

THE SUNFLOWER

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

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UTILITY OF SPIRITUALISM.

A. H. NICHOLAS.

The hands of angels have swung back the gates of eternal life and set them forever ajar for the benefit of those who linger yet in mortal life; and their mission to the inhabitants of earth is to convince millions of doubting mortals of their immortality, and of the glorious destiny which awaits them beyond the tomb.

When the relationship existing between this body and spirit is dissolved we shall find ourselves still living, intelligent beings, in a world of tangible, eternal realities.

Is it not desirable to learn something which may prove another state of existence?

It is indeed a gracious mercy that we are given clear evidence to settle the religious opinions of mankind concerning immortality.

Here, aside from the toil and din of the world, we may hold interesting communion with our invisible friends, where many priceless manifestations of spirit power, many tokens of angelic love may come to us and our souls rest in hope of a future world wherein we shall live a happier life.

The ministrations of the spirit fall like a benediction upon the heart, and the spiritual truths expressed by loving intelligences open to us new avenues of thought and culture and a knowledge of the noblest themes the mind can grasp.

They assure us that death has not taken from them their interest in mortals, and that they are ever near us in our times of sadness and trouble to breathe into our souls their sympathy, and inspire us with hope, trust, courage to bear the ills and trials of life.

Their messages are fraught with noble precepts, gentle admonitions and every incentive to a worthy life. They incite to honor and manliness in man, to sweetness and purity in woman.

We are taught to shrink from no task that our relations with this life may impose, but stand bravely in the van of battle till the summons comes, and then when in the fullness of time the labors of our life on earth are ended and the shadows of evening gather around, we shall go to our rest, to awaken to other and higher duties on another plane of life, and the companionship of loved ones gone before.

We should be duly conscious of the fact that we are now building the dwelling in which we shall live hereafter, and that by our life conduct and character we are either aiding ourselves for a happy future, or taking from our glory and staining the path that we shall follow.

The cause of Spiritualism is to be judged by the truths it demonstrates and emphasizes to the comprehension of humanity; by the light it reflects in the dark places of the world by the millions of souls it has raised from fear and despair and triumphantly introduced into the vestibule of a better life and holier love; by the soul-progress of its adherents and their earnest work to make themselves and others better.

It bids success to whatever tends to elevate and enoble man, woman or child, but aims to defeat whatever tends to their ruin or degradation. It rains blessings on all that makes them good and true, but visits vengeance dire and curses deep on that which leads them to error and sin.

It honors and upholds all that saves souls, but would sink into oblivion all that damns.

It means honor, reform, fidelity, virtue, honesty, integrity, as sure as it brings truth to the world. These are of far greater importance than being converted to any religious sect.

Spiritualism has taught us that spirit friends are with us every day. It has said to the young boy who stands in the path of temptation "your mother or father is looking upon you, lad."

"It has said to the young girl who stood undecided, surrounded by wrong, perhaps on the brink of ruin, "Stop! your angel mother looks upon you—the hands of your father are outstretched to you—your brother is by your side and wishes to direct you—your sister who left this earth life, pure and sweet, is very near you. Will you go astray?"

It has said to that father who has walked the path of life sometimes in error, that his child, a pure rose bud who has left his home of earth, is close beside him, and thus caused him to turn away from evil deeds.

It has said to the lonely husband whose dear one has passed away that she is still near him and with fond and tender heart looks upon his life.

It has said to the woman, mourning in the bitterness of her grief and love, the one to whom she gave her early affections, whose body now reposes in the quiet sleep of death, that he has only passed from this world to another, brighter and better, and that he returns with his love and care for her.

To the mother who has been troubled from the loss of her child and gloomy fears that she might never meet it again, the first message from the dear one comes as a blessing from supernal spheres.

Life assumes a new and cheerful aspect, for she has the assurance that only a thin veil of environment separates her from the child. Instances have been related where the heart of the hardened criminal has been touched to tears of contrition by a simple allusion to the love of the mother of his innocent childhood.

"Thy mother seest thee" brings back remembrance of the tender ministrations and watchful care of a loved mother, which appeal to the most sacred of human memories.

If the knowledge that the eyes of a father or mother, sister, brother or companion, are watching us with tender solicitude is not a restraining influence from evil courses and incentive to higher, purer life, then, indeed, may we ask of what benefit is Spiritualism to us?

The spirits are with us in thought and they come from the supernal world bearing their influence of cheer, their ministrations of helpfulness, their communications of instruction and affection.

The frailties of humanity will not deter them in their labors of utility.

They do not lose interest in us, and love to know we have set a time for communicating with them, and prepare for these meetings with interest and care, and give evidence of their identity.

In our turmoils and times of suffering we may receive light from them, implanting in our minds hopeful thoughts that make us strong and brave to meet the trials of life. By overcoming difficulties we become masters of circumstances.

Thru right thinking and acting we have clearer conceptions how to live the rational life; and those who are earnest, courageous, hopeful not only bring the full powers of their own minds to bear upon their own efforts and projects, but draw about them invisible intelligences who aid the deserving.

We are living our human life, treading earth's stormy paths to find the truth, to scan the pages of nature, to learn the purposes of life,

the lessons of eternity, preparatory to the higher life.

As we get a better understanding of our possibilities we are in better condition to receive and appreciate the many good things that are rightfully ours by attainment.

Where a human heart needs the ministration of Spiritualism and can perceive its voice and willing to receive it, there it will come.

Wherever mankind are oppressed and down-trodden, it is there, uplifting and strengthening.

It comes not to daunt to those who deny and oppose it; but wherever a heart is sad and weary; dejected and scorned of men; finding in no creed comfort, in no formula the true lessons of life, it declares the well-spring in the desert, the voice of comfort in the lonely place, heals the broken heart and burdened spirit.

Spiritualism is here without permission of the church or state to make its presence manifest whenever and wherever it is needed, and will enter whatever place is open for its reception.

It shows the reason and cause of things; opens to man instructions that are helpful, uplifting, abiding; appeals to the higher and finer nature, to the religious aspect of right living.

Its truth and power may be felt by the humblest to the greatest, seeking light from the great world of causes.

It is as broad as the world; takes in all classes, high and low; the universe is the grand temple of this wonderful revelation.

The truth already received on earth is but slight to what is waiting in the boundless heavens for opportunity to make its way to human conception.

Summerland, Cal.

\$100 Reward for a New Truth in Theology.

BY HUDSON TUTTLE,
Editor-at-Large, N. S. A.

The Rev. T. T. Eaton, in the Western Recorder, a Baptist paper published at Louisville, Ky., makes the startling announcement that he is willing to give anyone who will bring him a "new truth" in theology discovered in the past half century, one hundred dollars. In his own words:—

"We have been reading and hearing a great deal for some time past about the 'new truths' in theology that have recently been discovered. We are told to keep our minds open to new truths in religion. It is said that these 'new truths' require that we shall reconstruct our theological system so as to give these 'new truths' their proper place. And we have made an honest effort, stretching now through several years, to find out just what these 'new truths' are, but we have been utterly unable to get hold of a single one of them. We have written numerous letters of inquiry to many leaders of 'modern thought,' who have much to say about these 'new truths,' but still we have not been able to elicit a single 'new truth' from any of them. We have read thousands of pages from authors full of talk about these 'new truths,' who descant of their value and importance, but somehow none of them ventures to name any of these alleged truths.

"Unwilling to abandon our search, though confessing to being somewhat discouraged, we have decided to adopt a new plan of procedure. So we hereby offer a reward of \$100 to the one who will produce for us a single new truth in theology that has been discovered since, say, 1850."

Has anyone seen a theological truth or idea at large, straying around for an owner, one not corralled by preceding theologians? If so they had better lasso it at once, and take the curiosity to Dr. Eaton for the reward.

Dr. Eaton is safe. No one will claim his reward. He would be

(Continued on Page 8.)

PSYCHICAL.

NEIGHBORS BUT NOT SPIRITS.

BY CHARLES DAWBARN.
(Continued)

Just as the supposed whirl in the other is resulted in substance, so we have learned to make a whirl in our atmosphere which results in thoughts flashing round the world, and the whirling wheels of our growing civilization.

Effect at a distance is an accepted fact to day, and yet every scientist knows it is impossible, even an absurd assumption. The practical man coins his dollars out of it. The scientist uses it in a thousand ways, yet both alike pooh-pooh every explanation of the mystery, because the cause is outside the limit of mortal sense and scientific proof.

The solution of this mystery seems to me to be today within our grasp.

Once acknowledge and realize the rigid limitation of mortal sense and form loses its old boundary. That lump of mineral is very much larger than our mortal sense can grasp. It moves the needle simply because its own outmost touches the outmost of the needle. There is no gap between. The earth and the moon affect each other because they touch. Our sun touches the giant sun Alcyone which holds him to his orbit. Mortal man cannot sense the utmost of any form, but he can, if he will, mentally grasp the truth and learn its lesson. And that is the object of this article.

Let us now turn back to the first outburst from the ether which the scientist calls "vortex" and which, as I have many times asserted, is like the universal and infinite ether itself, a blending of substance, energy and intelligence.

That vortex is itself only mentally discerned, and as mind is limited by mortal brain, that vortex is composed of something man's mind can grasp, and of something more that remains outside the limit.

This truth remains a fact in nature, for at every step in creation and evolution there is something man can grasp, and a great deal remaining that is beyond him.

We keep this in mind and when at last, after innumerable blendings, the scientist actually discerns matter we must remember he is only watching that matter so far as his five senses and his instrument will permit. That is his limit, but as we have seen it is not the limit of matter, and when he discerns what he calls the beginning of life, he watches only so much of life as he can sense. Surely we have a right to ask at this point, what of the matter, the form, the life he cannot sense?

The lodestone has a form beside the one he sees—a form so intangible to him he calls it "magnetism," and pronounces it an effect proceeding from the center he holds in his hand. But all the same the student is compelled to acknowledge that that outside form is an actual part of the lodestone, coming into existence under the same creative impulse, and at the same time as the part we call solid. This must apply to speck and mass alike.

There is a part of everything man can think about, and a part that is altogether beyond him. When we realize that this fact applies to everything, we begin to also realize something of what it means to man.

Man, like the lodestone, and everything else, is partly visible and tangible to mortal sense, and the rest of him outside the mortal limit. Unless the reader recognizes this as a natural fact he will not be interested in what follows.

And if he has never comprehended that every atom in nature is in motion, and that we can only sense so much of that motion as we can physically and psychologically follow, he is hardly ready to advance

thru his gateway into the mysteries beyond.

The student will carefully note that we are not entering the realm of spirit or spirit return, for we must try to follow that which is not and never was mortal, and yet is man. Surely this is a path into an untrodden land.

