

# THE SUNFLOWER

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

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## THE INHERENT TRANSFORMATION OF HUMANITY.

J. P. COOKE.

It will be admitted, I take it, that man's regeneration is not effected in a man but by successive steps from the beginning to the end of his life in the world; and it is continued and perfected afterwards.

There is no great break even at death and the spirit goes on, if it loves progress; continuing on, in the new condition, from where it had already arrived while here.

In the development of the spirit men are to be educated by wholesome habit, not by bribes or rewards and punishment.

By experience we learn what is good for us and what is not.

From the primitive world-dust which is the most remote in time, that the human mind has as yet conceived, as thru the gradual forming of suns and planets, worlds and systems, to the upspringing of primeval life all around this globe and doubtless millions more.

Then life itself struggling on and up, thru even nobler forms touched to finer issues, on and on to reasoning man himself, first rudely reasoning in matted jungle and hallow cave, on and up to communities, ordered tribes and nations,—on thru the forces working in individual hearts and brains to the Homers, Platos, Shakespeares, Mazzinis, Howards.

We note the marvellous foresight and designs of the creative mind! The marvellous and unswerving execution thru the endless ages.

If thus far the progress has been made from such rude beginning, to what shall our human kind attain in ages yet unborn? How shall our progeny at last reach up and on till the earth be peopled with men and women of heart and intellect and power akin to the very angels of God.

The foundations of Truth and the Radicalism of science has helped and is still helping to clear religion of cant. It is forcing it back on its true foundations in the spiritual nature of man.

It clears the mental air for nobler and purer forms of faith and truth in the coming centuries. Progress is making.

"Enough, if something from our hands have power

To live and act, and serve the pleasant hour;

And if, as towards the silent (birth) we go,

Thru love, thru hope, and faith's transcendent dower,

We feel that we are greater than we know."

Every aspirational creature who has been begotten in sufficiently deep spiritual interior life conditions will strive onward and upward to its native home of light. The only real light being God. The spirit above and the core of subjective being in his creatures. This finite, or created, spirit, as in men, takes on bodies of various grades of materiality, until such body can be thrown off and the infinitely ethereal substance of the essential spirit be drawn back to its parent bosom thru aspiration or development, by the free acceptance of divine—that is, ethic—law.

As Theodore Parker says:—

"Yes, I am nearer thee! Oh, calm and still,

And beautiful and blessed beyond degree,

Is this surrender of my finite will,—

Is this absorption of my soul in thee!"

This conception is not, I believe, the doctrine of development as popularly explained, wherein the lesser contains the prepotent possibilities

of the greater. The organic quality of the creature depends upon the conditions under which the creative law operates.

The elements may be the same that they were a million years ago; but the aspirations of the inner life, which is ever striving for a better expression, enable it to mount thru the grades of progressive life. And, as the conditions under which the creative law acts have better and better opportunities for expression, as the inner life draws the divine or subjective light to itself, the manifestations of life are finer, and these outward forms are enabled to rise in organic quality into a nobler estate.

Or, to look at it another way: the transcendental forms of the spirit are, as it were, electroplated with matter; but the personalities, being hyper-physical, are capable of great development, or progressive improvement. We are ever re-creating ourselves by our aspirations and our appropriation of higher life onward unto perfection.

The superiority of man as thus seen is not anomalous. Each force which we have considered manifests itself only on the condition of overcoming that which is below it.

Chemical affinity manifests itself alone as overcoming cohesion; and vegetable life; alone as overcoming all three lower forces, separating such particles as it needs from their affinities and their cohesions, thus bringing them into new relations and lifting them in opposition to gravitation,—as in the great trees of California, three hundred and fifty feet in the air. The analogy holds all the way up.

Man acts as man, chiefly as he resists and overcomes lower forces and lower creatures. It is not readily seen how a force manifesting in conjunction with two or more other forces—and yet only discernible as it makes them subservient—can be developed from those forces.

This would seem to be making the effect mightier than the cause, and so violating the law of causation; whereas the central divine Light, the absolute Spirit, is an adequate cause for all the manifestations of creation.

That this living Light insists upon the purification of the created spirit at each advance in its progress only shows the maintenance of that order which is "heaven's first law."

In this development and purification the creature gains the possibility of intelligent communication with the divine mind thru the intuitions of the soul and the higher powers of the created mind.

When men come to act from reason and spirituality, they will act nobly. When they conquer the desires of the flesh and act in full view of all reasonable and spiritual considerations, and not in partial view of the few considerations that lie immediately about them, they will rise to a loftiness of motive and a dignity of conduct that will tend to glorify their "Father—life—in heaven." Do good for the sake of goodness!

To do "good"—is our duty. When we call on the rising generation to discharge their full duty, we appeal to the unselfish in them, to the spirit of self-sacrifice, the ideal—the noblest that is in them.

Many of our older readers may recall the days of the Italian Revolution, when a group of noble souls pure flames of the living Light were struggling to free Italy from the dead hand of the old church.

When Mazzini, Garibaldi, Cavour and the throng of noble worthies,

appealed to the hearts of consciences of young Italy—and challenged the admiration of the world.

Mazzini appealed to man—not to the rights and privileges of man, but to his "duties". No young man or woman should enter on life's duties in this twentieth century with all its blessed hopes and its awful fears its tremendous impending struggle between the love of God, (which is goodness) and allegiance to gold,—without taking the teaching of that noble appeal for the instruction of the head and for the consecration of the heart.

You, young men and women, have the new century in your hands! Life for you can have no dignity, no worth and weight, unless you expand your minds and consciences, your desires and imaginations to the wider fields of aspiration and endeavor. Unless you can shake off the selfishness and outgrow the littleness which make your own ease or pleasure, or money-getting the boundaries of your active interest and zeal; unless you can rise up into the nobler spirit and the passion for human good, the "living for Humanity"—your lives will be small and barren and with mean and wizened soul—at last you will present yourselves at the bar of God.

### The Reality of Inspiration.

Jean Jacques Rousseau tells us in his "Confessions" how, before he entered upon his literary career, he was walking along the road to Paris, when a rush of thought came upon him, regarding which he said:—

"If ever anything resembled a sudden inspiration, it was the movement which began in me. All at once I felt myself dazzled by a thousand sparkling lights; crowds of vivid ideas thronged into my mind, with a force and confusion that threw me into unspeakable agitation. I felt my head whirling in a giddiness like that of intoxication; a violent palpitation oppressed me. I sank under one of the trees, and if I could have written out the quarter of what I saw and felt, with what clearness could I have brought out all the contradictions of our social system!"

The literature of the world abounds with records of similar experiences, which are not understood except by the explanation Spiritualism affords. John Morley may say that we have not to suppose that there was any miracle wrought on Rousseau by celestial or any other outside agency, and that a subjective something produced itself; but in saying this he does not throw any light on Rousseau's experience; it is colourless and ambiguous, and cannot satisfy those who have felt the afflatus poured upon them, which pointed to some external cause. It is to trance and inspirational mediumship that we have to look for the real solution.

Do not the following words, expressed by a spirit through a medium, when under personal control, shed some light on the subject?—Of late, I spent a long midsummer day With Tennyson; he almost felt my hands Upon his brow, and sensed my spirit breath  
Wordsworth was with me, that calm, subtle mind.  
We sowed within that gentle poet's brain  
Sweet thoughts, as fragrant as the new-mown hay,  
He knew not that the infidel Rousseau Bent over him, and wove a coronet  
Of truth: flowers for his intellectual brow.  
—JAS. ROBERTSON in London Light

### Psycho-Satyrisms.

Pomposity says, Judge me by my puffs.

Being in love, says Blinks, is being in a metaphysical soup.

A composer wanted—for a divorce march.

Some people don't need to get drunk to make fools of themselves.

Where does the savor of souls deposit his savings?

Togo didn't do all the ship sinking. Some credit is due him who sunk the North Sea fishing fleet.

## THE PHENOMENA.

### An Author and Newspaper man Attends a Seance.

For a number of years I have been dabbling and delving into the different phases of Spiritualism, but not until recently have I been convinced that there is anything in the so-called phenomena that was worthy of my serious attention. Thinking that perhaps some of your readers may be halting between two opinions as I was a few weeks ago, I shall relate my experience. Possibly it may help some wavering investigator to decide.

Since coming to Denver, Colo., last March I have attended twelve seances held at the home of Mrs. Alice Gehring, which have convinced me that our spirit friends can and do return to us, when conditions are right.

I shall mention only the last seance held on May 28, that one being typical of all the others.

The audience was composed of forty persons, making a complete circle, in the center of which stood an ordinary dining room table holding two trumpets, a guitar, a tambourine, and two small bells.

Mrs. Gehring requested some one to sit with her and hold her hands during the seance, (stranger preferred) a man accepted, and two chairs were placed within the circle on which the medium and the volunteer were seated, facing each other, he holding her hands.

The remainder of us joined hands, lights were turned low and a familiar hymn, "Shall we gather at the river" sung by the entire circle; when these manifestations occurred.

Several messages were given and quickly recognized by those for whom they were intended; one in particular, being given to a man who had arrived in Denver only three days before.

The message gave a detailed description of an investment which he had made; and also intimated that it looked as if the deal would prove advantageous.

The man admitted that the message was accurate so far as the investment was concerned, and he confidently expected that the outcome would be as his spirit friend had predicted.

The man was somewhat nonplussed on receiving a description of a business deal in which he and a St. Louis broker were the only two persons on earth having any information in regard to the deal.

He then told the audience that he was persuaded that our spirit friends were near us, that they knew many things pertaining to our material affairs; also that he was a stranger in Denver.

Viola the medium's juvenile guide entered with a kindly greeting to all, calling each person by name. She won the good will and applause of the circle by singing in a sweet childish voice, two verses of her favorite song, "The passing policeman."

She also answered with rare intelligence many questions concerning the condition, occupation and progression of children in the realm of spirit land. When she departed expressions of approval were unanimous. Several of those present said that they had attended circles for years but never before had heard a voice which combined in such a marked degree, the gift of song and a knowledge of spiritual laws.

