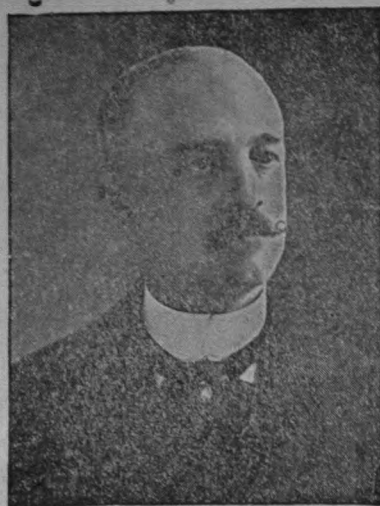
West Lafayette, Ind.

There are ever among us true noble souls whose whole life has been a sacrifice for others as though that were their only mission, and whose talents were thereby hidden in the grind of this sacrifice—souls whose real worth never becomes known until they radiate in spirit to make their influence manifest under right conditions—souls whose love for those nearest to them was always sweet or tender, cheering or healing, and whose sunny influence is missed as the realization of their absence becomes apparent. These are the martyrs to circumstances.

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