If part of manhood is within mortal and the rest of manhood outside we have a right to ask how much the twain are in touch. Nay, manhood is not twain, but one. There is no separation save that we lose touch with a portion of manhood's form. But the portion of him beyond our sense perception will necessarily have very different experience from that limited by earth life.

There is yet another view to be taken of this manhood existing inside and outside mortal sense limit. It does not follow that it is another part of the man we know.

Take the unit as the first appearance from ether that we can mentally realize as possible. The very unit has, so to speak, a core, which, as it goes on gathering into molecular form, is step by step evolving the world and its myriad expressions which our senses realize today.

But that unit, like everything else, had also an extension our senses could not grasp. And that extension must also have had its unsatisfied potencies, which lead it to become a molecule, and evolve experiences of world life, and climb up, step by step, into manhood. But its experiences and powers would be very different from ours, because its conditions and surroundings would all be within different vibrations. It would surely have sense limits such as, in all probability, would almost prevent contact with us, and shut out, for the most part, any possible knowledge of our world and its life expressions.

Let us remember that that life, if it exist as manhood, will have no more relation to spirit than our life of today. It will not be a copy of ours.

It will have grown into what it now is by its own experiences and mastery of its surroundings, just as we have. It is built up from precisely the same raw material, and will be really an attachment to our world, and to everything within that world.

(To be Concluded.)

Test Phenomena.

Dr. A. R. Wallace, in his "Miracles and Modern Spiritualism," says:—

"When Dr. Robert Chambers visited America, he suggested to his friend Robert Dale Owen, the use of a balance to test the lifting power.

They accordingly, without prearrangement with the medium, took with them a powerful steel-yard, and suspended from it a dining-table weighing 121 lb.

Then under a bright gaslight, the feet of the two mediums (Miss Fox and her sister) being both touched by the feet of the gentlemen, and the hands of all present being held over, but not touching the table, it was made lighter or heavier at request, so as to weigh at one time only 60 lb., at another 134 lbs. This experiment, be it remembered, was identical with one proposed by Faraday himself as being conclusive."

In this connection it may be interesting to mention that Dr. Wallace in his book, also refers to the case of haunting described by Dr. Chambers, as having occurred at the Ramhurst Manor House, near Leigh, in Kent.

Mr. Robert Dale Owen, formerly American Minister to Naples, thoroughly examined the matter in December, 1858, and gives an exhaustive account of it, extending over many pages, in his very valuable work, "Footfalls on the Boundary of Another World."

There is no restraint where love reigns.



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MEDIUMSHIP.

That mediumship externalizes character is exemplified in more ways than one—though the method most general is the spiritually educated—the experience of environment and association.

That experience is the best instructor is an unimpeachable truism. But its conjunctive annex that it is unqualified by ease need not be permitted staying qualities if the individual gifted knows himself or understands anything about mediumship per se.

It is a strange anomaly that this beautiful gift, one of Nature's best to the human family, should be so little understood by its possessors, the only ones, in fact, that could understand it or make it relatively understood if it were possible to reduce it to a science.

But being a cause rather than an effect, it is somewhat without the province of explanatory effort to make it clear. When thousands declare it beyond their power to define their own sensations in the matter, it begins to look as though it were impossible. It is in a measure, for mediumship is a faculty of the higher consciousness—the first budding of man's spiritual nature through his animal or material nature.

If love can be defined, mediumship can, it being an expression of the creative force of Nature through man, taking shape in conformity with his nearness or approach toward spirit and away from matter.

Matter thus understood is not the dead entity known as effete, but the ever quivering animated substance always in use for evolutionary purposes (though none of it remains dead very long.)

Man's approach towards spirit is the result of his inherent life-principle, love, choosing between the two entities. His love for either decides his position in Nature. If the consciousness of its varied expressions prefers the indulgence of intellectual pursuits over sensual gratification, inspiration begins, and when the former has conquered the latter inspiration is perfected—i. e., utilizable by spirits for consistent communion.

The creative force in Nature is Universal Love or God, so-called.—It is exemplified as intelligence, absolute power and harmony, but acting as one impulse in its evolutionary process through spirit and matter until in man when it becomes differentiated as intelligence, an independent will and love so-called, which is not love in the divine sense though, under circumstances, a very sweet and enjoyable sympathy.

Being "in sympathy" comes nearer to the truth than being "in love" with anybody, for we are already in love or represent it in all we do. It is the life force expressing itself, even when hating. We do not say we are "in hate" with anyone, but we simply hate, unless reciprocal—then we may be in for it, if closely quartered.

But a man may love liquor better than reading with which to feed his mind. By loving it he is but expressing his life-force intelligently or consciously.

Thus it depends on the use of this

life force how we qualify it. Mediumship is one of the higher expressions of it and we label it in accordance with its utility.

But mediumship is subject to a higher perfectibility than inspiration. As controlling sensual passions develops the latter, controlling selfish passions develops other gifts or talents—some of which are medial, as clairvoyance; and controlling the sexual passions develop the highest form of spiritual sensitiveness in the human entity—beginning with psychometry and finally resulting in sensing or coming en rapport with spirits of that category who enjoy a love purified from materiality—a spiritual love that has been (perhaps, erroneously) termed the divine afflatus.

Whether this too is a phase of mediumship or simply a superior condition of spirituality, it at all events, enlivens the consciousness to truths and sensations or feelings not procurable through material agencies; and if that be the causative force in man as it is in Nature, its super-material or spiritualized expression should vibrate in unison with like causal conditions in Nature or with spirit without being influenced by matter or effects. As a phase of mediumship it may be the one necessary to attain to understand what mediumship is, if it be a cause, as claimed.

But whether cause or effect, it certainly has a great effect in externalizing character—for good principally, and occasionally for the reverse. Not because there is anything wrong about mediumship but about the medium.

The new spiritual impetus invited by the medium bears heavily on all forces alike, and should there be any uncontrolled passions among them, they will be acted upon in the same manner. Virtues or talents will be incited to a higher activity. So will the passions, if there be any. But as mediumship is primarily based on inspiration, the light of spirituality is revealed with it; and no medium is without the knowledge needed for guidance against temptation of his or her own imperfections.

Now, what is a free will claimed for? To do wrong when it behooves us and play the baby act when it comes to resisting temptation? It is as readily exercised for good as for evil, but our love for evil is often so intense that we have no desire to will it away.

Love (or sympathy in its mortal garb) is the strongest of the differentiated forces and what we love we often will have. But there is a material or selfish as well as a 'spiritual or divine impetus in this principal of human principles, and one is as passionate as the other. It is now up to our higher reason (that which knows right from wrong) to discriminate, and for the Will to decide. If the love is of good quality, pure, unselfish, honest, just, it already contains the higher reason or intelligence in it, and needs no judge. But as selfish love is often too blinded by its intensity to even remember its old friend Reason (and often its spiritual counterpart, inspiration) it drives headlong into danger or into destruction—whether it concerns a woman, a legacy, a matter of vengeance or a phantom.

The latter is not beyond the pale of even the highest phase of mediumship. We may create an ideal in our mind, embellish it with imaginary virtues or powers, and worship it. Of course, we get nothing from it other than exists in our own imagination or feeling—even to loving it and sensing reciprocal love or happiness in reward. But when applying the test to give it real life it falls to pieces or evaporates. Theories, obsessions and belief in our own infallibility or greatness fall into line here; and all due to lack of self-knowledge.

The medium who knows himself deals with facts of experience that can dispense with theories; and who improves himself through these facts will not be troubled with spirit obsessions—though he may be by some other fancy or phantom if he happens to be in love with himself.

Self-love is also a branch of the mother trunk, and may run away with us as any other love-passion would. We need guard against this as against an obsession for drink, hate, lust or any sense of the life-or love-principle reversed.

Divine love is positive and the same reversed for a diametrically opposite or negative effect, places the individual in opposition to or in discord with Nature. On the other

hand the greater the positive bearing and consequent harmony with Nature the purer the inspirations therefrom and the sweeter the vibrations from spirits inhabiting the spheres concomitant with such conditions.

Those mediums sensitive to spirit influence need not rely on names given. If a Webster or a Shakespeare, whose intellectuality qualifies them, affect the sensitive with drowsiness or dullness, when intellectuality expresses animation or mental activity in spirit, he or she knows that deception is being practiced, and a search for the reason is in order. Either self-love or love for some sensual indulgence will be discovered as the cause; for sensually inclined spirits are qualified by feeling drowsy or dull, even if they do know more than the medium. But a spirit that will assume a fictitious name is not to be trusted in the rest of his assertions.

Thus a spirit of peace or good will may be known by a becalming or a peaceful influence—spiritual minded or honest spirits being qualified by conditions that surround the sensitive with such.

Lovingspirits—those who have risen above selfishness and hate exert a loving or cheerful influence; while those who have conquered all their materiality and are in perfect harmony with the spiritual of Nature, infuse the medium with spiritual love, sensed as a sweet sensation filling the whole being but principally radiating from or located in the upper chest, giving joy and gratification during its pendency.

To this condition of spirit attraction every sensitive is enabled to reach, and it is attainable through their own knowledge, if practicalized in their own favor spiritually.

With such mediumship jealousy would cease and harmony would obtain as it is taught through the demands made for "good conditions" from sitters. Let these good conditions, like charity, begin at home, and mediums will have the sympathy craved for from their spiritual surroundings. They will then be independent of mortals' sympathy, and Spiritualism will become what our mediums claim for it—the religion of love.

If love is the cause of life, and mediumship is a cause, it should be true to itself and exemplify that love for the good of its cause—Spiritualism!

PERSONALS.

Enq.—There is no a God, but simply God, life, causation—meaning LOVE. An invocation to Infinite Love or to God in the name of any spirit that represents love, find its way best because the word suggests that which must be injected into the invocation to make connection.

Without love in the plea it is useless effort—unless it is selfish, when it also finds response. But as all prayers must necessarily be answered through a personality to reach a personality it comes through a messenger, and that represents the feeling, thought or impulse sent out.

Better trust to your own ingenuity or power for aid than make a mistake; for all prayers that have vibration in them are answered—only some bring disaster instead of comfort—notably when a favorable reply would prove injurious to some other personality.

God being universal love or life is universal in justice, not individualized. A personal God would be but a selfish one and on the material plane among the earth bound spirits—thus a very dangerous creation which would meet with a like disaster that his prototype, the selfish invoker would inherit.

ASTRONOMICAL.

A lunar eclipse takes place on the 14th of August, beginning at 8 p. m., visible in the United States.

A solar eclipse takes place on the 30th, also visible here.

Mercury is evening star until the 28th, setting about an hour after sunset, and seen almost exactly due west.

Full moon on the 14th,—also the eclipse.

