

THE SUNFLOWER

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

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IS CHRISTIAN DOGMA INFALLIBLE OR ESSENTIAL TO SALVATION?

Man on entering into this world is endowed with faculties capable of great possibilities, and peculiarly adapted is this beautiful world of ours, with its many pictorial diagrams, to teach the infant mind its first lessons in observation and reasoning. But the child is not left to such influences to determine the character of its mould. As it had no choice in the nature of its birth, neither had it in the fashioning of those local environments destined to play an all important part in the education of its young soul.

As a Christian nation we consider our religion to be the only true one and send missionaries all over the world to preach it to the so-called heathen. But it might not be amiss to harken unto what other histories than our own have to say upon this question.

In the Assyrian cuneiform writings we find an account of the creation, the flood, and, also, psalms identical with those recorded later in the Christian Bible.

Some 2300 years before the dawn of Christianity—a code of the Babylonian King Hammurabi contained laws identical with those credited to Moses.

In the Persian religion we also find teachings concerning God's Kingdom, of good spirits around the throne, of the evil spirit and his angels, of the judgment of the soul after death, of a heaven and a hell, of a divine savior, and of the resurrection of the dead all of which corresponds with the more recent Jewish theology or Christian Bible.

More remarkable still is the striking similarity that exists between the Christian scriptural writings and the Indian, especially the Buddhist, dating some 500 years before the dawn of Christianity.

In these writings are to be found an account of Buddha descending into the world, was born of a virgin mother, how he overcame the temptations of the devil, healed the sick, fed hundreds from the contents of a small basket, was transfigured into heavenly light, revealed himself to his disciples just before death, and finally passed to the eternal—heavenly spirit Lord of the world.

In the face of these historical facts, is it not very apparent that the Christian ideas are the result of training and not essentially infallible as they are disposed to believe?

Men are but children, in that, and as it required time to evolve a kingdom, it will require time to develop man up to a condition of matured understanding.

To an impartial observer, unbiased by false training or selfish interest, all is perfect system in the cycle of progressive developments from the simplest form to the most complex. There are no breaks in the order and harmony in which immutable laws are giving expression to infinite thots. Man alone created miracles. He needed them, but not God.

Ignorance and selfish interest will cause men to oppose truth, but "the truth is mighty and shall prevail."

It is not in the power of any man or combination of men to arrest the tide of steady progression.

The human race has been pushed along from the dark ages of the past, and there is no sign of abatement in the life of progressive thot—having for its motto perfection.

The man who dares to think cannot remain in darkness, "the truth shall set you free."

There certainly could not be a worse form of slavery than that which shackles the intellect, which confines a man to fixed, unprogressive thots, and forbids the expansion of that beacon light reason which illuminates the soul.

Growth, development, and ultimate complete unfoldment is just as sure and quite as natural to the soul as is the germination of the seeds in other productions.

The creative plan could never be successfully worked out after the formula of man's arbitrary and impulsive notions. It must continue on in that orderly manner characteristic of creative methods in the past.

It is no easy task to rid oneself of the false impressions of a life time, but it must be done and time alone can do it.

Some will outrun others in the race of progress, but the same goal of complete ripeness is the natural heritage of all. There are bound to be clouds, for all cannot be sunshine in the ripening of the human harvest, and just now there are very strong tendencies towards atheistic convictions, but the remedy shall be a very natural one, and is already provided in the very soil from which the trouble emanated.

This remedy is, at present, enjoying the attention of the most advanced and scientific minds of the age, and when the veracity of these manifestations of spirit power can be vouched for by such men as Lombroso, Flammarion, Marconi, to say nothing of Sir William Crookes, Sir Oliver Lodge, Archdeacon Colley, Prof. Rickett, Barrett and many others of world wide reputation surely the facts cannot be ignored by those who have not given the subject careful investigation.

Indeed, it is no longer a question as to the continuity of life beyond the grave. The question of today is one as to the nature of that established existence.

Much light may be thrown upon this question by approaching it in an honest manly spirit free from the bias of partisan training or selfish interests. Could we do better, in trying to get a glimpse at the future, than by earnestly studying the evidence of the past as made manifest by the manner in which the various kingdoms have been evolved?

Man has found it convenient to classify these kingdoms into mineral, vegetable, and animal, but to draw the line of demarcation where one kingdom ceases and the other commences, is an impossible feat for the most gigantic mind so close is the connections between one progressive stage with that of another, and imperceptible the differences except when compared in the extremes.

If we consider these close connections of orderly progressive gradations, it ought not to be difficult to perceive how not only a new or successive kingdom is evolved, but, also, the superior character of each successive kingdom over its predecessor.