The talk of spirit guide "Mike Sweeney" was rather amusing as it was given in "Irish Dialect."

One message which he gave threw some new light on a defunct mining enterprise with which he was once connected.

He also told an acquaintance whom he had known in earth life, that a certain mine in the "Cripple Creek District" would not prove remunerative as they were now working in the wrong direction.

In reply to a query, he said that while in the body, he had worked in and traveled over, the mines of Colorado; and for this reason there now existed a bond of affinity between him and the men engaged in mining.

The writer also received direct evidence of the presence of spirit friends, one of whom delivered a message of a startling nature, which I doubted at the time, but have since verified as a fact; while another brought information concerning relatives of mine in the East, of which the medium could not have known in advance.

Each person in the audience received a message, while some of those who had many near relatives in spirit life received two or three communications.

At intervals during the seance, usually after the exit of a spirit, the bell was rung; the tambourine was pounded by invisible hands, and the guitar was carried by some unseen force from one side of the room to the other as the strains of a popular air was wafted to our ears.

Dr. Edmonds, the senior guide, closed the circle with an instructive and inspiring lecture on the laws which govern progression in the spirit world; also remind us that development can be started on earth which will enable us to enter one of the higher spheres when we pass to the spirit world.

This talk seemed to be in accord with the teaching of advanced writers and speakers in the ranks of Spiritualists on earth.

It awakened a responsive chord in my heart; I seemed to be filled with noble impulses, soul inspiring thoughts, and a thrill of new life permeated my entire being. I felt that the transition from earth to spirit life was nothing to be dreaded.

One year ago the suggestion "voices of the departed mingling with those of the living," was somewhat vague, doubtful and rather difficult to reconcile with preconceived ideas instilled into me by the stern discipline of my orthodox parents.

However, these seances have aroused a desire for unfoldment that will bring me in rapport with spirit friends; they have proved fascinating, convincing to me.

Today I feel that I am one of that great and growing multitude who believe that they can think for themselves who question the policy of, and challenge the claims of moss-covered orthodoxy, which says in effect that the archbishop of Canterbury, and the Pope of Rome shall do the thinking for a large proportion of humanity.

Last month Mrs. Gehring moved to more commodious quarters at 1434 South 15th st., where the folding doors are so arranged that the entire first floor can be utilized for the Sunday evening seance.

She was recently elected a trustee of the "Psychical Research Society" which is organized and incorporated under the laws of the state of Colorado; endorsed and chartered by the "National Spiritualist Association" of Washington, D. C.

This remarkably gifted woman is doing a good work for the cause of Spiritualism in Denver.

During the past year her manifestations along the line of phenomena, under test conditions, have undoubtedly started many skeptics on the road to honest investigation, and convinced others of the fact that their friends do live after the change called death.

SAUGEN.

True love never dies, tho' parted by time and space. There are all kinds of love, but only one of the soul, and that is the affection which forms the grand spiritual chain of the future, and reforms the broken links therein. And the more links in this chain the greater the happiness for each one bound in it.

An ad in THE SUNFLOWER brings good returns.







## LILY DALE NEWS.

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

### CAMP JOTTINGS.

The City of Light Assembly opened propitiously on Friday morning. On the eve of its initiation, the lights were turned on to test their merit, and everything worked satisfactorily. But the night being clear with a bright moon, the entire Dale presented a fairy scene to the perambulator.

The following morning introduced a glorious sunrise on a clear sky, with a sweet atmosphere kissing the land, and the appreciative of mortals blessed the gods that prepared the day for the opening of their festival.

The morning trains brought in quite a new contingency of visitors who were received with music; for the N. W. Orchestra had taken possession of the upper band stand and was regaling with a fine program of classical and other music with much enthusiasm. Meanwhile residents and other attracted lovers of this heavenly art were enjoying a feast that not only proved a soul joy but a healthful draft of harmonic vibrations to the nerves and bodily sensations generally.

Besides the exceedingly handsome decorations in the auditorium, many had thrown their banners to the breezes on this first morning of the session, which added to the cheer and welcome of guests, and made them feel as tho they had come to a new country, where all is happiness, contentment, peace. And so it was to those who had come to enjoy life in that way.

Friday afternoon services at the auditorium were opened by an orchestral concert—or, rather, preliminarily to the services. After the musical program, Mrs. Abby Pettengill, the president of the Association and Mrs. Carrie E. S. Twing arrived and were loudly applauded as they ascended the platform. Mr. John T. Lillie then stepped forward to welcome the audiences, when he was greeted with an applause of welcome. After his address Mr. Lillie enjoined the audience to go into the silence for a few minutes to invite the needed spiritual harmony. "Happy greeting to all" was then sung, when Mrs. Twing read a poem followed by another congregational hymn. Mrs. Twing's subject for discourse was "Behold the Dreamer Cometh." She exemplified in her analysis that all great reforms had their birth in dreams—day dreams, such as thinkers obtain in their observations of things, and in the course of time bring them to fruition. Besides being interesting, her remarks were in great part very touching.

At the close of the services Mr. Lillie announced that in place of Mrs. Briggs, who was on the program for next day (and who could not attend) Mrs. Judge Pettengill of Massachusetts had been secured, which announcement was received with favor.

Saturday morning again dawned with a smiling sun and a fine day following. The usual band concert took place in the forenoon and a regular service in the afternoon. Mrs. Judge Pettengill was the speaker, whose subject was "Spiritualism." She elaborated on the dictionary meaning and focused it into a fine discourse, and pointing especially to its aim in reforming humanity. One of her originalities was that it were better to spiritualize one man than materialize a hundred spirits. Numerous applause greeted her throughout the discourse. After the same she gave a number of interesting messages which were acknowledged as correct.

Saturday evening a dance at the auditorium closed the day.

Sunday morning there was a song service from 11 to 11:30, and at 2 P. M., Pioneer Day services held at the auditorium. Mrs. C. Fannie Allyn and Mrs. Carrie E. S. Twing were the speakers and expressed themselves in accordance with the subject on hand—the pioneers of our cause.

The first three days of the Assembly proved a grand success and seems like a good omen for the rest.

The band this season is composed of Earnest Gerdon, leader, violin and baritone; Chas Snyder, viola and alto; Tom Davis, double bass and tuba; Perry Dillon, trombone; Fred Colman, drums and traps; Sam Barkell, cornet; Fred Allenburg, cornet and violin; J. L. Ritchie, flute and piccolo; Abraham Petrini, clarinet. If their opening selections are criterions, they will give complete satisfaction.

The people are coming and it is impossible to give anything but an outline of the arrivals and it must not be considered a personality if your name is not in this list. Many are strangers and it is practically impossible to get their names and locations during the confusion attendant upon arrivals and preparations.

Quite a contingent from Connecticut, O., have arrived and taken possession of the LeRoy cottage on Marion street. Among them are Mrs. Mary Jones, Mrs. Buss, Mrs. A. Crosby and family. Mr. and Mrs. Tischer have rooms in the Olmstead cottage, corner Cleveland and Library. The Webb family and Mrs. Mary Webb Baker are occupying their cottage on Second street. Mr. and Mrs. H. E. Dowd of Toledo are in Mr. Merritt's cottage on second street. Mrs. C. B. Turner has opened their cottage on Cottage Row. Mr. Turner is not able to be here. Mr. and Mrs. W. R. Alger are occupying their cottage on Buffalo street. Mrs. Anna Carter is occupying her cottage on Second street. Mrs. Hinman and daughter Pearl, are occupying the Latta cottage on Buffalo street, and have charge of the ticket office at the gate. Mr. and Mrs. C. H. Paine are in their cottage on Buffalo street. Mrs. Fahnestock is occupying her cottage on the hill. Mrs. Mulhauser has opened her cottage, corner Cleveland and Buffalo. Mrs. Geo. Turner and family, of New York City, are occupying the Cook cottage on Cottage Row. Mrs. Rowland of Buffalo has opened her cottage on Marion street. Mr. and Mrs. Gransbury are in their cottage on First street.

Among the visitors are Mr. McKerrow of Arcade who visited his mother and sister, Mrs. McKerrow and Mrs. White; Mrs. Gibbs of Fredonia, who is thinking of opening a class in voice culture here during the season, Fern Griswold, who is visiting her parents, Mr. and Mrs. C. D. Griswold, Mrs. Cady, R. G. Stitt of Toledo, O., Ed Bennett, Winnifred Smith of Little Valley; Otto Henckler of Massachusetts; Martha Arnold, G. W. Fuller and J. H. London of Reynoldsville, Pa., Mr. and Mrs. Hoffman and family of Toledo; Mrs. Wood of Titusville.

### MEDIUMS.

The field of mediumship is pretty well represented. Among those who have arrived are, P. L. O. A. Keeler, who with his family is occupying his cottage opposite the Auditorium, Cleon B. Nichols, Mr. and Mrs. Fanner and Col. Snyder, Mrs. Marlatt, Mrs. H. E. Dowd, B. F. Webb, Mrs. M. A. Enches, Mrs. L. G. Reed, Mrs. May A. Price, Mr. and Mrs. A. Norman, Mrs. L. E. Barr, Mrs. S. E. Pemberton, Miss L. A. Greene, J. N. Larson, Louis Steinburg, Mrs. Maggie Turner, Mrs. Marie Carpenter, Mrs. A. A. Cawcroft, Mrs. Elise Stumpf, Senior Green, Rev. Dr. Geddes, Dr. Oliver, Mrs. C. F. Glenn, Mrs. Bartholomew, S. J. Richardson, Mrs. Baldwin, Mrs. Munroe, and there are doubtless others on the grounds whose names escape us at this writing. Among those who are expected are DeWitt C. Hough, Mrs. Laura E. Conklin of New York City, Mrs. N. D. Miller-Wilcox, Mrs. Helen Reilly, Miss Danforth, Chas. S. Hulbert, E. Armberg. Prof. Bartram of the Pittsburg Institute of magnetic healing is expected and will occupy room in the Shults cottage across from the South Park House.