Saturn may be seen in Aquarius any evening during August.

Many have mediumship, but all do not know how to carry it properly or with appropriate dignity for public acceptance.

A suggestion NOT to do is to some a suggestion to do.

PSYCHICS.

Penury is the first born of avarice. Ingratitude is an effect of selfish pride.

To prevent heartaches let your regrets precede wrong doing.

Intention lays the foundation for the real—good or bad.

The envious would consider it an offense to die on the same day with them.

Finding no fault is a big recommendation from some people.

Give your heart to humanity and it responds in kindly feelings.

Our own goodness is not exemplified by uncharity for others' badness.

Neither wisdom nor purity depends on the age of years but on experience—head and heart culture combined.

All mind is not wisdom—that is simply knowledge.

Poetry should come from the heart, and not the head exclusively. While such is mere machine poetry, the head should do duty in justifying the rhyme, rhythm, logic and grammar of the inspiration. Without such perfection the would-be poet simply opens himself to ridicule. To publish such jingle is like a bad musician trying to pose as a virtuoso before the public.

Every kind word you say to a dumb animal or bird will make you happier.—Banner of Light.

Kind words are generated by sympathy. Sympathy is the force that finds the causes of things. Touch any cause with love and it responds in its kind. The effect of love is happiness.

Who believes himself obsessed (unless a degenerate or governed by an uncontrollable unspiritual habit) acknowledges that he doesn't know himself. What seems like obsession is—in 99 cases out of a 100—Nature acting on our inherited discordant forces endeavoring to straighten them out as it does the bent tree-limb.

The intercommunication of the spiritual and the material is an absolute, and irrefutable fact, and the way will be scientifically explained in the fullness of time.—Mag. of Myst.

Doubt is a shadow around the soul generated by sensualism; despair the same generated by selfishness; and gloominess a like shadow created by crimes against nature.

If we can have charity for the physically deformed, why not also for the mentally and morally deformed?

Conscience is largely an effect of spirit inspiration warning against that which is injurious to us as individuals.



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

"Government reports prove that the public pays in full for the railroads every fourteen years—in transportation charges," says Tom Watson in his magazine for August.

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Center of Population.

There is a strong probability that the center of the country's population, which from the beginning along to 1900 has been pushing westward, has reversed its course. Some light on this point will be obtained in a few weeks. Many states make a count of inhabitants half way between the national enumerations. Massachusetts, Rhode Island, New York, New Jersey, Florida, Michigan, Wisconsin, Minnesota, North and South Dakota, Iowa, Kansas, Utah and Oregon do this in 1905. Iowa is predicting a practically stationary population for itself. Only a small increase is looked for in Michigan, Wisconsin, Minnesota and Kansas. An average is predicted for the Dakotas, Utah and Oregon. On the other hand, considerable gains are expected in New York, Massachusetts, New Jersey and Rhode Island, while Florida believes it shares in the expansion which is making the South the most rapidly growing section in the country today. All this would indicate a movement toward the East for the first time in the country's annals.

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TESTIMONIAL.

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

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

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

ADDRESS

A. F. MELCHERS,

Lily Dale, N. Y.

LILY DALE NEWS.

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

CAMP JOTTINGS.

Sunday began with the heavens weeping, while many awoke with feelings of disappointment in consequence. But the work of the Assembly took shape in accordance with the program as laid out for the day.

The morning concert pleased many, and the class lecture by Prof. J. Clegg Wright at the auditorium pleased more.

His subject was qualifiedly an astronomical-philosophical one—quite classical in its expose and replete with interesting facts as the mental pabulum.

In the afternoon Mr. Thos. McClary, the popular humorous speaker, had the platform and attracted a large crowd to the auditorium—some 900 people being present.

His subject was "The Mission of Mirth." Besides giving a philosophic dissertation on mirth perse and defining the difference between that and levity, he drew comparisons that brought his audience direct to him, and in a little while the two vibrated in unison with the speaker as the centrepiece and law that carried it all his own way.

Some declared he had the audience hypnotized; but this he denied on the next occasion and asserted that it was the other way. What he all said would be impossible to repeat—except to say that every paragraph in his lecture contained a laugh for the audience—and there has not been any mention made of liver complaint since. Side splitting anecdotes let out many detachments of the inharmonious and caused a depression in the liver- tonic market.

Prof. Uvedale regaled with a tenor solo and Mrs. Georgia Gladys Cooley gave spirit tests at the close of the services—this medium's tests being comforting, satisfactory and commendable to her as an instrument of the higher forces.

Sunday evening ended with another vitascopic exhibition which was well attended and much enjoyed.

Monday was conference day—the principal meeting taking place at the auditorium in the afternoon, where quite a number took part in the subject under discussion. The day ended with an old-folks dance from 8 to 11 p. m.

On Tuesday Mr. McClary lectured on "Sunshine and Labor." The aim of this lecture was to elucidate how to become happy in ones daily toil—how to put sunshine in labor.

One of the main points was to have employment that fitted the genius or natural ability of the toiler—that many are placed in wrong positions through the mistakes of parents, prompted by vanity. That no occupation degrades the man, but many degrade their occupation by being unfitted for it—as being a poor preacher in place of being a good mechanic, when so born. The entire lecture was spiced with a healthy humor that cheered the audience into a second application of Sunday's efforts, which brought laughter to some who seldom indulge in this curative.

At the close of this service Miss Grant sang and Mrs. Cooley gave tests which were remarkable for their far-reaching revelations from the causative side of human nature.

Tuesday evening the grand treat of the season in the musical world took place.

A rare concert was arranged by talent not often frequented outside of large cities, but sufficiently appreciated at the City of Light to attract quite a large audience. The musician were artists—their selections classical, as the following program shows:

Piano solo "Annie Laurie," interpretation of Prof. Arthur Uvedale of Toronto.

Two violin solos, "Cradle song," Godard, "Mazurka," Wieouski, by Mr. DeVaux-Royer.

Song "Sweetest Flower that grows," Hawley—Mrs. Hawks.

Violin solo from Lohengrin, Wagner.

Piano—Caprice by Uvedale.

Violin—Ave Marie, Gounod.

Song, "Oh, dry those tears—piano and violin obligato.

Between the three above mentioned they presented a concert that touched the higher senses of the soul, and to give a consistent reply in brief to the question, how did you like it, one word would express it—heavenly.

Mr. Uvedale is at home on the piano—his touch reminding one of Paderewski.—Mr. Clarence de Vaux-Royer follows in the wake of Wilhelm, the great Swedish violinist; while Mrs. Hawks is difficult to compare—being somewhat of a unique type in the world of song, but of a high order, and would grace the boards, as leading part in any presentation that ranks A 1.

Wednesday dawned fair and sunny with a gentle breeze fanning the Dale. Between the two they kept the people in good humor, and the unanimous verdict was: "A beautiful day!" But as there was no Judge to pronounce sentence nothing was suspended. The program of the day was carried out at full length.

The morning concert was in harmony with the weather—fine. The conference was animated. The afternoon services attracted a large concourse who came to hear the lecture on the "Lost Atlantis" by Mr. M. B. Little of Glens Falls—which will appear next week in THE SUNFLOWER.

Chairman Lillie seemed happy in making his announcements; and Mrs. Jessie Starr Hawks, who sang, was sweet in appearance and voice—all probably due to the fine weather.

In the evening there was the dance—over 500 people attending—and as merry as blood and nerves would permit—another effect of the fine weather.

As period from sunrise to sunset was too good to be claimed by any one individual or set of individuals, the last admission made by a number of generous people, was that Wednesday was one of God's own days—such as he promises to us in the future if we are good children in the present. We all promised.

Thursday was another of God's special days—not bargain days, except for the ailing who could have benefitted by its beautiful sunshine and invigorating atmosphere.

But as Miss Susie Clark had the platform for that afternoon, the day was in harmony with a sunshiny soul. Her subject of discourse related to the weak places in humanity but she strengthened them by her broad charity and cheerful influence on the hearers.

As a special compliment to her service Mr. John T. Lillie sang our old favorite "Dear Daddy, good night," and elicited quite a flow of pearl drops from the hearts of listeners, as the many moistened eyelids exemplified. Miss Clark also read a poem, composed by Mrs. De Vaux Royer, and Mrs. Jessie Starr Hawks as at Wednesday's service, regaled with a solo, singing to her own accompaniment. Her rendition on this occasion was "Love in the Springtime," which inherited an encore. Mrs. Georgia Gladys Cooley was the message bearer after the services.

In the evening the Willing Workers held their usual Bazaar at the auditorium.

Friday was Lyceum day, and as the weather favored it, a fine parade was the result during the forenoon. In the afternoon Mrs. Laura G. Fixen lectured—her subject being "The Problem of Human Redemption."

As a solution to it she considered inspiration the saving grace, but objected to inconsistencies and amateurishness in it. The Bible which is claimed to be an inspired book, begins by saying God made the earth with green acres and forests, one day (which may stand for periods of time) and on the next day the sun. But how could grass develop without sunshine?

This was one of the samples of her logic on this line of reasoning, while concerning the amateurishness behind inspiration, she objected to mediums being developed in two weeks and them claiming to be authority on truth.

Mrs. Fixen is not radical, however, but analytical.

At this service Mrs. Hawks sang twice and Mrs. Cooley gave tests.

Friday evening a grand minstrel show was held at the auditorium, attended by some 700 people—an audience that would have done credit to any ordinary city theater, accompanied by a performance that surpassed many of the best.

The performers numbered about 50—male and female—who sang in chorus, interspersed with solos by our best talent, followed by clog dances, banjo and autoharp productions, and humorous recitations that exemplified first-class genius.

On the whole it was a success for both players and the benefit intended. All honor to those who took part and a gold medal for its authors.

Saturday—with continued fine weather—closed a gala week. Its program was a concert in the morning, a conference in the forenoon, spiritual services in the afternoon with Dr. J. F. Geddes as the lecturer and Mrs. Cooley as test medium. Night closed with the usual dance at which between 7 and 800 people could be counted.

NOTES.

Col. R. T. VanHorn graced our sanctuary with his venerable presence last week.

Mr. Gustav Thiese of Akron, O., and Mrs. Susanna Harris of Columbus, O., called in on business.

Mrs. E. Stumpf holds German meetings at auditorium on Tuesdays and Fridays at 4.30 p. m., and at Library Hall Sundays as 5 p. m.

Dr. J. M. Peebles, our 84 year old veteran, expects to pay Lily Dale a visit this month.

Dr. C. Walter Lynn, the eminent healer and psychic of Oakland, Cal., is a welcome visitor at Lily Dale, and was pleased to meet with his many acquaintances.