Furthermore, there can be no idle speculation about the fact that we find ourselves in possession of faculties capable of possibilities which could never be realized in the short span of life on this earth plane.

It takes the very cleverest of men all their life here to discover the fact they know nothing compared with the vast ocean of knowledge unexplored.

The necessity, therefore, for a prolongation of the animal kingdom into a new or spiritualized condition of matter, affording opportunities for further growth becomes imperative.

While we can scarcely be said to have learned the alphabet of our lessons, we do know that thot is not the servant of visible things, but, that, on the contrary, all things are but expressions of the creative thot as a city represents man's thots.

We also know that all things have their specific sphere in the plan of creation and that the simplest form is an integral link in the

great chain of universal usefulness.

It will be seen that in this plan of universal salvation, little room is left for jumps and bounds or any violation of immutable laws incompatible with precedents or that order and harmony characteristic of creative methods in the past.

The mineral kingdom feeds the vegetable, and the vegetable, in its turn, feeds the animal, and it certainly would be a gross violation of all natural laws if the animal kingdom failed to carry on the work already begun in the development of a new kingdom and the unfoldment of inherent qualities in all men and women, and of which they must become more and more conscious as they ascend in the scale from animal instincts into the higher spiritual kingdom of infinite thot.

Possibly some of my orthodox friends may take exceptions to my free use of the word matter. They having accustomed themselves to looking upon all things pertaining to matter as being crude and in no way related to spiritual things.

They want to be something which even infinite intelligence faileth to comprehend. They are not satisfied with existing methods, and want to be instantaneously translated from conditions of ignorance and life long habits of vice, into angels of light, wisdom and virtue.

It is a pity but "God moves in a mysterious way his wonders to perform."

How dangerous beyond conception, is that theory which causes a man to make light of present opportunities and to ignore the seriousness of revengful acts for which his own awakened conscience shall lash him in the future state. Indeed, this is a heart rending injustice to mankind.

Is it to be wondered at that the Christian churches fail totally to stem the tide of atheistic currents or to reconcile their fixed, unprogressive, primitive, ideas with the needs of starving souls?

They may continue to investigate the ever-increasing empty pews, but hungry souls must seek the much needed food outside of the church elect, if impossible to find it in their midst.

The physical man is classified as an omnivorous animal and the spiritual man cannot be restricted to a diet not calculated to nourish and stimulate into healthy normal activity all of the functions of his spiritual organization.

You cannot grow and not eat, neither can you, with impunity, feed one part at the expense of the other, for the character of food determines the character of growth, and must be so proportioned so as to meet all of the demands of the spiritual as well as physical system.

It is incredible that preachers of the gospel should be ignorant of these facts. Indeed, it is much easier to believe that they lack the honesty essential to the acknowledgement of the truth.

Men are not plentiful these days who would sacrifice a good comfortable living for the sake of truth. But the sun shall continue to move notwithstanding men's frailties.

Finally, I would love to leave one thot with my readers before closing this article: That as we are all reciprocally related, and dependent on each other not only for the daily bread of the body, but also for impressions essential to soul growth, we certainly ought to strive most earnestly towards each other's advancement, and, particularly, as there is no better way to help ourselves than by helping others.

We are compelled to share in the shortcomings of others, but we also share in the advantages accruing from their progress. Therefore, it is of the utmost importance that we exercise the greatest care in sending out impressions, for they are seeds out of which is developed character and which decides our capacity for good or the reverse. Hence it follows that if you are

not improving by my existence, the fault lies with me, but if I am not gaining some ground by the impressions of your life, the fault is yours not mine, for it is certain the soul faithfully reflects the impressions received, and as no man can possess that which he has not received, neither can he impart that which he does not possess.

It is upon this principle of mutual dependencies and reciprocal relationship, rests the foundation of the brotherhood of all mankind.

Troubles will come and indeed, without them, there could not possibly exist such qualities as patience, perseverance, courage, discretion, or in fact, any other natural outgrowth of normal processes, but the salvation of the human race is not one of creed, but is a universal law indelibly written within the soul of every mortal.

FRED DUGGAN.

Queen City Park Camp.

Our beautiful camp has flourished in the bright midsummer days of the past week as during the weeks before, most of the accustomed faces of former years reappearing or accounted for. Among those absent is Mr. Newman Weeks, who is not forgotten by his old friends.