Mrs. E. Stumpf is working in the interest of German Spiritualism, and will arrange, if possible, for a series of German meetings at Library hall. Those in favor of this will do a good work, by lending her what aid they can.

Since writing the above arrangements have been made to hold these meetings in the auditorium after the regular services on Tuesday, and Friday afternoon, and at Library hall Sunday afternoon.

George C. Burham has been appointed "General Manager."

### THE PAGODA.

Daily papers from the principal cities interested in our assembly and from which we draw a large contingency will be kept on sale at the Pagoda this season—among them those from Cleveland, Pittsburg, Buffalo, Jamestown and N. Y. City. Also the popular magazines and other literature demanded by readers in our cause. In connection with this, the finest confectionary, Welch's grape juice, pure lemonade, soda water, and other cooling drafts always on hand and ready to be served.

### NOTES.

Miss Edith Green is here for a week.

Mrs. Anderson and daughter Virginia of New York City are at J. H. Turner's.

Miss Carrie Twing Howard has arrived and the Lyceum opens Monday morning July 17th after which it will hold daily sessions.

Mrs. Clarke requests that all donations for the Willing Workers may be sent to this office or to her direct. She is momentarily stopping at Mrs. Hardenburg.

Oh! By the way, John T. Lillie has arrived. We come near forgetting it. He is looking well, appears to enjoy his meals, and incidentally makes a good chairman.

Mrs. Covill was called to Buffalo to take the Best children to meet their grandmother, Mrs. Hortense Phelps, who was on her way home with the body of Mrs. Best, the children's mother, who died recently in New York.

Edna Hudson had the misfortune to fall and dislocate the joint of her foot in such away that she will be many months in recovering. She is doing as well as could be hoped for. Dr. Hyde reduced the dislocation.

Mrs. M. E. Clarke of the Willing Workers requests that donations for this contingency be sent in before Thursday evening—in time for the first Bazaar.

A. J. Woodworth, one of the earliest trumpet mediums, is at the Leolyn.

Mr. and Mrs. C. A. Terry have arrived and the Maplewood is progressing nicely in their charge. Mrs. Whitaker is occupying her cottage near the auditorium.

All of the hotels, boarding houses and restaurants are open for business. Among the new ones are Mrs. Bard, who has opened her cottage on South street, and J. L. MacMasters has opened a lunch counter in the little building next to THE SUNFLOWER office.

Among later visitors are Mr. and Mrs. Tobin of Cleveland, Mrs. Wilcox and Mrs. Sanders of Laona, Mrs. Turner from Kentucky, who is visiting her sister, Mrs. C. D. Greenamoer, A. W. Sparling of Toronto, Moses Garson of Rochester, Miss Becker of Erie, who has opened her cottage on First street, C. E. Moore and wife who are stopping at the Leolyn, Mrs. Amelia Peterson and friends are occupying the Balch cottage on Cottage Row.

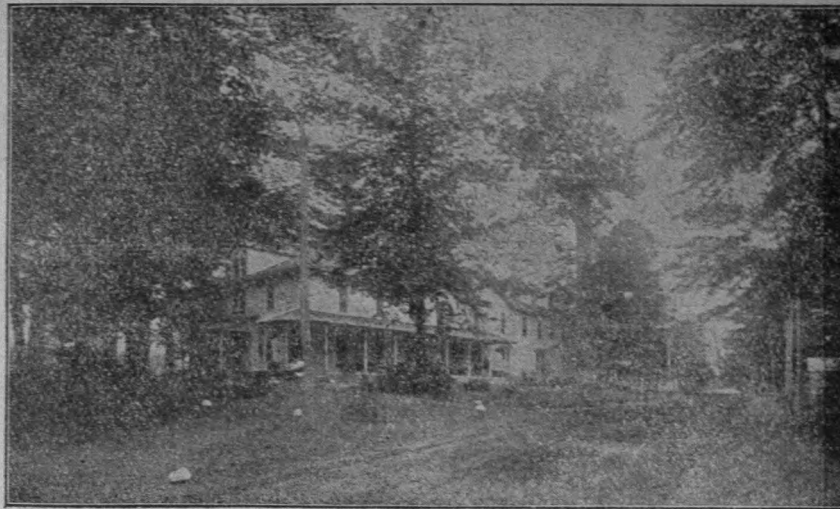
Jean L. Read has arrived and has opened the Bowling Alley. His wife and mother accompany him and are at their cottage on Second street. Winnifred Smith of Little Valley has rented the Horton cottage on Library st.

### Evil in Excess.

It is not vanity or conceit per se which does harm. They are but natural qualifications of the animal man like hunger and thirst; but when carried to a selfish excess or when they begin to harm others—impose on others' time, patience, and good nature—they begin to react in proportion as they trespass. Vanity and conceit are emotions which affects the system for good or evil as the appetites or senses do. Reason guides the latter, and will guide the former if man will but learn by experience. That excessive vanity is injurious to the organic structure there can be no more doubt, for it is selfishness, and that has been proven to vitiate the blood. But what special disease it generates, is not yet determined. Vanity and conceit also effect the mental bearing as proven by mediums who allow these emotions to govern reason in spirit communion—like attracting like and leading to blunders that harvest public ridicule.

THE SUNFLOWER \$1 a year.

## THE LEOLYN.



THE LEOLYN SITTING ROOM.

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,

CHAS. A. TERRY,

Lily Dale, N. Y.

## Jackson Cottage

Newly Papere, Painted and Renovated

Pleasant Rooms, Large Veranda, Centrally Located.

Three Minutes Walk from the Auditorium and Postoffice

GOOD HOME COOKING

Cooked Meats, 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.

## THE POWER OF LOVE.

I dreamt I saw an angel fair,  
Which beckoned to me from the sky  
I rushed to meet this vision rare  
In youthful ardor, but, oh, my!  
I lacked the strength to reach the goal;  
My heart was faint—I felt forlorn.  
I wondered why—the answer came:  
"To angel realms you're yet not born!"  
I asked what power must I inherit  
To find the way—to rise above  
This sphere unto where angels dwell  
It whispered then: "The power of Love."

Arthur Milton.

## PASS IT ON.

Have you had a kindness shown?  
Pass it on.  
'Twas not given for you alone.  
Pass it on.  
Let it travel down the years,  
Let it wipe another's tears,  
Till in Heaven the deed appears—  
Pass it on.  
—The Graphic, Denver, Colo.

## LIFE'S ARCAN.

Life and its possibilities and expressions made manifest in the ever changing and progressing evolutions of the natural world is an undying truth and expression of the spirit forces of the boundless arcana of wisdom and eternity made manifest.

In the natural world we see the various evolutions of plant and mineral, vegetable and animal life and in the study of nature do we become in harmony with God.

Nature is God made manifest in the material world. In the worm that crawls upon the ground and is ruthlessly trod into the dust of earth by the feet of men God is manifested; in the beautiful butterfly that flits from flower to flower sipping the sweets that nature provides for it, in all the beautiful of the evening sunset we may see God. God manifests himself to man in the physical world thru nature and in these expressions of nature we many find the material expression of God.

And the first cause or origin of nature in its many varied expressions is spirit, the spiritual essence or principle that has existed forever and is God, the divine spirit loving eternal embracing and comprehending all things.

The spirit world is anxious to spread the glorious gospel of truth that shall free the soul from the dark and gloomy slavery of materialism, orthodoxy and superstition that has steeped the souls of men unremittingly during the past ages to enlighten and glorify the minds of humanity with truth, and turn the search-light of spirit into all the dark corners of the superstitious hearts of mankind.

And before the pure radiant rays of spirit life and truth the error, mysterious, sacrilegious, knavery and deceit of a powerful and false priesthood shall melt away as the mists before the glorious sunrise.

The religions of this age are full of error and misconceptions of truth not due altogether from the voluntary acceptance of the masses of the people but rather to the fact that from earliest childhood they have been trained to accept a blind, faith, and trust in false doctrines and teachings and to regard the Bible as an absolutely holy and sacred book containing no untruths whatever.

As a matter of fact, much that is contradictory may be found in the Bible as also many mystical and allegorical stories which should not be accepted as literal truth, but rather to illustrate a principle.

Much that is good and inspiring is to be found in the Bible but the Bible should not only be read but studied according to the dictates of reason.

The teaching of Spiritualism is the revelation of eternal truth, the brotherhood of man and divinity of the soul, which being divine shall live forever.

As it was in the beginning it shall

ever be pure radiant divine spirit, which spring from its divine, the divine spirit of God or Good.

God is the divine spirit or ego which was in the beginning and ever shall be, the alpha and omega of all things.

The immortals that now exist in the spirit world can not know more of the mysteries of eternal life and spirit than they may learn upon the flame of life in which they dwell.

When they have assimilated, all the knowledge and wisdom of spiritual truths and forces of the sphere in which they are, they are then called to a higher sphere and there taught in the truths of that plane of life, until ready and qualified for the next step in the ever ascending and evolving scales of progression towards the most perfect truth and divinity of the soul.

W. T. COOKE.

## SPIRITUAL CONSCIOUSNESS.

The spiritual plane is governed by different laws from those of the physical plane, and we need to vibrate on a more etherial and refined state of consciousness to comprehend it.

Spiritual vision can see north, south, east and west at the same time. It is not like the physical vision, by which we can see only in the direction toward which we turn our face. With but few exceptions the mass of so-called "spiritual manifestations" belong to the material, emotional plane of consciousness, because no real spiritual manifestation can operate thru a mind that is not thoroughly harmonious and tranquil.

It is rarely that any one understands entering the "silence" in the spirit. It is generally sought with all the inharmonies of the physical plane obsessing the being, and the result cannot then be spiritually satisfactory. True prayer is not a pleading, and strenuous desire for something—it is spiritual realization. The crude emotions of the material mind must be transformed to harmony—then they become intuition, and you have the capacity to receive the answer to prayer.—L. A. Mallory.