Mr. Frank Hamilton of Bradford, appreciating the benefit he has received here and to aid in the cause has most generously given the Association his check for one hundred dollars.

A series of free spiritual healing meetings have been arranged to meet in the Mulhauser parlors, 13 Cleveland Ave., Monday, Wednesday and Friday at 4 p. m. during the rest of the session.

Among the mediums who have arrived since last issue are Mr. and Mrs. Fred P. Evans, Mrs. S. Harris, W. L. Bambam, C. Walter Lynn, Mrs. R. H. Josslyn, John C. Woodward, Mrs. E. M. Travis, L. N. Armstrong.

Among the attractions of the Forest Temple this season is a class in "Soul Culture" conducted by Mrs. Tyler-Moulton at 1 p. m. daily.

Miner D. Burrows and Joetta Moore of Erie, Pa., were married last Sunday at the home of the groom's brother at Cassadaga.

The Sunday trains to and from Lily Dale run as follows: From the South 10.50 a. m., 12.35 and 7.18 p. m. From the North 11 a. m., and 2.34 and 6.18 p. m.

GOOD BYE.

I cannot shake hands with all at Lily Dale, but in my heart I do. I am sorry to leave, for I have greatly enjoyed my visit. The City of Light is so clean, so pure, so beautiful. The lakes are little gems, reflecting the hills, woods and clouds. The grand trees in the forest—a stone's throw from the hotel—are in touch with nature's wilds. The hotel furnishes good food, pure water and fine waiters. The cottage where I roomed was light, white, clean and pretty; and above all, the people on the ground have been so sociable and friendly that I am loth to part with them. May God bless and keep you all.

THOMAS MCCLARY.

NOTICE.

Aug. 10th, Rev. M. H. Houghton of Bradford will lecture on the subject—The Greatest Question in the World.

Aug. 12th, Wilson Fritch on Nature from Emerson.

Aug. 19th, Capt. Jack Crawford—The Poet Scout, will read his own production—"The County Fair."

A CARD OF THANKS.

The Willing Workers wish to thank the Lily Dale people who have so generously remembered them. First there were card parties held

for to get dishes. Then the Sunday conference got up some entertainments and the chairwoman of that committee gave us \$9.20. The winter residents presented us with two beautiful quilts, one was silk handsomely finished and lined, the other a worsted comfortable and it looks indeed comfortable, then there is a calico cover for a quilt pieced by a Mrs. Marie Pierce. For each and all we are very grateful and hope that our report this fall will be such that you will feel proud to think that you helped us along so nicely.

Mrs. G. L. Humphrey, Pres.

Mrs. W. Alger, Treas.

Mrs. M. Elizabeth Clark, Sec.

Aug 1905.

DR. HAINES

gives 10 per cent reduction on glasses.

Nervous Irritability Before Storms.

Some time it will come to be realized that many of the pains and aches that immediately precede and accompany damp weather are not due to rheumatism, nor to rheumatic diathesis, but are just plain, everyday irritability consequent upon some change in nervous conditions which are caused by a drop in the barometer perhaps, or perhaps the hydrosropic variation in tissue which follows a change in the atmospheric humidity. Old people become walking barometers in their power to portend storms, because the lessened elasticity of their arterial and vascular system prevents or at least hampers those changes in the peripheral circulation which would compensate for variations in barometric pressure. Whenever an injury has taken place around a joint this same state of affairs proclaims itself even in comparatively young subjects. All signs, however, fail in dry time, so that the human barometer, like most other weather prophets, proves unreliable when it is most needed. It is probable, however, that a careful study of human feelings would enable the would-be weather prophet to prognosticate weather conditions with more assurance than any empirical study of the moon and cloud conditions.—The Medical News.

"If we are open to influence from each other by non-corporeal methods, may we not be open to influence from beings in another region or of another order? And if so, may we not be aided, inspired, guided by a cloud of witnesses—not witnesses only, but helpers, agents like ourselves of the immanent God?"—Sir Oliver Lodge.

FRED P. EVANS The well known slate writer of San Francisco and New York, is spending a short time at Lily Dale. He will give a limited number of sittings, at the Sage Cottage, on Cottage Row.

SPECIAL NOTICES.

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CONQUER THYSELF

The man who overcomes and rules a nation
Is he who conquers self and inclination;
O'er remote results he'll ponder—long reflect
Never is he swayed by adulation,
Nor will he for a moment's recreation
Stain his honor or endanger self-respect.

Then conquer thyself and the sceptre thou'lt hold

To conquer the world—be thou self-controlled.

Georgiana Moody.

HOW TO GROW BEAUTIFUL.

Raise your head, throw off your sadness,
Never let your rosebuds chill;
Cultivate each germ of gladness,
Beauty then your life will fill.

There is evidently a way for every individual to live so as to become beautiful. It will be found, on examination, that you carry the work of your life in your face, and are either good-looking or the reverse as your thoughts and acts have been good or evil. I know you will often hear it remarked that beauty is only skin deep, but believe me when I tell you that this old proverb is not true. Beauty reaches far deeper than the mere outward surface. It must come from within being a product of the interior life, that incomprehensible agent known as the vital power or force, and therefore is as deep as the very soul itself.

Every kind of work in which we engage, every movement of your body, every thought that emanates from your mind, all leave their impressions on your hands and face, and go to form your character. In fact, what you are each moment is determined by the sum total of these impressions. If good thoughts and impressions prevail your face will look good and beautiful. If bad thoughts and impressions prevail your face will look mean and ugly. In other words, as are your thoughts and acts so will be your hands and face, and so will be your life and character. If you will but take the trouble to examine into the matter carefully for yourself you will readily discover that people who look mean and ugly have mean and ugly thoughts. In the language of Bulwer-Lytton, "Some men are uglier than they have any business to be." Their thoughts are ugly, they act ugly and as a result they look ugly.

On the other hand, you will find that those who look pure and beautiful have pure and beautiful thoughts and consequently live pure and beautiful lives. Just notice the features and expression of those who have been benefactors of the race—a blessing to mankind. They are literally clothed with beauty, while a halo of glory enshrouds the forms of this grand and glorious company. Their burning thoughts have melted that which is low, gross and groveling out of their natures, inasmuch that their faces are illuminated and beautified by the indwelling and radiated light of a high and holy aspiration, by an honest, benevolent and holy life. And even now they look like men and women of a superior order of beings, standing as they do enrapt and emblazoned in a glory that shall never fade away.

What is needed to become beautiful is a perfect and harmonious growth and development of all the faculties of both body and mind. The most attractive face and figure is the one that is most fully rounded, the most completely developed on every side. If any of the faculties remain uncultivated, or if any organ or sign of a curve is deficient in size, it can not help but injure the harmony and symmetry of the entire face. Consequently the most beautiful are those having the most perfect and the fullest manifestations of life. These are the ones whose notions and desires have been prompted by the loftiest aims and the noblest good, and who have, step by step, risen above the

gross and groveling things of time to that which is high and noble, beautiful and eternal.

I am undoubtedly by the positive force of thought that the expression of virtue or vice is imprinted on the lineaments of the face and the features improved or injured. You will find the more you develop your selfish nature the more cramped and narrow-minded you will become, and your face will correspondingly become mean and unattractive. Selfishness at best will finally defeat itself, but nobility of soul will give expansion to the intellectual and moral faculties, an expansion which really means soul culture and outward growth. Edmund Spencer very truly and forcibly expresses this idea in the words:

"From out the soul the body form doth take.
The soul is form and doth the body make."

If you are selfish and seek to draw everything to yourself you must in consequence contract your mind as well as lessen your own pleasures. On the other hand, the more you cultivate the moral, the social and the intellectual faculties the more will your soul expand and your face accordingly will become more intelligent and beautiful. In fact, beauty of mind, beauty of face, and beauty of character go together, and are inseparably connected. The body is the image of the mind, as much as man is the image of God. Rest assured, in whatever condition you are, or in vocation in which you are engaged, you will always find that

It is an art worth cultivating
Growing beautiful with age.

—W. K. Burr in *Psychic World*.

Is Sickness A Crime?

The following paper was read at the Albany, N. Y. Spiritualists meeting, 69 South Pearl street Sunday evening by Fred Milton Dennis. It opens up an interesting question, it appears to me:

What is the meaning of the word crime? Webster says: "A violation of law." The Encyclopedic Dictionary says: "Any act contrary to some law, human or divine; a failure to perform some act ordered by law; a gross violation of some law; a varying proportion of the population of all countries live by crime."

Milton says: "I rue the error now which has become my crime." Blackstone says: "A crime or misdemeanor is an act committed or omitted in violation of a public law either forbidding or commanding it."

Crabb thus discriminates between crime, vice and sin: A crime is a social offense; a vice is a personal offense; every action which does injury to others, either individually or collectively, is a crime; that which does injury to ourselves is a vice. The crime consists in the violation of human laws, the vice in the violation of the moral law, the sin in the violation of the divine law, the sin, therefore, comprehends both the crime and the vice. Enrico Ferr, professor in the University of Rome and chief editor of "Avanti," one of the ablest economists of today, says: "Society is not the victim of criminals, but criminals are the victims of society."

I read in Romans v: 13: "For until the law sin was in the world; but sin is not computed where there is no law." Perhaps you are saying: "What have all the questions you have read to do with the question, Is sickness a crime?"

I think most Spiritualists and Socialists recognize the fact that back of all human and so-called divine laws, there are certain natural laws and when they are violated the punishment will surely follow.

When Moses presented himself before the Lord with the second tablets of stone, the Lord said unto him, "I will visit the iniquity of the father upon the children and upon the children's children unto the third and fourth generation."

It matters little to me whether God spake these words to Moses audibly or whether He spake to Moses the same as He speaks to you and me. "In the still small

voice," that can only be heard when we enter the silence and commune with our spirit the God within us, the evidence of the truth of the statement is all about us and they who run may read it. I believe that sickness is the result of the violation of natural laws; that children suffer for the sins of their parents; that these laws are inexorable; that the punishment cannot be evaded; then it is self-evident to me that sickness is a crime, and we are all criminals so long as we continue to get sick. How can this crime be abolished? "Ignorance of the law excuses no one."

Ignorance is the cause; remove the cause and nature will effect the cure.

Society, the people who are the component parts of society are responsible, they have the power in their hands to remove the cause of sickness.

Society is making great efforts to educate the children and many of them lack capacity to receive the proper education; the parents are slaves to business, slaves to fashion, slaves to pleasure. They can only talk shop, theater, ball game, fashion or gossip. They delegate the education of their children to other people who work for hire and oftentimes hold their position because they have a pull and not on account of their fitness for the position.