August 20, being National Day, was appropriately observed. August 21, Rev. B. F. Austin could not conveniently be on hand, and his place was filled by Mrs. Effie Chapman, who gave the address as well as messages. August 22, the Ladies' Aid held their annual fair with much success, clearing considerably over one hundred dollars. Mrs. Abbie Crosscut superintended the serving of refreshments, assisted by a corps of other ladies and misses; while Mrs. Gill, Mrs. S. N. Gould, and Mrs. Chapman, aided by other ladies, attended the fancy notions and candy tables. Left to follow their inclinations, it was noticeable that men patrons found the refreshment tables far more interesting than fancy work, etc., the use of delicacies required no explanations.

August 23, Rev. B. F. Austin gave his closing address, and August 24, Mr. J. Clegg Wright opened his engagement which continues to the close of the camp meeting, September 1. As one of our best veteran speakers, his lectures are certain to give pleasure and satisfaction to listeners. August 25, Mr. Wright was the speaker, Mrs. Chapman following with messages. The usual enlarged audience for Sunday was present in full force and apparently was much interested. Friday evening, a very enjoyable concert was given by Prof. and Mrs. Gibson, who furnish the music at the daily meetings. Mrs. Mary Eddy Huntoon arrived early in the week, and has held evening seances since, demonstrating that spirits can take on material forms under certain conditions. Occasionally some of the campers hold afternoon circles in the grove, formerly used for services, and it is said that the spirit moves to exercise divers gifts.

All has gone well thus far and promises well for the final week.

Muskrat Skin Cure.

"The skin of a muskrat taken and worn next to the chest will cure any case of asthma in the world," said a Louisville man. "I had an uncle who suffered a thousand deaths with asthma and tried everything that could be bought in the way of medicine. Finally one day an old time friend told him of the muskrat skin, and he tried it. In two months he was as well as he had ever been. Just how the skin works about a cure is a mystery, but it will do it."—Nashville Tennessean.

Pure hearts are glad, and they who tread the paths of duty find God's world sweet.

THE SITUATION.

GEORGE W. KATES.

We, as Spiritualists, seem to be confronted by a peculiar condition in our public affairs. The worst feature is a pessimistic opinion of the organized situation. The National Association is permeated with many misgivings of the future for its progress. The local and state associations are struggling against many odds that bring to the workers some doubts for successful times ahead. The lethargy displayed by many of the fraternity who are not usually found at the front of effort, is louder than ever in statements of failure ahead. These are steadfastly withholding assistance, saying they do not want to be allied with failing enterprises. That gives great appearance of failing enthusiasm. This loudsounding discontent is born of several causes, all of which the Spiritualists are responsible for. The fraud hunt was the starting; or, the allegiance of many fraud people with Spiritualism, whether de facto or not, was so, at least, apparently. These were like barnacles upon a ship; an impediment. They were picked up unawares of their contiguity, and when they became an obstacle, were discovered. We had been sailing in the high seas without proper chart and compass. Our voyaging was too much of a holiday character. Competent crews of management, perhaps, were the result of our careless methods. The local affairs were too much given to any one or more who would assume the obligation. Careful selection of these captains and crews of management were not made. The result has been impecunious effort, sensational desire, favoritism, antagonism, lack of support and general discontent.

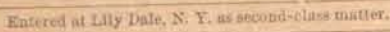
Societies were organized just to get one started; hoping that some little effort would be of use. These were earnest and sincere, as a rule; but their ability was so feeble that they soon lost interest. They had hoped for the development, or attraction of mediums to their little meetings, and were disappointed in finding an expense attending that. They were not willing to have it cost them a few dollars. Why, I been told many times that the meetings were not paying the expense and must be discontinued. Can any cause succeed as a profitable enterprise? Will Spiritualism ever succeed by making its public affairs a commercial enterprise? Has that not been to a great extent the basis of many local societies?

The commercialism of mediums is often referred to; and the commercialism of societies of Spiritualists has not been condemned. We, who are public workers, have not felt disposed to condemn what is an apparent mode of furnishing us a livelihood; hence we have fallen into the habit of trying to put money into the treasuries of every society we serve. That has been compulsory. Indeed, perhaps, one or two enthusiastic friends were made anxious and filled with sympathy. Can that be corrected?

I am willing to suggest remedies, for now I have no personal excuse to pass unnoticed such careless business methods.

I am yet a public worker, but am not anxious about my salary. I do not want to serve much more where my usefulness is so terrible curtailed by impecuniosity. If I desire to do charity work, I will select my places to do it, and not be forced by stinginess and poor methods to combat always with poverty conditions. Public service solicited is worthy of its price; and the more it is esteemed, the more will good results be. Poverty efforts breeds poverty; but charity effort, will bring enthusiastic support. See? My present estimate of the Spiritualists, is, they

(Continued on page 8.)