## Mediumship.

'Mediumship is universal; everyone is a medium. In its perfect state it is the result of the individual's spiritual development and unfoldment. Mediumship depends on the organization, not on morality, but its value is enhanced by morality. The object of mediumship is to foster the needs of spiritualized manhood. When mediumship is more intelligently understood, it will be a grander, more beautiful help to the world forever.

'The ability of a spirit to control depends on the sensitiveness of the nerve terminals at certain points of your body. Preserve your patience and passivity in your sittings. Make conditions and do not let conditions make you. Never aim to draw any spirit down to your plane of development. Bring your spiritual life up in harmony of vibration with the influences above. But remember, in your endeavors to unfold any phase of mediumship, that it does not consist merely in being controlled by a spirit, but it is the cooperation with spirits for wise and beneficent purposes. Mediumship is a beautiful gate leading through soul-unfoldment to the wisdom of the spheres.'—F. A. WIGGIN.

## Thought Creation.

It is the universal tendency of thought to materialize. There is conscious materialization of thought; and there is unconscious materialization of thought—that which Nature fulfills through the process of growth. Now if we hold one in our thought as "evil," his being, by the law of spiritual attraction, will shape itself to our thought, if he has not acquired self-control. If we hold him in love, his being will shape itself to that thought. Thus we make ourselves and others what we will them to be, by the invisible, subtle power of the mind.—W. A. T.

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## An Object Lesson that Failed.

A clergyman went into his pulpit one occasion with a fresh, green walnut in his hand. He held the walnut up so that we all could see it and said: 'Dearly beloved, with this walnut I am going to give you an object lesson. See me now remove the nut's rind. This rind is soft, dirty, useless, profitless. It is like the church. Now I come to the shell. It is a hard, strong shell, a difficult thing to crack, but there is no taste to it; there is no nourishment in it; it is valueless, a thing to be thrown away. This shell, my friends, is like the church. And finally breaking the shell we come to the kernel, which is like our own church. I—' At this point the clergyman took out the kernel and found it rotten. He reddened, coughed and pronounced the benediction, and I understand that he was after that day liberal in all his views.—Ex.

## Jealous or Indignant.

The demarcation line between jealousy and the indignation manifested, consequent upon offense offered or suffering administered to that which we love, is so slight that to the indiscriminate mind it appears as one and the same effort. Selfish love is naturally, always jealous; but the purer the love the keener the sensibility of rapport, and an offense offered one is equally as potent in its effect on the other. Thus the indignation or natural feeling of lending protection—the point where the uncultured or unspiritual fail to note the difference. There are many such junctures in human character that require equally as nice perception to prevent misconception; and the school in which to learn it is introspection.

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9:05	9:15	9:25	9:35	9:45	9:55
10:05	10:15	10:25	10:35	10:45	10:55
11:05	11:15	11:25	11:35	11:45	11:55
12:05	12:15	12:25	12:35	12:45	12:55
1:05	1:15	1:25	1:35	1:45	1:55
2:05	2:15	2:25	2:35	2:45	2:55
3:05	3:15	3:25	3:35	3:45	3:55
4:05	4:15	4:25	4:35	4:45	4:55
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761 Golden Gate Ave., S. F., Jan. 19, 1905.  
My Dear Mrs. Dr. Dobson-Barker:  
I am very happy to write you this month that I am feeling very good. The last month's treatment did wonders for me, and the pain in my side to disappear and my appetite to increase, which caused me to gain flesh most rapidly, and I look fine. I have never felt better. I am so thankful to you and band, and only wish the suffering women all over the land could receive these rich blessings which you can give. Yours Most Sincerely,  
Addie Johnson.

## WOULD HAVE BEEN DEAD.

Portland, Iowa Co., Michigan, Aug. 14, 1902  
Dear Friend and Doctor—Mrs. Howard wanted me to write and tell you how thankful she is for what you did for her. She said she had tried nine or ten doctors and none of them helped her. She said she would have been dead if it hadn't been for Mrs. Dr. Dobson-Barker. She gave up and thought there was no help for her, and was a light to see. We didn't think there was any help for her, as she tried everything she could hear of, but nothing or no one did any good but you. May God bless you and your band is her prayer.  
Gratefully yours,  
Mrs. A. C. BARNARD.

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## Wayside Jottings.

MATTIE E. HULL.

We learned that the friends in St. Paul and Minneapolis had arranged a program for Sunday which would keep us busy during the entire day. The first appointment for us was at Odd Fellows Hall, the occasion being a regular session of The Children's Progressive Lyceum.

This Lyceum deserves more than a passing notice. It is under the conductorship of Mr. J. Whitwell, and he is one of the few well equipped lyceum conductors.

He is practical, thorough and interesting in his work, not only among the younger class but adults as well. The leaders of the groups seem to understand their work and have a faculty of arousing thought in every member of his or her class.

Every pupil in the Lyceum was questioned by the conductor relative to the lesson that has been introduced in his class. All responded, even to the least, which proved they had all been at work, and understood their work.

The baton drill was well executed and it is evident to the spectator who visits the St. Paul Lyceum, that the conductor is an excellent disciplinarian. I hope brother Whitwell will live long and not relax his work in the lyceum.

While the children are busy with their lessons, the adults meet in an adjoining room and hold a brief conference on some leading thought germane to the subject of Spiritualism. "Spiritual Unfoldment," was the subject proposed on the morning we were present, "How Obtained, How Visible to Others?" Many excellent ideas were advanced.

The next thing on the day's program a ride to Minneapolis and a visit with Mrs. Ida Ives and daughter, Agnes,—friends of years standing,—at their temporary home at one of the boarding houses patronized by the University students.

Mrs. Ives and Miss Agnes had just finished their work in the State University. Mrs. Ives had taken a two years course in the sciences, and Miss Agnes a full course of studies in that Institution.

Mrs. Ives intends to take the lecture field as a Spiritualist; she ought to be kept busy as few among us are so well equipped as is this gifted woman. She was well educated in her young days, and while her daughters were attending school in Chicago, some years since, she entered the Columbia School of Oratory in that city and graduated; now she has supplemented of her former work with two years of hard study in the Minn. State University in the interest of some of the sciences, and she goes forth well armed for the enemies to our cause.

Our visit with these friends was necessarily brief, as we had been announced as guests to an entertainment held in Masonic Hall, the meeting place of the society over which Mrs. Talbot presides or rather she ministers to this society as the regular pastor.

We attended and met many Spiritualists whose acquaintance we had not made before. The entertainment was excellent, the musical part was in fact, first class. The recitations were well rendered and heartily received.

Soon as the entertainment was concluded, we learned that "strawberries and cream, and strawberry short-cake" were to be served in an upper room.

Also the two M's had been feasting on strawberries for several weeks and were not really in need of edibles at that time, we joined in line and marched with the procession to the upper room in search of the cream, etc.,—you know cream always rises to the top, and found plenty of it there one very long table and one of lesser size laden with the tempting delicacies.

Soon as the feast was over, Mr. Hull returned to St. Paul and I accepted the kindly invitation of Mr. Maxwell,—the president of the Minn. State Spiritualist Association, and went home with him for a brief rest before I went to another portion of the city and took up my work of the evening.

(To be Concluded.)

We need all that comes to us inspirationally. The stream never rises higher than its source—nor does the moral stream of inspiration rise beyond the needs of the inspired.

## Spiritual Unfoldment.

Spiritual unfoldment is cooperative process, and the law of affinity governs. Cultivate vanity and egotism and you attract like influences who seek to enlarge that which you are cultivating. Cultivate a meek and receptive spirit and wise spirit teachers will help you to unfold your spiritual consciousness rapidly.

Then there is a class of people who claim that incarnate spirits do everything, and that they, of themselves, can do nothing. The consequence is that they cultivate spiritual laziness and take no interest in anything, only as they are "moved by the spirit," which "moving" is generally in the direction of their predilections, likes and dislikes and prejudices; hence, they do not grow wiser or better. Every plant typifies spiritual unfoldment. Every phase of its evolution, from root to blossom, is a refining process. Spiritual unfoldment is, therefore, the refining of the life, which manifests more and more a refinement of the spirit. The one who has to claim verbally that he is "moved by the spirit" is not spiritually unfolded, any more than a plant that has only grown leaves can lay claim to shedding the perfume of blossoms it has not yet grown.—LUCY A. MALLORY.

## Sleep.

Sleep is induced by the temporary exhaustion of the positive forces, and thus permitting the negatives to control. Too much thinking, for example, prevents sleep, and thus insomnia. Too much sensualism in opposition to it, not only invites sleep uncalled-for, but follows the body when awake. Such is laziness. Selfishness or hate has the same effect on the blood that sensualism has on the nerves—robs it of vitality and relaxes heart action. This also invites sleep; and when consistent, creates mental and physical laziness combined—known as indolence. The most healthful sleep is that invited by honest labor in which the muscles are exercised, lending equable motion to the whole body. In that condition the physical structure lies undisturbed and absorbs the most needed stimulation from Nature.

## The Virtue of Fasting.

The 'Daily Express' correspondent at Vienna gives an account of a fasting man in that city, Riccardo Saccho, who has been undergoing a twenty-one days' fast. He appears to take pleasure in fasting, which he often does for a week at a time, overcoming the pangs of hunger by suggesting to himself that he does not feel them. His object is to demonstrate the power of the mind over the body through auto-suggestion, and to make disciples for the "Simpler Life," in which occasional fasting would find a place, as conducive to health. While not fasting, Saccho is a vegetarian, and during his public fasts (of which this one is the twenty-fifth) he passes the time in studying scientific and Spiritualistic works.

## Cause of Explosion.

Explosive mixtures are formed by gasses that produce flame, and the velocity of the explosive waves in tubes has been shown in late experiment by Prof. Dewar. The maximum velocity seems to correspond with the motions of the gas molecules. It was calculated in one case to be 105 miles per minute, at a given high temperature, and the atoms of the air we breathe are supposed to be moving ordinarily about sixty times as fast as an express train. Under reduced pressure, the explosion does not always run the length of the tube. A spark sent in at one end of a tube 120 feet long failing to reach the other end when the pressure of the gas was about one-third of that of the atmosphere.