Why not start with the parents? Why not educate ourselves? Why not pattern after the Chinese, who pay their physicians for keeping them well. If a Chinese family get sick the doctor's pay stops. If "an ounce of prevention is worth a pound of cure," why not employ the best physician in the city to instruct the children how to acquire health and keep it. Why not open the churches for free lectures on the subject and invite questions at the close of the lecture? I am sure that most of the doctors love their profession and would gladly accept the opportunity to do good to their fellow men, notwithstanding the fact that there is an incentive to do the opposite. I think physicians, ministers and editors realize more than others this fact that those who stand in the way of progress are sure to be overthrown, for they always trim their sails to suit the wind. There is a growing demand for light on this subject and it must be satisfied.

If sickness is a crime there is no reason why we should remain criminals. Health and happiness await all who earnestly seek them. All true reforms start with individuals and radiate to others until the whole society recognize their true value. Educate the parents and give every child an equal chance to life, liberty and the pursuit of happiness.

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ROMANCE OF TWO WORLDS by Marie Corelli. One of the most interesting romances ever written and as it deals in a practical manner with many abstruse points in occultism, it becomes more than a story to the student of such.

A Gambling Dream.

Curious dreams now and then come true. A well known racing woman dreamt that the name of a winning horse was Paprika. Two years after the dream, on looking at her race card, she saw that a horse named Paprika was entered for a big race. It was a rank outsider, and the odds were 20 to 1. She and some of the party backed it, and it romped in an easy winner.—London Dispatch.

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

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No. 1	No. 2	IN EFFECT MAY 14, 1905.	No. 3	No. 4
a. m. p. m.	a. m. p. m.		a. m. p. m.	a. m. p. m.
7.05	4.45	Lv. Dunkirk	Ar. 9.25	6.00
7.15	4.55	Lv. Fredonia	Ar. 9.17	5.52
7.25	4.59	Lv. Laona	Ar. 9.15	5.45
7.35	5.18	Lv. Lily Dale	Ar. 8.56	5.30
7.45	5.27	Lv. Cassadaga	Ar. 8.53	5.27
7.51	5.34	Lv. Moons	Ar. 8.45	5.18
8.00	5.42	Lv. Sinclairville	Ar. 8.38	5.11
8.08	5.50	Lv. Falconer	Ar. 8.29	5.01
8.19	5.59	Lv. Jamestown	Ar. 8.19	4.50
8.45	6.30	Lv. Jamestown	Ar. 7.45	4.15
7.45	5.30	Lv. Falconer	Ar. 8.45	5.15
7.45	5.30	Lv. Falconer	Ar. 8.12	4.43
8.25	6.06	Lv. Warren	Ar. 7.20	3.51
8.18	5.57	Lv. Titusville	Ar. 6.00	2.30
10.40	8.20	Ar. Titusville	a. m. p. m.	

SUNDAY TRAINS.

Leave Titusville 7 a. m., Falconer, 9.21; Lily Dale, 10.00; arrive Dunkirk 10.30.
Leave Dunkirk 4.45 p. m., Lily Dale, 5.18, Falconer 6.01 p. m.; arrive Titusville 8.20 p. m.

SPECIAL SUNDAY TRAINS.

July 2 to September 10, Dunkirk 9.15 a. m., Lily Dale, 9.50, arriving at Falconer 10.32 a. m. Returning, Leave Falconer, 5.40 p. m., Lily Dale, 6.18, arriving at Dunkirk 6.59 p. m.
July 16 to September 3, Dunkirk 1.00 p. m., Lily Dale, 1.34, arriving at Falconer 2.45 p. m.
Falconer, 11.30 a. m., Lily Dale 11.35, arriving at Dunkirk 12.01 p. m.

Central Standard Time is one hour slower than Eastern Standard which is used by the towns along this line.

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I am very happy to write you this month that I am feeling very good. The last month's treatment did wonders for me, causing the pain in my side to disappear and my appetite to increase, which caused me to gain flesh most rapidly, and I look fine. I have never felt better. I am so thankful to you and band, and only wish the suffering women all over the land could receive these best 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 sight to see. We didn't think there could be any help for her, as she tried everything she could hear of, but nothing or no one did her any good but you. May God bless you and your band is her prayer.
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Anarchy is opposed to artificial tampering with natural law. They have faith in God or nature. They are Naturalists. Every revolt against authoritarian institutions, every dissenter against a creed, a man made law or any restriction to thought or action, is anarchistic in degree.

Pure anarchy is absolute freedom from all restraint by man made laws or authority. Each anarchist would be a law unto himself—his own legislator.

I know there are some who dispute the rights of anarchists as self-legislators, and would legislate for them.

But why, and what right has one man or many men to legislate for another or for any number.

Remember the lesson Christ taught the pious Pharisees and the learned and aristocratic scribes: "Let him that is without sin cast the first stone at her."

All had sinned in degree, so all men are anarchists in degree. Every man objects to some law or some authority.

Then, if a man may not object to all laws and all authority, it devolves upon those who would condemn anarchists to say just how many laws a man may object to.

Suppose we have five hundred laws; may a man protest against ten, fifty, one hundred, four hundred, four hundred and ninety nine and be safe? How many may he object to?

He is not a real anarchist if he does not object to all man made laws, and suppose the one law in all he consents to, says that all anarchists shall be hung. A man may object to all the laws but that one and be safe.

There is another lesson He taught the Pharisees who sought to trap him, and that was that no one is deserving of punishment by man; for if the sinners had no right to punish another sinner, and a righteous man would not, because he had no right to, of course, then who has a right to punish? The lesson is that God or nature alone has a right to punish.

Anarchists are naturalists, and think that God knows how much to punish, and that his penalties are inevitable, and that for man to punish man would be a great wrong in as much as God punishes adequately.

They think it a waste of time and energy for man to make laws and have the double task of learning God's and man's laws also as well as suffer the double penalty. It seems arrogant and presumptuous blasphemy for man to make what he calls laws to supplement God as tho he did not know his business.

The best men and women of the world are anarchists, and many do not know it.—Anarchy means non resistance to evil by force. It means non violence. It means to overcome evil with good. To do not to others that which is obnoxious to self—it is the acme of the moral law. It is Ultima Thule of social science. It appeals to every ennobling and intelligent emotion of man's soul.

It is a logical conclusion arrived at by a scientific process of inductive reasoning, by observing and meditating on facts.

No one can soar higher in his flights of fancy nor delve deeper than the bed rock of anarchy.

It embraces in its circumference all that is good and no evil. It is not, as the press and pulpit teach people to believe—a violent means to an end of government, but it is an ideal end to be attained to by a blameless life of love. It cannot come thru institutions, such as governments and churches, but by individual purity of spiritual character.

Anarchy must come by precept and example. Men will learn that whenever an evil is put down by force, that invariably, another evil, unforeseen arises to take its place. The world has been slow to learn that, but it is being learned. Like be-

gets like. Love begets love, kindness, kindness, hate, hate, violence, violence, etc.

Anarchists oppose government because it is violence and is founded on war.

Let good people who vote, do all they can to eliminate as many restrictive laws as they can in consonance with Jefferson's epigram that "A people least governed is best governed," and as Spencer said, "The freest government is only the least objectionable government."

Love and Business.

Is it possible that success in life depends upon the power of mind over mind—not mind over matter?

The man who can convince another that he wants something he does not want is the most sought after in the business world—and the business world rules. Trade, not loot, has become a greater incentive as well as preventive of war than principle.

Trade is king, and its subjects are those who live by it. thrive on it, and make all else subservient to it. Its vice-regents are the trust magnates, its prime ministers the so-called self-made men.

The principal minor offices are held by those who can sell the most goods—psychologize other tradesmen into buying—the biggest robber of other people's minds drawing the biggest salary.

Conscience dare not manifest, it being a punishable crime in matters of trade. Think of a salesman exercising it on the most pitiable customer in a concern depending upon its daily income from such! Why, such a salesman's conscience would plague him for exercising it. At least, he would be in dread of its discovery, followed by his discharge. His bread depends upon his having no conscience.

Conscience, like love, has largely become a mere sentiment thru force of circumstances—unfortunate tho it be.

But "what is, is right," says a maxim. How right is another question. Might, too, is said to be right, but is often very wrong. It all depends.

Trade rules the world at present and claims to be right in consequence.

Mention conscience to a man who has something to sell, and he smiles. Such a moralist need not hope for employment if in search of it. He must apply in the second story—the sphere above it, where conscience finds some recognition. But if he is unfortunate enough to be absolutely honest—i. e., fears to offend his own conscience by anything that is not absolutely right, God help him to a job!

This may be taking the extreme view of things, but it obtains in many quarters, with a rising tide favoring it. How it will end, and whether this department of life's activities will need a revolution to overthrow it as it has others, are questions of the future. It is certain, tho, that many poor conscientious individuals are suffering in the present in consequence of these conditions, and are treated with disdain besides for being too scrupulous in point of morality or righteousness. What is, is not right for them.

Their attunement with Nature does not brook such discords as vibrate for deception, imposition or that which would cause another sorrow upon awakening to the reality of the case.

How many unfortunates do not regret a purchase after it is too late? How many salesman ever feel the sorrow thus occasioned? Where there is a tender conscience such created sorrow is sensed sympathetically.

But who has a tender conscience is careful not to found an influence that is coming back to him as pain. Thus the misfortune of such in finding suitable employment.

What is the remedy? Mutual aid and support among their kind. Those who are in the lead must not overlook those behind. Such is the love that counts; and those who preach it should practice it.—Banner of Light.

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Catching the Early Spider.

One must be an early riser if he would photograph a spider's web, for the delicate fabric must be taken when the dew is yet on it, so that the outlines will be in sharp relief. The best success is obtained when the webs are on pine trees, and spiders seem to favor these trees because of the shelter they afford. Look on the least exposed side of the tree for your web, for instinct teaches the little creatures to make their homes where the strong winds do not strike. In taking the picture the lens should be brought very near the web, in order to make the threads as large as possible. I have photographed a spider's web with a 4 by 5 camera and with a 6½ by 8½ instrument, having equally good success in each case. It is well to have a rubber focusing cloth and to keep it over the camera all the time, for the person who hunts spiders' webs early in the morning must be prepared for dampness.—Suburban Life.

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The term "greenhorn" originated in this way: The pioneers of the west were much given to hunting deer. It was a fact known to early settlers that when the horn of a fawn began to grow there was a ring of green hair around the spot. It was considered a disgraceful thing for a hunter to kill a fawn, a cruel act, and the killing time was regulated by the growth of the horn. There was a sort of unwritten law that no one should kill a male fawn before its horn could be seen. A person who was so unthoughtful as to kill a deer under the proper age was called a "greenhorn." He was so named because the young horn of the deer and the hair around it were still green. The use of the appellation gradually spread until it was applied to all raw or inexperienced youths or persons easily imposed upon.