REMITTANCES.

SPECIAL NOTICE.

W. H. BACH WITHDRAWS.

The N. S. A. has been supported by a very few, as are also the majority of the public meetings. How many efforts have been made to that end, but today Spiritualists do not support a single school, charitable institution, home for aged and

W. H. BACH.

TO SUNFLOWER PATRONS.

THE SUNFLOWER,
HAMBURG, N. Y.

Fraternally Yours,

FRANK WALKER.

HE SENDS A MESSAGE TO DR. OLIVER.

My Dear Doctor:—

He must come into a greater and more comprehensive understanding of God's laws.

The limitations of my state of being never occurred to me because I was never lost for words to express myself, hence I went from one instrument to another and showered all mortals with the expression of my soul and to the limits; but not knowing that I was a limited creature, was a great deal like the fellow who never knew when he had enough and so I went on until I would exhaust myself and then look for others to report thru the action I had been thru before and not until I observed the advancement of others who were lower down in the scales of weights and measurements than I, and the rapidity in a few years to even pass me and rise to more exalted states did I begin to think there was something wrong with Thomas. So when I began to inquire I found that work I

thought was beneath my station to stoop to do, was in reality the very work I was neglecting to do and had neglected to do for a hundred years.

I tell you, my dear friends, there is no fool so great as the man of lines who thinks he knows but in reality does not know. The states and conditions caused me to think I was a great personality and often wondered why I was not a "Socrates," but I have found at last the way and that is, begin over a child to gather the truths from the tables of knowledge, and wisdom becomes an asset with you. Instead of your soul being filled with preconceived notions and fallacious ideas which take a long time to eradicate unless you come in contact with a soul like this instrument who is a creature of God's handiwork, and who was the first one to make me think I was a shelf-worn volume that had outlived its uses.

I went to work as I said doing what I thought was menial work or service, after this soul showed me the way, and today I am a grateful and delighted personality in the spheres of eternity and now that I am on the right road, I propose to keep to it and travel right along and present to all souls the simplicity of the ethics of heaven which I was quite near a century finding out. So, my dear hearers, heed what Thomas Paine has to say for it has been a costly lesson to my soul, tho in my limited way I tried to do good but was infusing the minds of others with fallacious ideas which were conceptions and notions of my own.

So, I repeat, learn the infant truths of "God's creation," and when you come to my side of life you will be better able to understand what otherwise will be a horrible nightmare to you in the fact that what you thought you knew, and what you really did know, there is such a difference that words could never tell the story to the man who finds himself hurled into spirit life in such states and conditions of servitude that are beyond him to fathom.

We are going to present to the world a demonstration upon this earth plane from the higher heavens under the direction and action of the advanced guard.¹ I will say, which constitutes the "holy spirits" who have attained preeminence in this world of ethics and advanced to the highest states in this planet's attainments, the force that will co-operate directly with them are the souls who have risen to the midway states from satanic conditions of life in these spheres. They were all powerful souls when upon this earth plane and misused their power and consigned themselves to those states

and are now in order of advancement.

I thank God I was never relegated to such states, to my knowledge myself; hence, do not know what experiences they have passed thru, but I do know that I would rather be excused than have such conditions environ my soul.

It seems as tho we who are in these midway states are out of a job; but I am told that is not the case, as, under these conditions we shall have a chance to manifest and to express ourselves independent of this instrument's limited vocabulary and carry with us our own personal individuality, and it would not make any difference how many holes you bored in us with bullets so long as you did not bore the instrument with bullet holes you could produce no earthly physical shock or effect upon us.

I am now waiting with supine pleasure and happiness for this period of time to arrive, together with the condition and the opportunity to take advantage of this glorious state and present myself to all souls and try to teach them the way of salvation.

THO'S PAINE.

IMPORTANT NOTICE.

To Spiritualists of New York State.

Dates are now being arranged for State Association meetings and the work of our State organizer and missionary for the fall and winter campaign commencing September 1.

We shall be glad to hear from Spiritualists from all parts of the State, especially in localities where there are no organized societies, with view to making arrangements for the holding of State Association meetings.

We urge each Spiritualist to co-operate with the State Board in this matter, and request that you let us hear from you soon with information as to conditions in your locality. Write either to Mrs. T. U. Reynolds of Troy, N. Y., or to the president of the State Association.

H. W. RICHARDSON, Pres't,
East Aurora, New York.

INSPIRATIONAL POEM.