## Phantom Orders a Coffin.

A Russian paper relates the following as having occurred in an officer's family at the time of an outbreak of cholera. The eldest son was in an office in a town nearly two hundred miles from his home. One morning the family were visited by an undertaker, who said he had received orders from a person, whom he described, to make a coffin for their eldest son. The father replied that the son was far away, and that all the family were alive and well. Directly afterwards a message came that the eldest son had died of cholera at the same time that his exact similitude had been seen by the undertaker.

## WOMEN IN THE INDUSTRIES.

Extracts From a Notable Address by Carroll D. Wright.

"Women engaged in manifold pursuits constitute over 18 per cent of the whole number of persons occupied," said Carroll D. Wright, president of Clark university and former United States commissioner of labor, in a recent address before the Massachusetts Federation of Women's Clubs. "Under these conditions it is often insisted that the morals of wage earning women are not up to the standard of the morals of women under the domestic system. My own investigations lead me to the contrary conclusion—that the morals of the working women of this or any other civilized country are upon as high a plane of purity as those of any class of women in the community.

"Woman's industrial freedom, however, is bewailed and bemoaned by many very excellent people. They think that with it she will become degraded, avoid marriage and render herself unfit for her domestic and social duties. I believe the reverse to be true and that industrial independence will result in a recruiting of the human race from the best elements instead of from the lowest; that families will be of finer and better quality; that the spiritual elements of mankind will become supreme. The economic value of a woman's time will be recognized by the male members of her family, and thus she will become a greater factor in shaping the real elements which constitute society.

"If these suggestions have any value the family, as the result of marriage, will be placed on a more enduring basis than that on which it now stands. It will be more sacred, for it will be less irritating, and the vast number of happy families now existing will be increased to such an extent that there will be no more talk of the decadence of family life. With women occupying a more exalted position as to remunerative service, the morals of the community must correspondingly be enhanced.

"One of the greatest boons resulting from industrial independence will be the frank admission on the part of the true and chivalric man that woman is the sole, rightful owner of her own being in every respect and that whatever companionship shall exist between her and man shall be as thoroughly honorable to her as to him."

Mr. Wright said in referring to the lower wage rate of women workers:

"Woman works largely in an individual capacity and with the weakness of individual effort. She has not learned the moral power of combining her forces nor the powerful influence which comes from combined forces, as men have. She has no influence politically except as the influence of man has helped her, and this influence has often been too selfish to be of any practical benefit to her. These are some of the reasons why it is impossible for the wages of women to rise with rapidity. The growing importance of her labor, her general equipment through technical education, her more positive dedication to the life work she chooses, the growing sentiment that an educated and skillful woman is a better life companion than an ignorant and unskillful one, her appreciation of combination and the general uplifting of the sentiment of integrity in business circles, her gradual approach to man's power in mental work alone, her possible and probable political influence—all these combined, working along general avenues of progress and of evolution, will bring her industrial emancipation, by which she will stand in those callings in life for which she may be fitted on an equality with man. As she approaches this equality her remuneration will be increased and her economic importance acknowledged."

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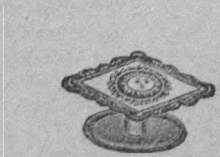
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The center of the design represents a human face, the highest type of intelligence; the face is encircled by the band of darkness symbolizing the ignorance and superstition of humanity; this is broken by the rays of light from the center of intelligence which pierce the darkness and join the light of the golden leaves beyond. Each leaf symbolizes one of the principles of nature on which progression is based. This design is set in the center of a pure white field, symbolizing purity, while its position in the center of the square is a symbol of justice. The whole is enclosed by the solid band representing the unity of humanity, while the ornamentation of the band symbolizes the high qualities extended to others.

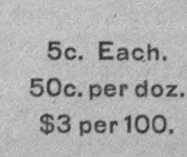
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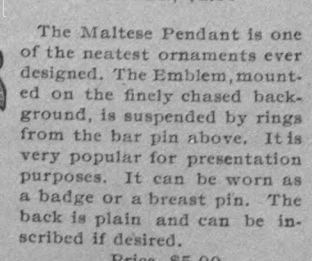
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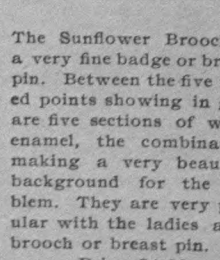
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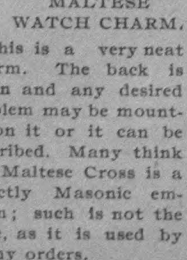
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# MISCELLANEOUS.

## PHANTASMS IN EAST AFRICA.

"Die Uebersinnliche Welt" gives an account, by Colonel Langheld, of experiences while in charge of a station in the interior of German East Africa.

The only white civilian there was the son of a large Colonial merchant in Hamburg, who was travelling to gain experience and promote the interests of his firm.

He was of a strong and earnest nature, and had made a firm friendship with the Colonel, who, on the occasion of the young man's departure for the Victoria Nyanza, felt an uneasy sense of danger, and recommended him to be prudent. His friend replied: "If anything befalls me you shall know of it at once; I will give you a sign, wherever you may be."

About two months later, the pigeons in their cote in the middle of the yard, appeared to be disturbed by some animal.

Having set a watch, the Colonel was aroused in the night, and saw two round points, more like glowing coals than the eyes of a wild beast, gleaming from the dovecote. He fired, and saw an animal like a chimpanzee, having long reddish-brown hair, fall to the ground and immediately rise and disappear at the corner of the house with lightning rapidity, uttering a terrible shriek. An old Soudanese sergeant declared that it was a "devil," and that European weapons were powerless against it. He said that it came as a warning when a European had died an unnatural death, and that this was the third time he had seen it.

A strict search revealed no traces of blood, although the shot had been fired at only yard's range. The Colonel's dog was found to have hidden himself in great terror, and could not be induced to pass the corner of the house where the creature had been last seen.

Later in the same night, the Colonel still awake, heard light footsteps on the verandah, where he was accustomed to take his meals, and soon he heard sounds as though glasses and other articles were being moved on a table.

Rising to see who was there, he was surprised to find a European sitting at the table, which was fully set out for a meal.

As the stranger raised his head in the full moonlight, he saw that it was his friend the young Hamburg merchant, but hollow-eyed, with sunken cheeks and a suffering mien. The Colonel with a feeling of icy chill, managed to utter a question, when suddenly the apparition vanished, and the table appeared clear of all dishes, etc., as was usually the case after the last meal. On getting a light, nothing was to be seen of the visitor.

Six weeks later, word came to the station that, on the same day on which these remarkable events had happened or seemed to happen, the young merchant had lost his way during a hunting expedition, and had been partly devoured by wild beasts. His body, when found, was recognized by a portrait which the Colonel had given him.

## Mohammedanism and Christianity.

Mohammedanism, "the religion of Turkey in Europe, of forty millions of people in India, and of the majority of African negroes," says the Central Christian Advocate, "is increasing more rapidly than any other religion in the world." The Christian Work and Evangelist emphasizes the same point, and gives facts indicative of the missionary spirit that the religion of Islam is now manifesting.

Mohammedanism has its mosques in England and there is talk of erecting one to cost \$750,000 in London where missionary work has been done for Islam because its aggressive energies have been absorbed by its rapid spread in Africa, but now it is being born into that religion, and efforts will be made to convert Christians to the faith.

## Nothing of the Kind.

"Now, sir," said the advocate, cross examining a witness, "your answers are not satisfactory. I am afraid you are slightly ambiguous." Witness (with great indignation) — I am nothing of the kind, sir. I'm a strict teetotaler. — London Tit-Bits.

## Let Law Prohibit Cruelty.

There was a time when slaves and the inferior classes of society had no redress legally against the wanton cruelty of the rich and powerful.

In the natural growth of man's moral instincts and of the higher sentiments of humanity it is now regarded as just and necessary to protect by law the weakest class of human beings.

Can any believer in evolution doubt that a nobler day is dawning when all forms of needless cruelty to animals will be under the ban not only of public sentiment but of the law as well?

Jeremy Bentham, one of the greatest jurists of England, and author of the "Principles of Penal Law", declared that the "legislator ought to interdict everything which may lead to cruelty."

Why should the law refuse its protection to any sensitive being? The witnessing of animal suffering or an easy indifference to it, must have a hardening and demoralizing effect on men and women.

Cock-fights, hare hunting, fox hunting, bull baiting and the slaughter of birds, should be prohibited not only in behalf of these dumb, suffering creatures, but for the sake of humanity. Yet tender-hearted women require the slaughter of 200,000,000 birds every year to gratify her vanity. Every woman who wears these savage decorations should read "A Kittiwake of the Great Kills," by C. F. Stansburg.

From this they would learn that in the wake of the feather hunters lie thousands of dead gulls with their wings torn off, while scores of living ones, from which the wings have been torn, eke out in hopeless misery, a wretched existence on the charity of their bird comrade, who feed them. It is a sight, it is said, to rend the heart and bring tears to eyes unused to weeping.

## The Law Governing Spirit Control.

Now that the subject of 'Obsession' has again been raised in 'LIGHT' by the references thereto made by Dr. Colles in his recent address to the London Spiritualist Alliance, and reported in our issue of May 27th last, the following extract from the Harbinger of Light will be timely and of interest to our readers. The Harbinger of Light says:—

Where people of good moral tendencies are obsessed, it usually arises from unwisdom on their part; they are, as a rule, those who, being sensitive, have endeavored to develop mediumship without any preliminary study of the subject, sitting either alone or in a promiscuous circle, often at frequent intervals, inviting any spirit that chooses to come and operate upon them. Under these conditions the selfish and mischievous spirits who frequent the earth plane are more likely to respond than the more advanced ones who need higher conditions. Remember: A disembodied spirit has less influence over a mortal than another mortal of the same mental and moral status has; hence the subject can, by the exertion of his will power, assert himself and throw off the influence. Individual spirits do intervene to protect mediums and those who earnestly pray for help, but not by force. The aura of a good spirit is like impenetrable armor against the attacks of a malignant one, and one or more loving spirits spreading it around the troubled friends in the body, effectually protects them, whilst the radiations of a highly advanced spirit, entering an apartment where undeveloped spirits were intruding, would have such a painful effect on them as to cause them to retreat in confusion. Mischievous spirits cannot intrude into a thoroughly harmonious circle; there must be some weak place for them to do so. Selfishness, expressed in a desire to be the medium or to get something personal, is usually the gap where they enter and the greatest bar to progress.