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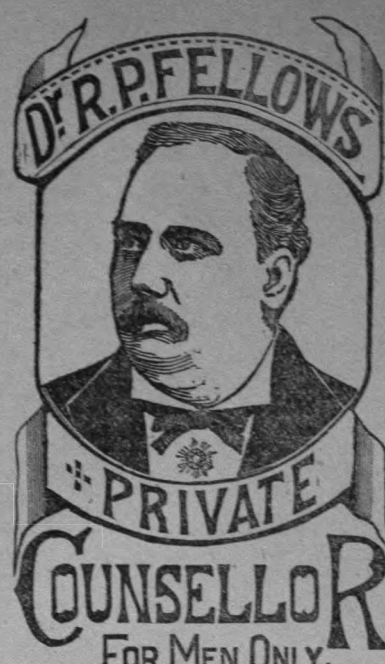
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Spiritualist Campmeetings.

J. M. PEEBLES, M. D.

In the columns of a Chicago Daily Tribune, I have just read of the closing scenes in the Desplaine's Methodist campmeeting. It seems that they had a most enthusiastic season, with many converts and many thousand dollars raised for missionary purposes. On Sunday afternoon, their closing day, 3,000 in line marched through the grounds singing hymns, and shaking hands, and then they marched around the encampment, singing and shaking hands during the entire march.

Yesterday I returned from the Grand Ledge campmeeting, where Mr. Oscar Edgerly is the president of the meeting. He presides with great dignity, and yet with an easy gracefulness. Mr. Herrick gave the address Sunday morning, preceded by an invocation by himself. I addressed the audience in the afternoon, Mrs. Sheets giving the invocation. She is gifted in this portion of religious services.

This Grand Ledge Camp is really a live one. The location is beautiful. A number of members were added to the camp last Sunday. Mr. Herrick is not only an excellent speaker, but is gifted in procuring financial aid. The singing at this camp from the rostrum was very fine indeed, but I did not observe any of the audience taking part in the singing, and here comes in one of the great deficiencies in Spiritualist meetings. Spiritualism is especially adapted to music and song. It came to remove the gloom of this world—to put song in the place of the sigh.

Music and song, in fact, are creators of happiness. No one can sing songs of joy and at the same time nourish jealousy and hatred. Thousands attended the popular churches not because they care for the sermon, but for the fine, choice, inspiring music.

SUGGESTION ABOUT MUSIC AND PLATFORMS.

Sunday services, whether in temples, church offices, parlors, or the cottage of the humblest peasant, should be introduced by song services, for perhaps a quarter of an hour, and the congregation, old and young, should join heartily in the singing.

The lecturer, leader or preacher, in naming and reading the hymn, should make a few suggestive comments upon the nature and spirit of the hymn. This will help to kindle the music forces of melody and devotion, and harmonize the thoughts of the audience.

The platform should be decorated with palms, evergreens, roses and the incense of many flowers, and the walls should be hung with the pictures and paintings of seers and sages, reformers and martyrs, and early workers in the beginning of Spiritualism.

Following the songs or hymns, there should be readings from brochures, weighty with words of wisdom; from the New Testament, which abounds in spiritual manifestations, and from the inspired Bibles of the Orient, the Vedas, the Tri-Pitakas, the Zend Avesta, the Koran, the Sacred Roll of the Shakers, and other inspired books. No books are not inspired, but the writers of grand and sublime truths are inspired.

While the public discourse should not be condemnatory, nor destructive, nor pessimistic, they should be affirmatively emphatic in the expressions of truth. Many people attending Spiritualist campmeetings are really anxious to know what Spiritualism stands for, and they want intelligent, scholarly and enthusiastic lecturers. The services all should be conducted by earnest and well-qualified workers—workers broad-minded and brotherly. Their subjects concerning human origin, human capacities, angel ministries, social duties, ethics, science, religion, evolution, and the soul's destiny, should be elucidated in the spirit of candor and toleration,—each and all, feeling that love, and truth, and harmony are the very Gates to Heaven.

Though invited this year to a half dozen campmeetings, I shall attend but three, the last one being at Chesterfield, Ind. Near the last of this month I attended the great Peace and Arbitration Convention to be held in Mt. Lebanon,

N. Y., under the auspices of the Shaker Fraternity.

Battle Creek, Michigan.

War Not In Harmony With Nature.

People take revenge to vindicate their self-hood, but more especially their self-love.

False pride, conceit, vanity is at the bottom of it all. True love is never offended, thus it must be self-love that seeks revenge—that is sensitive to a discordant vibration.

Duels, murder, war are effects of this unspiritual emotion, and yet history records the last named as though it were something to be proud of. But what is it less than duelling and murdering on a grand scale?

Has the human race not yet reached up to the individual who sees it in this light?

Apparently not; for "jingoism" goes on, falsely assuming to be patriotism, when it is but a discordant vibration of that influence in man which should ring for harmony brotherhood, forgiveness, charity, sympathy and sorrow for those who still grovel in the darkness, believing themselves to be worthy citizens, when they are but a little above their animal brethren, from whom they evolved.

If God created man according to Genesis, he certainly would have endowed him with divine attributes; so if "God is Love," man belies his creator or has degenerated since his creation.

Love is harmony—not discord or war. Nay, not even dissension; for whoever heard of a quarrel between persons who love each other in the real sense?

Love quarrels? Bah! they may be self-love quarrels—"touchiness" between beings who have not yet reached spiritual maturity.

Some people would say, between fools. But it is not necessary to be quite so radical. We might say children; for some people do not reach maturity until forty—mere youths in spirit.

Love in the absolute is life—the creative force in nature—and consequently causation or law. Man possesses it, but largely misapplies it for selfish purposes—perverts it, and it assumes the form of lust, pride and prejudice, in which latter case it loses its temper—both as to benignity and power of causation or the penetrability of cutting under the rough effects of selfishness or ill feeling and soothing it into forgiveness, charity, sympathy or benevolence.

But it cannot generate into others what it does not possess. Love begets love. When a larger portion of mankind is governed by illfeeling, prejudice or a desire for revenge a few individuals, who may feel otherwise, cannot check it. It requires an equal force of love to counterbalance it or oppose it, as it requires a like determination or influence in the individual to overcome a passion as that passion has a counteracting vibration.

It is the same in the individual as it is in the masses or in Nature. The positive or spiritual must rule for harmonious effects.

Temperance or charity; humility or justice, sympathy or love, must be above self-love. Where this obtains there is neither revenge nor dissension; and contentment and peace the results.

Obsession.

A good deal has been written of late with reference to the risks and dangers of mediumship—especially of obsession. I believe that warnings should be given, but we must be careful not to exaggerate the dangers, lest we arouse fear in the minds of beginners, and thereby cause the evils we deplore, for, undoubtedly, self-suggestion plays an important part in this matter, and inquirers need to be self-possessed and confident—armed so strongly in their own integrity and sincerity of purpose that they need fear no foe! I do not believe that ignorance is bliss at any time, and it can never be a protection against the dangers which beset sensitives, and, therefore I hold that young mediums should fearlessly study this matter, for he who understands the situation is forewarned and forearmed, and I am firmly convinced that no healthy, well-informed, level-headed, truth-loving and pure-minded medium is likely to be overpowered by obsessing spirits. He may, possibly, be annoyed for a time by undesirable influences, but he will not submit to their domination. He will speedily

assert himself and learn how to gain and maintain a high spiritual condition, which they will be unable to penetrate! The real danger in this direction arises from credulity, ignorance and excess of zeal; from the reckless self-surrender of enthusiastic but intemperate beginners, who unwisely overdo the whole thing. They sit in season and out of season, and lay themselves open for and respond to every jupule or impression that affects them as if it were a command from on high, whereas it may not be a spirit influence at all!—Two Worlds.

PROGRAM

AUGUST.

- 1—Thos. McClary.
- 2—M. B. Little.
- 3—Susie C. Clark.
- 4—Laura G. Fixen
- 5—Dr. John Geddes
- 6—Mrs. R. S. Lillie.
- 7—Conference.
- 8—Mrs. Lillie
- 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—Wilson Fritch.
- 20—Anna Shaw.
- 21—Conference.
- 22—John W. Ring.
- 23—Geo. Elmer Littlefield.
- 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—

SEPTEMBER.

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

TEST MEDIUMS.

Annette J. Pettengill, July 14th, two weeks.
Georgia Gladys Cooley, July 30th to August 16th.
Margaret Gaule-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.
JOHN T. LILLIE, Chairman.

Peace Conference.

The Shakers of Mount Lebanon extend to you an invitation to attend a peace convention in the interest of universal peace to be held at Mount Lebanon, N. Y., August 31st, 1905.

For one hundred and thirty years the Shakers have been showing that it is possible for men and women to approach the highest ideals of human brotherhood, living at peace with the world and among themselves, and they believe that as a rule of action, the principles of peace and brotherhood are capable of the widest application.

From the beginning they have maintained that the interests of mankind are not divided, but in common, they ask you to join with them in this Convention, and lend your aid in favor of international peace and arbitration and to prove to the world the inhumanity and stupidity of war, the suffering it entails, and its economic waste.

There are practical measures that can be taken up, and influence be brought to bear upon our government, as the people of other countries are bringing influence to bear upon their governments, for the arbitration of international disputes, the reduction of armaments on land and sea, the establishment of the great waterways of commerce as neutral zones, the reduction of the burden of taxation, which must be borne by the producing classes. These and kindred questions will be subjects for discussion and action.

Joseph Holden, Harriet Bullard, Augusta Stone, Daniel Offord, Anna White, Sarah Burger.

There are good hotel accommodations nearby at Lebanon Springs, one of the oldest watering places in the country.

Is you have built castles in the air, your work need not be lost; that is where they should be; now put foundations under them.—Thoreau.

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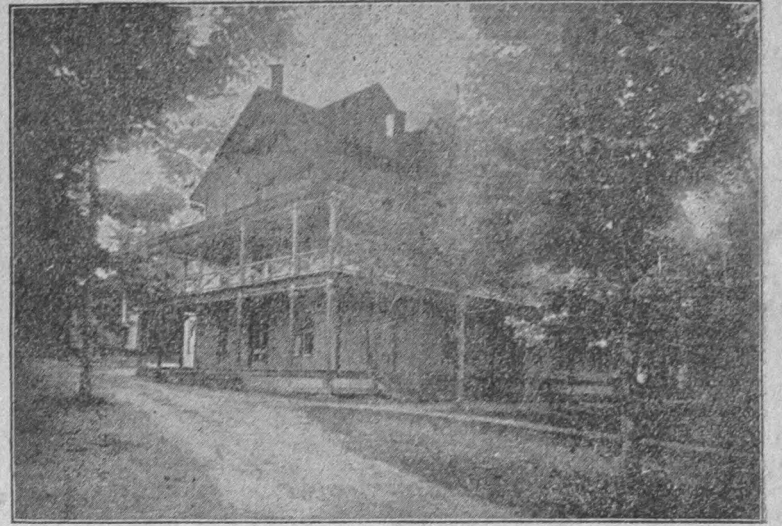
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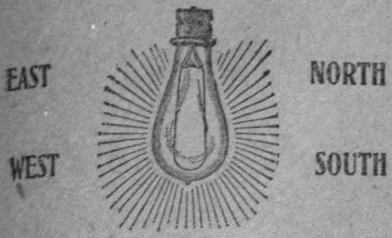
LIVERY AND DRAY.