Each flower that scents the dewy
air,
Reminds me of the day;
When first thy healing powers be-
gan,
To throw light on my way.

Since then no hour has passed
away.

To ask of my Protector,
To heal me and to give me strength,
With aid from Mattie Rector.
E. W. T.

E. W. T.

The Last of Hon. A. B. Richmond's Books

The Nemesis of Chautauqua Lake

ONLY A FEW LEFT.



ONLY A FEW LEFT.

A BEAUTIFUL STORY BY A GIFTED AUTHOR.

Cloth Bound, 25 Cents, Postpaid.

SUNFLOWER PUBLISHING CO.,

Lily Dale, N. Y.

METAPHYSICAL.

Conducted by EVIE P. BACH.

GET UP OR GET OUT!

You've got to get up, or you've got to get out!
You can't lie there in a heap.
With doctors and nurses poking about,
And with bromides to put you to sleep.
You've got to get up in your soul of souls
And realize what you are—
A free-born child of the universe,
Perfection your polar star.
You've got to get up, or you've got to get out!
You can't sit there and boo-hoo,
Because your friend has gone from your sight,
Or the world has gone back on you.
The law of momentum will carry you down,
When you once start the train that way;
But when you reverse, it will carry you up;
It is only for you to say.
You've got to get up, or you've got to get out!
You can't be saved by tears,
Nor by praying to God to ease your pain.
It's been tried for thousands of years—
And the pain is still here, and the tears still flow,
And so they'll continue to do
Until you look into your soul and know
That your God is at home in you.
You've got to get up, or you've got to get out!
And the work is your very own;
There is no one to hinder and few who can help;
You're a unit and stand alone.
But the God in yourself is mighty to raise,
When you realize what you are—
A free-born child of the universe,
Perfection your polar star.
ELEANOR KIRK.

FORGETTING THE THINGS THAT ARE BEHIND.

The Apostle Paul was a great philosopher. He realized that progress was impossible to the people who lived in the past. And so he counselled his students to forget the things that were behind and to "press forward to the mark of high calling." We are to forget all the disagreeable things, all the disappointments and fears and illnesses that we have allowed to drag us down in the days that are gone. Jesus Christ said, "Let the dead bury its dead," meaning simply that valuable time should not be spent in caring for things that were outworn and useless.
How few there are who accept these teachings in the right spirit.
"How can we forget the things that are behind?" they ask. "How can we forget that sorrow and that separation which at the time almost broke our hearts, the influence of which has been woven into the warp and woof of our lives? How can we forget the scene of death which we have witnessed, and how can we forget our dead?"
These questions are both sentimental and illogical, but they are constantly asked. To forget anything, however disagreeable, not only suggests to these anxious persons a lack of affection, but an intolerable selfishness. Take the query for instance: "How can we forget our dead?" By "dead" they mean those who have passed out of the material environment, and have commenced another life. They err greatly in calling these very much alive people dead. That is a serious mistake, and should be corrected as speedily as possible, in order to start straight in this matter of "forgetting the things that are behind."
The command that bids us forget the friends we love would be a cruel one indeed, and quite impossible to obey. But we need not remember the failings of these friends and the suffering they entailed upon us, nor need we dwell upon the physical tortures they endured and the death-bed scenes which followed.

In order to press forward the mark of the high calling with any hope of success, we must remember only the good and happy things which distinguished our acquaintance. Let all the rest go. Had we not been ignorant we should not have been cast down by these conditions while they seemed to be so disagreeably present with us; and, this being the case, it is the very climax of stupidity to be held in bondage by them after they have happily worked themselves out. Whatever memory causes a sinking at heart, and a gloomy, despondent view of life, should be religiously fought until it is stilled forever.

The following is an outline of a conversation with a woman who, to use her own words, was so disgusted with her lack of progress in overcoming that she had about decided to abandon all effort at betterment.

"What seems to be the trouble?" she was asked.

"It isn't one thing, it is everything. Last week a friend of mine lost her husband, and really, his sickness and death were awful! He had—"

"Well, never mind what he had. Why did you allow it to disturb you so much?"

"The idea of asking why I allowed it to disturb me? Why, she is my friend, and I should have been a brute if it hadn't disturbed me."

"Then you thought it was your duty to be disturbed?"

"Why, of course I did. What's the use of having friends if they don't sympathize with you? I cried so much that it made me sick for a week."

"What good did that do the widow?"

This seemed to be the first puzzling question.

"I don't know as it did any good," she stammered at last. "But I think it must have proved to her that I loved her."