## Simple Life.

The Simple Life only is the one that remains harmonious with nature and gets out of life the good things there are in store for us. As long as we consider one thing or another to be an absolute necessity to the sustenance of the body, and feel we cannot—because we will not—do without it, we prove our weakness, and in yielding to a thing controlling appetite we show inferiority and less sense than the animal who follows instinct. —Mazdazman.

## LITERARY WORLD.

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

Edwin Markham has a long poem in the August COSMOPOLITAN. It is a very strong piece of work, and additional interest is lent by the fact that it is the first love-poem that Mr. Markham has allowed to be published. George T. Tobin has made the illustrations.

Official Register of the National, State and Local Spiritualists' Associations, Lyceums, Campmeetings and Mediums—1905. Compiled and published by Laura G. Fixen, 1047 Carmen ave, Chicago. Address Mrs. Fixen for price. The same not given on book.

"The Occasional One" for July is an exceptionally interesting number. Its main topics are: People of Long Ago; Character Reading; Earth and Moon; Your Horoscope; Astrology in General. Price 10c. Address A. W. Damon, Dunkirk, N. Y.

The Arena for July is fine. Every article therein is worth the price of the book. Only 25c. Also illustrated with cuts of prominent men and cartoons of every description.

## PROGRAM

Of the City of Light Assembly at Lily Dale, N. Y. July 14 to Sept. 3, 1905.

JOHN T. LILLIE, Chairman.

## JULY.

- 21—Cora L. V. Richmond.
- 22—Mrs. C. Fannie Allyn.
- 23—Mrs. Richmond, J. Clegg Wright.
- 24—Conference.
- 25—Mrs. Richmond.
- 26—J. Clegg Wright.
- 27—Susie C. Clark.
- 28—J. Clegg Wright.
- 29—Susie C. Clark.
- 30—Thomas McClary.
- 31—Conference.

## AUGUST.

- 1—Thos. McClary.
- 2—M. B. Little.
- 3—Susie C. Clark.
- 4—Laura G. Fixen
- 5—
- 6—Mrs. R. S. Lillie.
- 7—Conference.
- 8—
- 9—W. J. Colville.
- 10—
- 11—W. J. Colville.
- 12—
- 13—PEACE DAY—W. J. Colville.
- 14—Conference
- 15—Wilson Fritch.
- 16—WOMAN'S DAY—Susan B. Anthony, Rev. Anna Shaw.
- 17—Wilson Fritch.
- 18—Anna Shaw.
- 19—
- 20—Anna Shaw, Wilson Fritch.
- 21—Conference.
- 22—Mrs. R. S. Lillie, John W. Ring.
- 23—
- 24—NEW YORK STATE DAY—H. W. Richardson, Carrie E. S. Twing.
- 25—LYCEUM DAY—John W. Ring.
- 26—Geo. E. Littlefield.
- 27—Geo. E. Littlefield.
- 28—Conference.
- 29—Mrs. R. S. Lillie.
- 30—B. F. Austin.
- 31—Carrie E. S. Twing.

## SEPTEMBER.

- 1—B. F. Austin.
- 2—Lotta P. Cheney.
- 3—B. F. Austin.

## TEST MEDIUMS.

Margaret St. Omer Briggs, July 14th, two weeks.  
Georgia Gladys Cooley, July 30th to August 16th.  
Margaret Gaulle-Reidinger, August 18 to close of session.  
Classes will be conducted by Cora L. V. Richmond, J. Clegg Wright, W. J. Colville, and we hope to have several others.

## The Jekyll and Hyde Theory.

Robert Louis Stevenson had, we believe, a serious purpose in his story of Dr. Jekyll and Mr. Hyde and set forth therein a great fact—the possibility of another personality seizing and controlling the body for a time, a personality as different from the normal as night from day. The scientists have laughed at and ridiculed demoniacal possession and a multitude of Bible commentators have referred the Bible stories of evil spirits possessing human bodies to epilepsy and kindred diseases. But the doctrine, like Banquo's ghost, will not down. It survives in literature and current belief of the masses and in the belief of many deep students of psychology.

A case just now is attracting much attention—that of murderer Wood, recently sentenced to thirty years imprisonment for the murder of a groceryman whom he had never seen before. Wood lived in New York and, it is claimed, went down to Somerville, N. J., and murdered the man apparently without provocation or reason. Wood does not deny that he may have murdered the groceryman, but asserts that for five days his mind was blank—he knows nothing of where he was or what he did. Now it has been established to the satisfaction of many investigators of psychic research that many cases very similar in some features to Wood's have occurred where a man has left home, business, etc., gone to other localities and engaged in other lines of pursuit for a time and then returned to his former self, his former business, and had no memory of his conduct in the other locality and other experiences. This is recognized as a possibility and, if so, may it not have been that Wood murdered the man under the instigation or the control of another? Or to put it more clearly, that a discarnate man murdered the groceryman by the use of Wood's organism?

It may be argued that such a plea is capable of great abuse and doubt; this may be true, but if we realize the possibility of possession we should be just enough to face the facts and ask ourselves if we can afford as a people to destroy a man's life by hanging, or to brand him as a murderer and condemn him to life imprisonment when there is a possibility of his entire moral innocence even of a criminal intent. Psychology must reform our legislation and our treatment of criminals.

Love of power or vain glory is an innate demand for personal acknowledgment or praise, which however, achieves the opposite, for it destroys true dignity and breeds disrespect.

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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 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 PUB. CO., LILY DALE, N. Y.

The Bangs Sisters go to Chestfield camp.

Mrs. G. Ripley is speaking in Hamilton, Ont.

G. W. Kates and wife will be at Lake Pleasant, Mass., on the 30th.

Fred P Evans leaves San Francisco on the 24th for the East. Expects to visit Lily Dale.

W. E. Hart, trumpet medium, who has been quite ill for some time past, has now recovered and is open for engagements to hold seances upon call. Address 421 N. 11th st., Richmond, Ind.

W. D. Noyes writes from Milwaukee, Wis., Our spiritual services at Fraternal Hall are largely attended for July month, we will close meetings Aug 1. We would like to engage with societies for fall and winter in western Wis. and Eastern Minn. Our address will be 1134 Sycamore street, Milwaukee, Wis., until Aug. 1 and then Wonewoc, Wis., until close of that camp, Aug. 27.

R. F. Livermore of Corry, Pa., writes: Mrs. Cora L. V. Richmond of Chicago, Ill., when on her way to the eastern camps, made her usual annual stop at Corry, Pa., where she addressed a large and appreciative audience, on Sunday, July 9th in the Messenger Opera House. The subject for the discourse was, "What is the Object and aim of human life on this planet?" The discourse was exceptionally fine, and greatly enjoyed by all present. We hope these annual visits of Mrs. Richmonds will be continued for many years.

## Queen City Park Camp.

Mrs. J. G. Sargent and daughter, Gladys from Ludlow came into the camp yesterday and have opened their cottage for the season.

Mrs. Susan Ferguson and daughter, Mrs. Monta Pratt of Port Henry arrived at the Park July 7th, and opened the Ferguson cottage. Mrs. M. A. Pelton of Rutland, Vt., is with them for the summer.

I. W. Hatch returned from Brandon, July 7th, and reports Dr. E. A. Smith as being very low. His transition is expected to occur within a few days.

Mrs. L. A. Pearson and daughter, Bessie of Randolph, arrived at the Park July 7th. They will spend the summer at the hotel.

Mr. and Mrs. Janus Crossett are settled for the summer in their cottage. They are among our most faithful veteran workers.

Recent arrivals were Mrs. John Eastwood and Miss Angie Truax, who have opened their respective cottages and prepared for the summer sojourn.

Mrs. P. M. Bean and daughter, Bessie, of Lincoln are in camp, having opened their cottage for the season.

Official programs will be issued next week.

## Long Flight by Night.

Nearly all small birds make their long flights by night, spending the daytime quietly feeding and resting, so that if on any day in May the treetops are full of sitting little warblers it is no sign that the following day will find them still there. Some kinds, like phoebes, song sparrows, meadow larks and bluebirds, come very early—as soon as the snow is all gone and the south sloping hillides begin to feel warm and "smell of spring."—St. Nicholas.

## Mr. and Mrs. E. W. Sprague's Wanderings.

ROCHESTER, IND.

We held but one meeting at Rochester. The splendid work of this society in the years gone by is a matter of history. Of late years reverses have overtaken it. A number of its staunch supporters have passed to the higher life, several families have moved away, and the membership has decreased, but those that remain are of the persevering kind and will never give up the ship.

SANDUSKY, O.

We visited the society that we organized at Sandusky and found it doing continuous and effective work. Mr. Irving Jackson its president is fully alive to the work and has good backing in the other members of the Board. It is pleasant to visit the societies we have organized and note the good work they are doing.

ELYRIA, O.

We held two meetings at Elyria. The society is doing good work. We were told that twelve new members were ready to join the society, and also that our meetings had given the movement new life.

That faithful and untiring worker Mr. F. W. Martin is again president of the Elyria society, which insures its success.

ALLIANCE, O.

At Alliance we found the church closed for the season. All that was required was to unlock the door, turn on the electric lights, and go on with the meetings, for the Spiritualists own a lovely church in Alliance.

For nearly a quarter of a century the Alliance Society has been faithfully working for the cause of humanity, and it has done a mighty work.