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.

LIGHT FROM EVERYWHERE



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

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

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

Always give 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 PUBL. CO., LILY DALE, N. Y.

Daniel W. Hull is now located at Riverside, Cal., lecturing and healing.

W. F. Ruffie, of Louisville, Ky., may be addressed, Gen. Dev., London, England.

Dr. Sol Painbaum, a veteran healer, passed over at his home, Oakland, Cal., on the 13th ult.

The Wichita, Kan., Spiritual Society, has following officers: Dr. G. A. Hatfield, president; Mrs. E. Clemens, treasurer; R. S. Bell, secretary.

Transitions:—Rebecca Rutledge, Union, Ore.—James Reedes, Columbus, Ohio.—Mrs. Lucinda Avery, Newbury, Ohio.—Dr. E. A. Smith, Brandon, Vt.—L. M. Lydy, Columbus, Ohio.—H. Cornyn, Pine Lake, Mich.—Clara G. Hopkins, Hillyard, Wash.—Mrs. A. S. Bready, Rockford, Ill.—Ellen Jones, Toledo, Ohio.—H. T. Holden, Toledo, Ohio.—Dr. Sol Painbaum, Oakland, Cal.

Sarah A. Walters writes from the Junction House, Freeville, N. Y.: Feeling that your readers might be pleased to hear from the Central New York Camp, I will try to give them a little glimpse. Sunday a good audience was present to hear the program of the day. Rev. J. S. Scarlett delivered a lecture, with Dr. W. O. Knowles as message bearer at the morning service. In the afternoon Rev. Laura G. Fixen, Dr. Knowles, Miss Victoria C. Moore, elocutionist, and Mr. C. E. Green and daughter, solos, and selections, on Victor Talking Machine, Miss Myers, organist. It was indeed pleasing as the crowd began to sway for the parting, and to note the soul speaking through the countenance of those in attendance. Satisfaction beamed from the eye, and actions which speak louder than words, seemed to say, it is good to be here; with greetings to the City of Light and the friends far and near, and to all sister camps, with a hearty God-speed to our cause everywhere.

Our correspondent at Syracuse, N. Y., writes: Anyone would naturally suppose, by looking over the arrivals at the different camps, that there would be scarcely enough left, to hold an average circle at home. But not so with Syracuse, Wednesday evening, July 26th, a seance was held at the home of Mrs. Addie Cooper, her rooms were well filled. On Sunday evening, July 30th, the First Society of Spiritualists held their usual service in Snow Hall, with Mr. Grumbine as their speaker, his subject being, Two aspects of Immortality. Only those that have had the pleasure of hearing him deliver a discourse can realize the eloquence and also the artistic manner of delivery. The hall was well filled, and as the words were being dropped from the speaker's lips to an intensely interested audience, the cry of fire sounded through the building. It was a false alarm and the great power of the speaker was felt. He picked up the thread just where it was broken and went on just as though nothing had happened. He is holding a series of lectures during the week to assist any that may desire.

Mrs. C. C. Lawton, of McKeesport, Pa., writes: Although I have never written for you before, I thought perhaps the readers might like to know what the Spiritualists are doing out this way, as we are pretty well represented at the camp. Notwithstanding the evenings have

been rather warm, and the speaker who has so kindly helped this church since its organization, a little over a year ago, (I refer to Mr. Tischer) at present is at Lily Dale. The Sunday meetings are well attended, and the people are delighted with the sweet music rendered by Prof. Evans, the blind musician, who is organist of the First Spiritual Church of Pittsburg, he having been engaged by this society during the summer months. A delightful time was had at the meeting of the Ladies Aid Society on Wednesday afternoon, in honor of Mrs. Gillard, a medium of Pittsburg, who has been with us for some time, and has won her way into the hearts of the people. The members on learning it was her birthday, prepared a surprise for her, in the way of refreshments, consisting of cake and cream and a good social time followed the regular exercises of the afternoon. Perfect harmony exists here, the people are workers, and will work until a new church building is added to this city. All this can be verified by Mrs. Duff and Mrs. Dr. Zophie, two grand good mediums, whom we believe are with you, and who are heartily welcomed when we are fortunate enough to secure them. Hoping this will be the most successful meeting at Lily Dale, and sorry I am not there.

Married—By Dr. C. S. Hulbert, pastor Harmony Circle Society, Buffalo, Celia Ryan and Adelbert S. Pyritz. At home 155 Potomac St., Buffalo.

A Word With Lyceum Workers.

MRS. MAY A. PRICE.

Last spring many lyceums were closed for the summer, but all expect to resume work when fall sheds its glory around us. Now is the time to consider what the winter's work will be.

Each one going from his home to some spot where nature reigns supreme, more lessons can be learned, and stored up for winter's use than there are Sundays in winter to teach them.

When we held our closing session last spring I asked each child to study nature during the summer. Study the life and habit of some bird, insect or animal, or a flower or any thing they had an opportunity to learn of in the sea, on the land or in the sky. To make a little story of it and write it out for us to study about when we come together in October.

If we can realize the importance of natural science as an instructor in Lyceum work we would call it to our aid more than we do.

It is of importance that children should learn the laws of life in all its vast expressions. It is important that many eyes see, with thoughts to express what is seen in a way to make it interesting to others.

It is important that we teach higher lessons of truth than is taught in Sunday schools of other denominations. It is important that parents should be taught as well as the child, for both need the lessons of nature, both need to be interested and instructed, and when lyceum work is such that old and young will be interested, we will find that both old and young will come. Will not only come but help to make a success of the Lyceum.

Teach the children physical laws of health. The effect of alcohol, of tobacco, of tea, coffee, different kinds of food, and the excesses in all. Make lessons of temperance in all things so as to teach them how to live righteously, to grow into a perfect physical, mental and spiritual life.

Too many parents fail to teach their children what interests them in Spiritualism. They are nearing the gate called death, and want to find that they will still live.

The child is advancing in the steps that lead to manhood or womanhood, and care not for the path that leads to another world. It is this world they are interested in.

In order to make a successful journey thru it they need to learn how to live. They need to learn what life is to all other expressions of God's children and how related they are to these various families.

Natural science is on every hand for all to learn, but with bent head, the material duties of life engrossing their thoughts, parents go along life's pathway.

Can we not teach them to lift up the down cast eyes and see the beauties of life?

To learn to live here and now the spiritual life instead of waiting to cross the stream, then the children can come closer unto their life. It is a sad fact that children are not in touch with what interests the parents, but it is a sadder fact that parents do not come in touch with what interests the child.

We must all become as little children before we can enter the kingdom of heaven of happiness. Let us begin now as little children and walk into God's world, with hearts attuned for knowledge.

Let us see the great spiritual law in all nature, and reverently let us feel how much we are a part of the universal life, humbly take our small place, and be one with all others. We need to exchange thoughts, give our best, that we may receive some good from others, take that which they give and grow upward out of passed false ideas of life.

As parents, as teachers, as merely human beings we have a duty to perform towards all life that we touch with an influence.

How great our influence is we will never know, for it is unlimited, it goes on from life to life. We speak a word, give a thought, it sinks into one mind and influences that life but how many other lives will be blessed or cursed by the prints of the one seed.

So let us as workers in the Lyceums all over this land of ours, study to give true lessons to the children. Lily Dale, N. Y.

Prof. Larkin of the Lowe Observatory Corroborates Prof. Lockwood's Definition of a Molecule and Molecular Organization.

It would seem that in an article upon "The Marvels of Matter" by Prof. Edgar S. Larkin, in the New York American and Journal" of Sunday July 30th, that he essentially corroborates the conclusions reached by Prof. Lockwood in his "Molecular Hypothesis of Nature."

To begin with, their definitions of a Molecule are almost identical.

Prof. Larkin says, "A molecule is the smallest quantity of any kind of matter that possess the physical nature of the matter in question. A molecule of common table salt has the same physical properties of an ounce or pound. But chemists can split it up into two atoms; one made of a metal named sodium, and the other agas—chlorine."

Prof Lockwood says: (see Molecular Hypothesis of Nature page 6) "Water is composed of 88.9 parts of oxygen to 11.1 parts of hydrogen by weight. Hence, a molecule of water is the smallest amount of water that contains oxygen and hydrogen in this exact proportion."

He further on says; "salt is composed of 35 1-2 parts of chlorine, and sodium 23 parts. Hence a molecule of salt is the smallest possible amount containing the elements of which salt is composed in this rhythmic order."

But Prof. Lockwood goes deeper in this analysis of a molecule than does Prof. Larkin.

He says page 6 Molecular Hypothesis of nature. "But the term molecule, is applied to the elements of which compounds are composed, as a molecule of carbon, a molecule of hydrogen, etc."

As these elements are not divisible by any process, known to chemical analysis, we are obliged to employ the Spectroscope for a thoro comprehension of the term "molecule," as applied to this department of chemical physics.

It is a well established fact in spectrum analysis that every element of nature has its special order of color spectra, and that these are as divergent as the vibrations of the different strings of the piano. Hence a molecule of carbon or hydrogen is the smallest volume of either of these elements yielding the regular order of color spectra, found in a larger volume of the same element."

Prof. Larkin says: "Suppose that in making research into the laws of nature we encounter numbers expressing quantities, and that these be arranged into equations. And then suppose that one of these could not be solved. An important conclusion follows, thus: When there is a mathematical, there is also a physical impossibility. * * * For modern mathematics is an instrument of prodigious power."

Upon this point Prof. Lockwood says "Mathematics lies at the very base of all organic structures—all compound forms of matter."

Mathematical relation of elemental energies, and their combining polarities, comprise not only nature's method of development, but are the fundamental factors in chemical equations as noted in the chemical balance.

Prof Larkin's discoveries seem to be of recent date. Prof. Lockwood published his treatise on the Molecular Hypothesis of nature in 1895, but he has been voicing these data as the basis of the spiritual philosophy and its phenomena for nearly 30 years.