"Don't you think you would have proved your affection just as well by smiling and by strong, uplifting words? Do you think that your tears tended to ease her sorrow?"

"Perhaps not, but it would have seemed so heartless to smile. I couldn't have done that. Why, everybody would have thought that I was crazy or worse."

This struggler after truth was honest, and her answer to the next question was proof positive that there was a well-defined stratum of honesty upon which to build a splendid superstructure.

"In recalling the situation, does it seem to you now that it would have been possible for you to smile?"

"Yes, my dear, if I had that it the correct thing to do, I could have smiled just as easily as I cried."

Here was a child of tradition, a woman upon whom the race-thot bore down most heavily. She considered it her duty to lug round with her not only all her own past sorrows and mistakes, but the tribulations of all her friends. Once convinced that she was not called upon to do this, the task of forgetting the things that are behind would be comparatively easy, notwithstanding the many foolish statements concerning their being "woven into the warp and woof of life."

If all our friends who are carrying burdens that injure their health and impede their progress, burdens that they would drop in a moment if they dared, would be, as honest with themselves as the lady above quoted, we should have the millennium right here and now. There would be so much light in the world that no one could find a dark corner in which, to weep and anticipate sorrow.

"Some things are much clearer to me than they used to be," a gentleman who had been helped out of negative conditions told his teacher. "I suppose it is very wrong," he added, "but sometimes I am almost tempted to wish that I could forget the years I have wasted in dissipation and extravagance. But this is my cross. I

sowed my seed and now I am reaping."
"Look here, man," said the teacher. "You finished reaping that crop when you learned better than to sow the seed that produced it. Your business now is to forget it."

"But I made so many innocent persons suffer by my conduct. It cannot be right to forget that."

"Tell me what good you will do yourself or them by remembering it."

This was a very practical and straightforward demand, and there was but one answer possible. It would do much harm but no good.

It is not an easy matter to forget the things which we have allowed to dominate us, the inharmonies which we have ignorantly introduced into our lives, and the only way to accomplish it is by strict attention to business. We should always hold in our hands the mental sponge with which we can erase every disagreeable picture as soon as it presents itself. After a while there will be no need of the sponge. If the lachrymal gland begins to swell and ache with tears, stop the mischief at once by a song of joy or praise. Don't keep on weeping under the mistaken idea that tears are a relief to the nervous system. This may be true on an exclusively material plane, where there has been no quickening of the spirit, but on any other plane tears belong with the shadows and in the dark corners of life. Tears signify sorrow, shame, anger, jealousy, and envy. They are the effects of unhappiness and passion, and therefore the enemies of spiritual growth.

The average person is afraid to express joy. He draws down his face because it is expected of him, and weeps when it would be easier to laugh. He counts and recounts the pains and sorrows of the past because everybody else is doing the same thing. There is not one in a thousand who dares to be natural and therefore original, and with fetters on their feet and pictures of death and disaster constantly before them they wonder why "God has so afflicted them."

"Rejoice and be glad. Let the dead bury its dead. Forgetting the things that are behind."

ELEANOR KIRK.

OFFICIAL PROGRAM

Of the Lily Dale Assembly, Opens July 12, Closes September 1, 1907.

John T. Lillie, Chairman.
Mrs. Esther C. Humphrey, President.
H. W. Richardson, Vice-President.
Laura G. Fiken, Secretary.
Dr. George B. Warne, Treasurer.

AUGUST.

- 26—Conference
- 27—Oscar A. Edgerly
- 28—PIONEER DAY—Lyman C. Howe
- 29—Mrs R S Lillie
- 30—Dr W M Lockwood
- 31—Mrs R S Lillie

SEPTEMBER.

- 1—PEACE AND ARBITRATION—Laura G. Fiken Lyman C. Howe
- Morning classes will be conducted at 10:30 by J. Clegg Wright July 13 to Aug. 3.
- Cora L. V. Richmond, August 6 to 10, on Auto-Psychology, Planetary Order and Influence, Angels of the Planets and Influence of Mars upon the Earth.
- W J Colville, August 13 to 17.
- Dr W M Lockwood, August 20 to 31.

Lyceum drill every Friday morning, Mrs. Amelia Peterson, director.

PLATFORM MESSAGE MEDIUMS.

Margaret Gaule Reidinger, Georgia Gladys Cooley, Annette J. Pettengill and J. A. Murtha, also Mr. Geo. W. Way.

The weapon of malice always goes off at the wrong end.