NEW PHILADELPHIA, O.

We visited New Philadelphia where we held two meetings. We found the Spiritualists active; their influence extending to other towns in that vicinity.

The society that we organized in New Philadelphia some seven years ago is still alive and its work of the past is felt in the present.

The evidence of the growth and advancement of Spiritualism and the good its organization is doing, is everywhere to be seen, and it should be an inspiration to all who love the cause, to push forward, work harder and make every undertaking a success.

HOME.

The reader may think of the missionaries in their home during the month of June where they are enjoying a good rest after eleven months of active work and varied experiences in the blessed field of Spiritualism.

E. W. SPRAGUE AND WIFE,  
N. S. A. Missionaries.

## Form of Marriage Service.

Recommended by the National Association.

(Note of Advice to Ministers: All persons ordained or authorized by the National or State Associations of Spiritualists to perform the marriage service should always inform themselves regarding State and municipal laws where they are called upon to officiate, and comply therewith, thereby assuring the legality of the marriage.)

The following service is recommended for use:

Inasmuch as it is not meet in the infinite order of things that man should live alone, neither is it intended that woman should be companionless; as she is to be a helpmate unto man, so is man to supplement and fill her life, as her companion and protector. She is not to be given to him in ownership, nor is he to be subservient unto her. Each is to be the equal of the other, and in all things share alike. Therefore is marriage made blessed, for it adds joy and strength to all who seek its holy estate. We are here assembled to witness the union of this man and this woman in the sacred bonds of wedlock.

Does anyone here present know any reason why this man and woman may not be lawfully joined in matrimony?

You will now join your right hands. Do each of you solemnly promise before these witnesses here assembled and the angel world to take the other to be your lawfully wedded companion? Both answer, "I will."

As the ring, like the circle is

without beginning and without end, so is it a fitting symbol of the affection of the soul.

With this ring (handing same to man and he placing it upon the third finger of her left hand) as a symbol you pledge your faith and pligh your troth.

And now in the presence of these witnesses, in accordance with laws of the State of— and by virtue of the authority vested in me as a minister of the Gospel of Spiritualism, I pronounce you husband and wife, one in spirit, one in purpose, one in fidelity to the right. May the angels of peace, plenty and harmony shed their benign influence over your united lives.

Follow introduction and congratulations.

## Multiple Personality.

The Lancet of London gives a strange case of multiple personality which was reported to the Society for Psychic Research recently. The patient is a girl of 12, who has developed no less than ten varieties of abnormal personality. She herself was, heretofore, healthy in mind and body, and her parents likewise. After an attack of influenza the changes of personality manifested themselves. Some were complete and some incomplete, some gradual and some sudden in their appearance. In some the girl was totally ignorant of her former self. In some she could write, draw, etc., which she could not do in others. While in a blind condition she developed the faculty of drawing with the aid of touch alone,—this sense being enormously increased in delicacy. Her character and behavior in some states differed widely from those in others. These various styles lasted about three years, the final stage having been reached in which she is intelligent and able to work, but unlike her normal self.

All of which leads to the suspicion that she is extremely sensitive, and her organism played upon by discarnate spirits, as an instrument is by a number of successive performers. The fact of being able to draw, etc., when she has not normal sight, seems to us a clear evidence of the trance condition where the entrancing spirit could use the organism without dependence upon any of the normal senses.

## Going to Camp?

Why of course you are. You can't afford to miss seeing the old friends, enjoying the cool air and pleasant company, hearing the grand expositions of truth, and getting stocked up with facts, experiences and enthusiasms for the home campaign through the year.

Take your orthodox neighbor along. Go to give out the best in your mind and heart to others. Don't be a Camp Meeting Sponge. Try to make everybody at Camp as happy as possible. Take along a good spiritual book or get one while there. Try to gain some new ideas and pass them along. Invite your spirit friends to Camp with you. Be appreciative and don't find fault.—Reason.

## Two Classes of Oaks.

The great oak family might be divided into two classes—those that ripen their acorns in one season, such as the white, post and mossy cup oaks, and those which require two full years, such as the red, scarlet and black oaks. To the first class belong the chestnut oak and the live oak of the south. This latter tree for generations played an important part in shipbuilding, but has now been superseded by iron and steel. The leaf, which is an evergreen, is entirely without indentations and is thick and leathery. The wood is heavy and strong, has a beautiful grain and is susceptible of taking a high polish. At one time this wood was so valuable that our government paid \$200,000 for large tracts of land in the south, that our navy might be sure of a supply of live oak timber.

To the second class of oaks we are largely indebted for the gorgeous colors of our autumn leaves. The red, scarlet and pin oaks, with their brilliant reds, scarlets and browns, are close competitors with the maple in giving our American landscapes the most wonderful autumn colorings to be found anywhere in the world. These three trees have leaves which at first glance are quite similar, but by careful examination may always be distinguished.—St. Nicholas.

THE SUNFLOWER, \$1.00 a year.

## CAMP-MEETINGS.

Verona Park, Rockland, Me., Aug 13 to 27  
City of Light Assembly, Lily Dale, N. Y., July 14 to September 3  
Chesterfield, Ind., July 15 to August 26  
N. Y. S. A., Mt Pleasant Park, Clinton, Ia., July 30 to August 27  
Los Angeles, Cal., June 25 to July 25  
Forest Home, Snowflake, Mich., July 30 to Aug. 21  
Circle of Light, Williams Bay, Wis., May 15 to Oct. 31  
Ossau, 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 30 to Aug 27  
Mineral Park Camp, Garrañna, Cal—June 25 to July 25  
Central N. Y. Sp. Assn. Camp, Freeville, July 23 to August 29  
Parkland Heights, Pa., July and August  
New Egg, Portland, Ore., July 9, continuing 4 Sundays  
Edgewood, Washington, July 30 to Aug. 29  
Ashley, O., Aug 6 to 27  
Central, Cal., July 30 to Aug 21  
Camp Progress, Upper Swampscott, Mass., opens June 5  
Ocean Grove, Harwich, Mich., July 9 to 23  
Lake Brady, O., July 30 to Aug 20  
Grand Lodge, Mich., July 21 to Aug 21  
Winfield, Kan., July 15 to 25  
Madison Spiritual Association, Sept 1 to 10  
Wonewoc, Wis., Aug. 5 to 27  
Escondido, Cal., Aug 6 to 20  
Maple Dell Park, O., July 9 to Aug. 27  
Illinois State Camp, Belmore Park, July 1 to Sept 1  
Lake Pleasant, Mass., July 30 to Aug 25  
Island Lake, Mich., July 25 to Aug 25  
Niantic, Conn., June 12 to Sept 11  
Mantua, O., July 9 to Aug 27  
Franklin, Neb., Sept 1 to 17  
Ottawa, Kan., Sept 15 to 25  
Haskell Park, Mich., Aug 10 to Sept 3  
Temple Heights, Northport, Me., opens Aug. 13

## A Card of Thanks.

Thru your columns I wish to express my thanks to my many friends in Lily Dale, for their many kindnesses to me during my helpless condition caused by my fall. The tender care that has nursed me back to a condition so I shall be able to attend the lectures of the present session, and the tokens of love I have received from all, beautiful flowers to cheer me,—dainties to tempt my appetite—a lovely chair as a substitute for disabled limbs, making it possible for me to get about—for which to express my gratitude. "Language must fail and powerful numbers paint."

MRS. B. M. PURPLE.

## In Case of a Broil.

The first thing to do in case of a broil is to quit talking. Get still and let the broiling cool off. Treat everybody for love and peace all round. Send your own Good Will to everybody.

Remember, that, as you always mean to do right, so every other soul means to do right; and as you are sorry afterward, when you find out your mistake, so everybody else is sorry when he or she finds out a mistake made.

Remember, that, as opposition makes you more determined to justify yourself, so opposition, resentment, resistance on your part, will only stir them up to find excuses for what they did, and to maintain their position. In the silence, they will come to themselves and the truth. So will you.—The Nautilus.

An ad in THE SUNFLOWER brings good returns.

## FOR RENT.

Mrs. Huff's Cottage on Melrose Park, second cottage from the entrance. Fully furnished, ready for use. One of the finest cottages and locations on the ground. Apply to

Mary E. Hardenburg,  
LILY DALE, N. Y.

## Two Cottages For Sale.

Centrally located on grounds. Cheap. \$200 and \$325. For particulars and terms address 930 N. Main St., Jamestown, N. Y. 208tr

## 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.

## LILY DALE ADVERTISEMENTS.

## THE SCIENCE OF THE SPIRIT, SOUL AND BODY

By Doctor Oliver of Philadelphia.

A book that treats of the question of Earthly and Spiritual Existence. It is clear, concise, and presents the question in simple language that is comprehensive to all souls. From Conception to Reincarnation, presenting Stages, States and Conditions through which man's soul passes, running and defining the Eternal Laws under which he lives his being, and to which he and she is subject, and how they can escape the adverse action of the law by coming into a knowledge of themselves.

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Price \$1.50 at this office and at the Jones Cottage, Corner First and Cleveland Avenue, Lily Dale, N. Y.

## DOCTOR OLIVER

will read for a limited number daily by appointment. Located at the Jones Cottage, First and Cleveland, Lily Dale, N. Y.

## Mrs. S. E. Pemberton, THE TRUMPET MEDIUM

will give private readings daily at The Sunflower Cottage. Single readings \$2. Two or more persons, \$1.00 each.

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## Trumpet and Trance Medium

Will again occupy the Campbell Brother's Cottage, where she will give readings daily.

Trumpet Readings are given in the Light.

## Laura E. Conklin

The renowned medium of New York, will give

## SITTINGS DAILY

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Near Auditorium.

Lizzie Turner, Lily Dale, N. Y.

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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

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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. 215

## 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

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



# THE SUNFLOWER.

8

## THE SUNFLOWER

### HUMAN RIGHTS.

SAMUEL BLODGETT.