By Gas.

An Irishman who was tortured with toothache walked into a dentist's surgery one evening and inquired of the extractor of molars: "How much do yez charge for pullin' out wan tooth?"

"One shilling; five shillings with gas," replied the expert on ivories.

"Five shillin's with gas!" gasped Pat. "Beggorra, thin, I'll come round agin early in th' mornin' whin its daylight."—The Tatler.

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
M. V. 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
Onset, Mass., July 23 to Aug. 27
Unity Camp, Lynn, Mass., June 4 to September 24
Sunapee Lake, N. H.—July 30 to Aug. 27
Vicksburg, Mich.—July 30 to Aug. 20
Mineral Park Camp, Garvanza, Cal.—June 25 to July 25
Central N. Y. Sp. Assc Camp, Freeville, July 23 to August 20
Parkland Heights, Pa., July and August
New Era, Portland, Ore., July 9, continuing 4 Sundays
Edgewood, Washington, July 30 to Aug. 20
Ashley, O., Aug 6 to 27
Central Ohio, Columbus, June 4 to 25
Camp Progress, Upper Swampscott, Mass., opens June 5
Ocean Grove, Harwich, Mich., July 9 to 23
Lakeside, O., July 20 to Aug. 20
Grand Lodge, Mich., July 20 to Aug. 21
Winfield, Kan., July 15 to 25
Madison Spiritual Association, Sept 1 to 10
Wonevot, Wis., Aug. 5 to 27
Escondido, Cal., Aug 5 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. 27
Island Lake, Mich., July 25 to Aug. 28
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 6 to Sept 3
Temple Heights, Northport, Me., opens Aug. 13

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The logic of the facts of my story is infinite—having no beginning—no end; but the story itself is dated back to the pre-existence of my soul.

All, which transpired during my life at this time, is darkness save one incident which suddenness alone allowed me to look behind the tight drawn veil of the past at given intervals. The veil is thrown aside, and this is what my gaze unfolds to me.

My name was Josephine, and I was at the age of sixteen—a girl of dreams and fancies, weird and awful or graced with the beauty and grandeur of the universe just as it happens to suit the occasion.

I had no education, altho I yearned for it as an orphan yearns for a mother. My mother and father were forbidding and stern; my brothers and sister treated me with an indifference, which depths or cause I could not fathom.

It was late Christmas night, and I knew that soon this hallowed day would be o'er. All had retired for the night except myself; and I sat in a remote corner of the room gazing at the lighted candles on the tree which had been left to burn away by themselves.

Slowly one by one they sank into darkness, till only one remained and its light gleamed forth as brightly as the star that led the shepherds to the new born Christ child.

Yet the very brightness cast a holy, solemn light on all that was near—so fitted unto the day and its origin and the sorrows and joys of numerous hearts on this day.

The striking of the clock interrupted my muse, and I knew that the sad day was o'er. Sad? Yes, even tho it be imagination. All imagination is akin to the way of some few, true events.

All, then disappeared from my view, except the candlelight. My gaze roams, but everywhere is a candle-light.

My mind reads the future of the candle-light and sees it growing larger, larger, brighter, brighter, more huge till all is one great light illumining the sky and all about, and I liken it unto myself as growing brighter, denser, illuminating and—footsteps awake me from my real dreams, and with a shriek of horror, and pain I fall to the floor.

Now all is a dull red light mingled with black and clouds. I hear shouting and calling, weeping and anxious voices; then as they die away in the distance I wake to see myself in a strange house but with the faces of friends bending over me.

"Where am I? What has happened?" I ask starting up, but the answer is only a shake of the kindly heads and in their faces I see—courage, hope, sorrow and fear.

By my side stands a priest of God, and, as I hear the last words of prayer die on his lips I become conscious of a wavering sensation, a journey, and then I enter a house where I see my father, mother, brothers and sisters leaning over a coffin.

I wondered who had passed to yonder life, and addressed the question to my father. He neither looked at me or answered my question. Then I resolved to see for myself. It seemed as tho a cloud embodied the coffin, but thru the vapor I got a glance and O, my God! the form in the coffin was my own.

Dead! no I was not dead! I asked numerous questions of my father, mother brothers and sisters; but they either did not hear me or did not care to hear me. Then dazed and bewildered I went away, and tho afterwards I searched for my father and mother, I never saw them again.

But I was happy. I lived in a maze of glory—a place of celestial beauty. Never before was I so happy.

The education, that for a long

time had been denied me, was given to me. I lived in the present—gazing with misty eye upon the past and unknowing eyes upon the future, and realizing a bliss that awakened the sleeping passions of my soul.

My knowledge of sciences was growing daily, then came a time when the light of my soul shone with great splendor and my brain had reached for the being the ultimate stage of learning; and with the knowledge I had it seemed as tho my brain would burst.

And lo, when I thought my learning had reached its end, I fell into a deep slumber, so deep that the blast of all the trumpets in the universe could not arouse me. But slowly I once more came to life with the realization that I was only a child in thought and mind.

Yes, I was a child and all my knowledge was as naught compared with what I was to learn. What an insignificant being I felt myself in comparison to the kind and loving father and mother who, so different from the father and mother I once knew (but had forgotten), strove to teach me and give me knowledge far beyond the ordinary knowledge of human beings.

Thus I passed again my childhood days, and, as now as I am launching forth into the unknown future and I gaze upon the picture that the throwing aside of the veil reveals, I wonder if all is a delusion of the mind, but no—I still can see the solitary candlelight, the huge light, the kindly faces and the priest of God.

Also I see the body in the coffin, and I no longer doubt that the dead body was mine own. Of my knowledge before my sleep I can say little.

It was the knowledge of appreciation of knowledge, and I have yet to learn the knowledge of creation of knowledge. That acquired I will indeed be blessed. Meanwhile I will remain—living, learning and dying.

The Responsibility of Sensitives.

In his lecture, recently delivered to the London Spiritualist Alliance, and reported in Light of May 27th, Dr. A. Colles introduced the subject of obsession, affirming his belief in the fact that spirits, sometimes, injuriously affect sensitives, and further, declaring his belief that obsession is more common outside the ranks of Spiritualism than within them. Perhaps that is the reason why "revivals" are almost invariably followed by a large increase in the number of cases of religious mania. I was recently assured that the "mad doctors," so-called, were kept unusually busy during, and shortly after, the recent West End revivalist services, and this fact, it seems to me, indicates that there are many unbalanced people with a tendency to lunacy who are thrown off their balance when they get unduly agitated and interested in religion, or Spiritualism, or anything else; that, in all probability, they are not obsessed by spirit people at all, but are affected by their own dominant ideas—or passions. A writer in an American journal shrewdly observed, recently:—"for 'obsession' say obsessing passion, and you will hit the nail on the head nine times out of ten."

It seems to me that Spiritualists should be very chary about attributing obscure and imperfectly understood mental experiences to spirits, and making a scapegoat of "obsessing demons," in the same way as orthodox believers blame the devil for their own foolish or wicked thoughts and deeds. Hudson Tuttle recently protested against the "damping into the fair garden of Spiritualism," under the label of "obsession," and without the least attempt at critical analysis, the results of the abandonment of self-control, the unsuppressed outbreaks of passion, and the wild escapades of the temporarily insane. If developing mediums "so habitually yield themselves up to the influence of controls," as Dr. Colles affirmed, "that in normal life" they are "unable to guide their own actions," the responsibility for such folly rests with them, and they, being warned, must be prepared to face the consequences of their own acts.

This point needs to be emphasized. Ignorance is no excuse for wrong-doing in this realm any more than in others, and Hudson Tuttle points the moral when he says: "Of all the subterfuges invented to extenuate guilt, and elicit sympathy for depravity, this plea of 'obses-

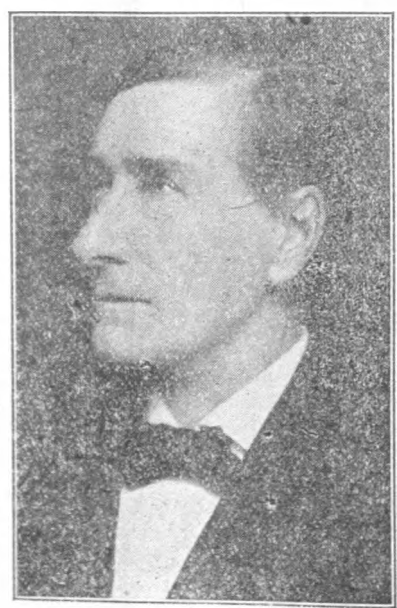
sion" is the most weakening and immoral!" And again, he truly says: "The basic spiritual law that like attracts like, and opposites repel, assures us that no person will commit a crime under 'control' which he would not commit on occasion, all restraint being removed." Therefore, "the plea of 'obsession,' does not shield anyone from the responsibility for his actions." The sooner this truth is recognized, and enforced, the better it will be for mediums and Spiritualists and for mankind generally.—R. F. in London Light.

\$100 REWARD FOR A NEW TRUTH.
(Continued from Page 1.)

safe in offering ten times as much for a new truth in theology, discovered in the past 2000 years. What is truth? Who shall determine a new or an old truth? What part of Rev. Eaton's theology does he or anyone, know to be truth? Yet he does not make the offer because he wants new truths, but because he thinks his theology contains all the truth in the world! That is the logical position, for theology and religious systems founded on them, are infallible or nothing. The Bible as God's word and the basis of faith must be accepted as it is, and no pettifoggery, and "higher criticism" allowed to disturb the harmony of unthinking credulity. Theology wants no new truths. It has never offered prizes in its schools for new ideas. It has, on the other hand, persecuted to the death those who attempted to bring new truths into the world. It has forged chains and prepared wrecking charges, and piled high the flaming fagots for those who thought in new channels. Its diplomas are granted for ability to repeat the verbosity of dust covered volumes, and ability to close the eyes of the trend of present thought.

To discover a new truth, in theology, makes the discoverer a heretic, and his "truth" heresy—and the punishment has been social ostracism and death. Such "new truths," have in no instance been more than restatements of old dogmas, or expressions of personal opinion on the tenets of theology. In this field of the unknown whose horizon reaches away to the unknowable, as no one knows, as nothing can be proven; one opinion is as valuable and authoritative as another.

Hence it is that if those who do believe in "Higher Criticism" should come to Rev. Eaton with a backload of "new truths," he could enjoin them by demanding their evidences that they had anything that was new, or true. While science, art, everything else has in the past fifty years made marvelous advance, theology has stood still, and its advocates like Rev. Eaton are glad of it. They rejoice and are proud of it, and demonstrate its infallibility by the curious method of rewarding anyone who will show that it has advanced one step, or gained a single idea in the past half century.



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