GREAT SPIRITIST & ASTROLOGIST

Myrtle Hyde Darling, 28 B. Shepard St., Cambridge, Mass.
Horoscopes for the year, \$2.00.
Character reading by Solar Ray, 50 cents.
One question answered 20 cents.
Send birth-hour, date of month and year.
Diseases which medicine has failed to reach treated for \$2.00 per month.

PLYMOUTH CHURCH POSTAL CARD

The Spiritualists of Rochester are trying to pay for Plymouth Temple so they can own it free from debt. They have a fine photo-souvenir postal card of the church and pastor, Rev. H. F. Austin. You can get one or a hundred for 5 cents each. Address Frank L. Cushman, secretary, 649 Sawyer Street, Rochester, N. Y.

NOTICE TO MEMBERS OF THE TEMPLE FUND SOCIETY.

The annual convention of the Temple Fund Society of the United States will be held in the small hall connected with Masonic Hall, in the city of Washington, D. C., where the N. S. A. will hold its convention, the evening of Tuesday, October 15, 1907.

This session will be from 7 to 8 p. m., so as not to interfere with attendance at the night session of the N. S. A., and will be continued from time to time, during the N. S. A. convention, until its business is transacted. The official business will be hearing of reports, election of officers, and transaction of any business necessary to the society.

All members who shall pay dues for the succeeding year, will be entitled to take part.

Whether you can attend, or not, we hope to have your membership for the next fiscal year—15, 1907 to October 15, 1908.

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Mrs. Dr. Dobson-Barker,
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Hartford, Conn., April 6, 1906.

Dear Sisters:—I received your kind letter and contents, and may God bless you both for your kindness to me. I have been taking the medicine since March 28. Before taking it I was in bed over a week, could not stand on my feet, and was so faint from weakness and dizzy spells that I received two awful falls. I am now up and have been around my room for the last three days, and have not had any dizzy or faint spells this week, and I feel so much stronger. The neighbors all mention the great change in me for the past three days and I have told them what did it.

I must now close, with a God bless you both for your kindness to a suffering sister.
94 Chestnut street.
MRS. ANNIE WARREN.

Mrs. Dr. Dobson-Barker:—Enclosed find \$1.15 for another month's treatment. The four you sent last month did me more good than all the medicine I have taken in the four years I have been taking medicine. I sincerely hope you can keep me improving until I am myself again. You have my very best wishes for your success in healing suffering humanity.
Mrs. LENA BANKS,
Cache, Okla.

Mrs. Dr. Dobson-Barker:—Please send me four more magnetized papers. The four you sent last month worked wonders for a lady friend of mine. Her feet bled all our physicians, but now she is happy and is spreading your wonderful works wherever she goes, knowing that you never failed in all these cases. Mrs. J. Wright of Fayetteville is now enjoying perfect health, and sends her compliments to you and your daughter. She suffered since 1877. Do you remember treating Mrs. Sarah E. Smith in 1903? She is now married in September 1904 and has a fine baby boy. She was given up by our doctors. In fact, all your patients are in robust health.
E. E. CHAMBERS,
Manchester, Jamaica, B. W. I.

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FIFTEENTH ANNUAL CONVENTION

Of the National Spiritualist Association Will be
Held in Masonic Temple, F and Ninth
Sts. N. W., Washington, D. C.
October 14, 15, 16, 17, and
18, 1907.

Day sessions, at 10 a. m. and 2 p. m., will be devoted to business only. A cordial invitation is extended to the public to attend these business meetings, to which no admission fee is charged. Evening exercises will consist of grand programmes of varied and entertaining numbers, including vocal and instrumental selections by talented artists; Lectures and spirit messages at each meeting by many of the most noted and gifted platform of the country.

Among those who have been invited and expect to be present and participate in the evening services are W. J. Colville, Mrs. H. P. Ressegue, Mesdames Clara Watson, R. S. Lillie, Zaida B. Kates, Elizabeth Harlow, Elizabeth Lowe Watson, Messrs. Dr. Geo. A. Fuller, J. Clegg Wright, Oscar A. Edgerly, Albert P. Blinn, speakers.

Mediums, Mrs. C. D. Pruden, Katie Ham, Georgia G. Cooley, E. W. Sprague, Alice Sexsmith, M. T. Longley, and others.

Come one and all to this great convention of five days.

Certificate tickets will not be arranged for this year, but special excursion rates at lower value can be secured from all points by visitors and delegates purchasing tickets for Jamestown Exposition with stop over privileges of ten days at Washington. Call for these at your railroad offices and stations.

The Ebbitt House of Washington, 14th and F. streets N. W., will be the hotel for our people. The Ebbitt is well located, within walking distance of Masonic Temple, and a handsome hotel; its usual rates, American plan, are from \$4.00 a day up; our special rates there are \$2.50 per day, two persons in a room. Write to the Manager and secure your rooms.