Human rights are of two kinds, collective and individual. As individuals we may be said to have the right to conduct our own affairs and to live our own lives to suit ourselves in so far as we can do it without wronging or harming others.

This will perhaps be as good a definition as can well be given; but as a matter of fact, every thing we do has its effect not only on ourselves but on others. This seems certain, tho but a few of our actions can be traced so as to make the connection.

So in discussing this question we will leave out of the count all conduct that we cannot show has a tendency to evil.

It is easy to understand that if one lives away from all other human beings he is not amenable to others for the life he lives, and for the same reason, others are not amenable to him. If such an one were not interfered with he would have no right to vote, or to exercise any social function. But I am supposing a case that can hardly occur, tho there is no physical hindrance except the one of finding the hiding place.

Let another person come into his society to live and the case is changed at once. It is then their business to consult together, and each should be influenced by the wishes of his associate. In matters which they could not agree and which were more personal than mutual, each should take his own way. If one desired to make sacrifices to his God, the other should not interfere and and he should respect him all the same, notwithstanding the ceremony appeared to him foolish. And if the other prayed three times a day with his face towards Mecca it should not lessen the respect of the first.

Before the second one came the first one would have full rights in all the land; and after he came the first would have the prior claim to the land he wished to use. He would have this right in equity, notwithstanding some claim all have an equal right to the land.

Both cannot have the same piece and one has the better right; it is surely not the last one, unless the last one is more powerful, and might is right.

If we take this view we have to admit that the rights are not equal. If the parties chose to unite and live in one family, or if they choose to carry on the same land in partnership, they would have a right to do this.

Saying that one has an ethical right to a choice of the plots of ground is not saying he has superior or natural rights; his rights are simply the rights of priority, rights that come of necessity.

Others come and the social band grows but every new comer, because of the prior rights of those before, of right ought to take a back seat. Each would have the natural right to the wild animals he might capture, and their increase.

As society grows some appear who are unscrupulous concerning the rights of their fellows, and rules are made to restrain such.

Roads are to be made and bridges are to be built, and other improvements which are for the good of all, but all do not wish to contribute fairly for this, and is found necessary that taxes should be levied, and a government is evolved as a necessity. Rules are made for the acquiring and holding land and other property. There will be a difference in opinion as to what these rules ought to be, and here comes the necessity for majority rule.

Not that one has more rights than another, but one rule cannot be used for one man and a different one for another, and the opinion of all should have due weight.

One has as much right as another, but two have a preponderance of rights over one, and ten thousand over nine thousand. The minority may have the best ideas, and they are sure to think they have, but they have no better right to their ideas than the others.

Mistakes will be made, but people have the right to make mistakes when they do what seems to them best, and as experience teaches they can make amends.

If they believe they have made a mistake in letting the land go into the hands of private parties they

can fix that. Apprise, take possession, and provide means by taxation to pay for it. In this way those who own the land will do their fair share towards paying themselves and when it is done they will own as large a share in it as others.

Society has the right to determine what shall be property, and while it holds that land is property it is property, the Henry George school to the contrary, notwithstanding.

It has no right in equity to take private property for public use without giving an equivalent. Society has no better right to rob individuals than one individual has to rob another.

Socialists believe that government should own and operate industrial utilities, and it is all right for them to advocate this. I can give at least a half assent; but I am inclined to move for what I want in an open, honorable, straight forward, manly way, whether I am working for a personal or a public purpose.

### MUSIC.

"Music exalts each joy, allays each grief. Expels disease, softens every pain, Subdues the rage of poison, and the plague."

—Armstrong.

"God is it's author, and not man; He laid The keynote of all harmonies; He planned All perfect combinations, and He made Us so that we could hear and understand."

—Brainard.

"There's music in the sighing of a reed, There's music in the gushing of a rill; There's music in all things, if men had ears; Their earth is but an echo of the spheres."

—Byron.

"Music hath charms to soothe a savage breast, To soften rocks, or bend a knotted oak. I've read that things inanimate have moved, And, as with living souls, have been inform'd By magic numbers and persuasive sound."

—Congreve.

### Duty of Spirit Guides.

Spirit guides can only instruct or inject courage, energy or cheer, and thereby modify Nature's influence, while the mortal charge is developing spiritually or in consonance with the instructions or impressions received thru this contact. When failing in this, either the guide finds it necessary to temporarily withdraw and permit Nature to give a little of her medicine; or, if too much out of order, the guide loses control by Nature's superior influence in finding that which is out of harmony with her.

The best medium is apt to become worried under this change of control, and imagine himself obsessed. Yes, obsessed by the greatest obsessor extant—Nature.

That some go mad under such condition is not to be wondered at; and sensitive, therefore, who are fortunate enough to be conscious of SPIRIT control, should heed well their higher teachings and apply them to self as well as offering them to the world at large as needed lessons. The duty or mission of a spirit guide is to elevate his charge to his own sphere if possible. Permitting his charge to be controlled by other spirits during such a period is part of the development as an aid in self-knowledge—and this or the study of mediumship is the gist of the spiritual philosophy.

### Know Thyself.

The first thing to be done by the Spiritualist is to realize his own spiritual nature and unfold its faculties, for unless his own spirit is unfolding to harmony, it will be useless for him to seek to communicate with decarnate spirits and be benefited by it. Purity of life is the magnet that attracts guiding love and wisdom from the spirit spheres. The impure are always obsessed by their own impurity, and, as the law of affinity governs the communion between incarnate and decarnate spirits, they will be obsessed as long as they cultivate vices, passions and appetites that are inimical to Harmony of Being.—Universal Republic.

## AFRAID OF WOMAN SUFFRAGE

Remarkable Letter Circulated by an Anonymous Californian.

There has recently been distributed among the legislators of California a circular letter signed "Pro Bono Publico" in which is set forth the dire results which would follow the adopting of woman suffrage in California, basing his prophecies on imaginary conditions said to be prevalent in the states where women vote.

In one paragraph the statement is made that woman suffrage would have the effect of "driving people out and keeping thousands from coming into the state." In another, that "should the amendment be adopted California would soon become the Mecca for women from all parts of the country." These two statements can only be reconciled by admitting that women are not people.

Though the governor of Kansas, who has just recommended woman suffrage to the legislature, says, "Municipal suffrage has worked no ill to womanhood or to the state," though Hon. J. A. Van Orsdal, attorney general of Wyoming, has just been speaking in the most favorable terms of the effect of equal suffrage in Wyoming; though Alva Adams is such a staunch defender of it; though ex-Governor Peabody is also on record as favoring it because of the good it has done in Colorado; though we have abundant testimony as to its good effects from reliable men and women in all the states where women are enfranchised, still the document paints a black picture of conditions in all these states, telling how they have decreased in population, in wealth and in prestige generally.

In this, of course, it is not unlike other antisuffrage literature. But it is unique in some respects. It blames suffragists because "members of their sex marry abroad" and charges them also with "engrafting the kindergarten on the public schools, thus crippling the public schools and costing taxpayers millions of dollars, without any benefit whatsoever."

Verily, respectable persons who are known as antisuffragists must sometimes wince at the old adage, "A man is known by the company he keeps."

ELIZABETH J. HAUSER.

## RIGHTS WON FOR WOMEN.

Mrs. Logan's Comments on the Work of Susan B. Anthony.

In an article in the New York American Mrs. John A. Logan says regarding the work of Susan B. Anthony and the cause for which she has labored for so many years:

"Susan B. Anthony, the originator of the woman's suffrage movement, deserves the thanks of the women of the nation for the reformation she has brought about touching the rights of women. She and her coadjutors have caused legislation which has protected women and their property from the unscrupulous treachery and selfishness of men. They have achieved wonders along many lines, securing for their sex more consideration, greater equality before the law and more liberal compensation for their labor, though they have not yet succeeded in establishing the rule of like compensation for like service.

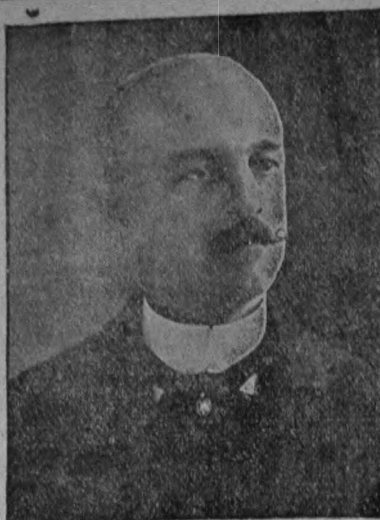
"If the qualification of education should be applied to voters a greater number of women would be eligible than men in proportion to the population. They are naturally more inclined to education than men. Surely the causes of temperance, morality, religion, patriotism and education would be greatly advanced were women granted the right of suffrage and if the qualifications for eligibility of all voters to the privilege were raised to a higher standard.

"I cannot believe that the granting of the right would in any sense affect women unfavorably or disqualify them for the higher and higher states of wives and mothers. On the contrary, I believe that they would use the right of suffrage conscientiously, intelligently and with the keenest appreciation of the responsibility resting upon them.

"They might not always act wisely, but they are less corrupt than men, if one may judge from the experience of the government. Among the thousands of employees of the government it is a well known fact that not a cent has ever been lost to the United States treasury through the dishonesty of a female employee, although they have handled millions of money during and since the war."

## Origin of an Easter Custom.

The practice of presenting eggs at Easter originated in a Magian or Persian custom which prevailed also among Jews, Hindoos and Egyptians. The gift of an egg was illustrative of the mundane egg for which Ormuzd, the supreme deity of the Persians, and Ahriman, the original source of all moral and physical evil, were to contend until the consummation of all things. Christians adopted the custom to symbolize the resurrection. The eggs were colored red to commemorate the blood of the redemption. There is a tradition, also, that the world was "hatched," or created, at Eastertide.—Leslie's Weekly.



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AND  
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Do you wish to unfold your supernatural self to become a magen, obliging soul, a telepathist, a seer, a clairvoyant, to commune with the so-called dead and understand the arcana of the universe? Send at once a stamped addressed envelope for prospectus and terms to

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