The Annual Reception will be omitted this year, owing to five days Convention. The sessions will begin Monday, October 14, 10 a. m.

All are cordially invited.

HARRISON D. BARRET,
President.
MARY T. LONGLEY,
Secretary.

BOSTON NOTES.

MRS. B. W. BELCHER.

HARMONY HALL.

Mrs. Gray conducts spiritual meetings at Harmony hall, 724 Washington street. Sunday circle 11 a. m., messages 2:30 and 7:30. Tuesday and Thursday, 2:45. Best of talent present at all sessions.

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ODD LADIES HALL

446 Tremont street, Mrs. Nellie Carleton Grover conducts spiritual circles for healing and many of the healers of Boston and vicinity are there each week giving free treatments to all who wish it. She also has many message mediums Tuesday and Friday at 2:30 p. m. of each week.

FIRST SPIRITUAL SCIENCE CHURCH
578 Massachusetts avenue, Cambridge, Mrs. M. A. Wilkinson, pastor. Services at 3 and 7:30 p. m. Sunday, conducted by Mrs. Lewis and others. The public is cordially invited.

FIRST PSYCHIC CHURCH OF CHRIST,
Room 430, Huntington Chambers. Services every Sunday at 2:30 and 7:30 p. m. H. G. Howard, president.

MRS. B. W. BELCHER
has given up her rooms at 43 Linden street, West Everett, for the summer. Parties wishing private sittings, circles or platform work, can correspond with her at 293 Pleasant street, Marlboro, Mass., as all correspondence will be forwarded to her thru the summer months.

It is only the thinking man who says things worthy of utterance. Some talk the livelong day, yet say nothing. Hang this motto on the wall of memory. "Speak little; and say much."

Answers.

You tell me very candidly that Spiritists are low, Far lower than the Adventists, and think perchance you know

That of all the creeds and isms, ours is the very worst; That Satan is our leader, and has been from the first.

You say it's fraud and black-art, and everything that's bad,

And to see me so deluded, it makes you very sad; That the name of God will drive phenomena away; That in our spirit circles we never dare to pray.

And many other charges that are equally absurd, Without a single grain of truth, they are upon my word; I wish you would investigate before you talk so loud; I think we're just as civil as any other crowd.

Perhaps you never read what the lowly Jesus spake, Or else you're sadly blinded—I prithee, friend, awake; Go read with understanding, throw prejudice aside; You'll find he was a medium, to spirits close allied;

For he healed the sick, the lame and blind, and other evils, too,

He said that true believers the same shall ever do; That greater things should yet be done; that truth should yet prevail—

We see his words fulfilling, and the day we gladly hail!

Read the prophecy of Joel in the Hebrew's book divine, He told of this phenomena, so common in our time; And in the book of Samuel the same you there may view, And Abraham and others talked and ate with angels, too!

Then turn again, my friend, to the Pentecostal Day,— That was a grand old seance in quite a modern way; Those cloven tongues, like fire, and the languages so strange,

Was that the work of Satan? Was that a sulphurous flame?

Go read St. Paul's epistle to Corinthians the first, Was he teaching a delusion to flocks that were athirst? Were all those spirit teachings a delusion and a snare? Go search your sacred Scriptures, you'll find it everywhere.

You may call it all delusion or call it what you may, Say Satan is unchained and roaming every way; Say the Bible will give creeds to everyone who looks, Although you call it sacred, and chief of all the books.

If you study well geology, no doubt you will agree There are many contradictions, as all may plainly see. And the burning lake of sulphur (of that there is no doubt)

That Beecher, with his learning, has knocked the bottom out.

And now I'd like to ask you a simple question plain; How can there ever be a fraud unless a truth remain? I think that A. B. Richmond, a lawyer grand and bold, Has given you a precept as good as ever told.

Go prove it all delusion or of satanic power, Or else receive the blessed truth, 'twill lighten every hour;

'Twill give you peace that passeth not, 'twill be a joy for aye, To know that loved ones come again and often with us stay.

You say we are the lowest—Jesus was lowly, too; He had not where to lay his head, his riches they were few;

And yet he talked with angels, in garments shining white, And likewise was transfigured upon the mountain height.

And the prophecy he gave is ours, the blessing great; We can see and talk with angels and learn our future state;

And we know that we shall join them, our loved ones over there, And the knowledge we have gained, with you we gladly share.

They tell us they have never died, 'twas only higher birth, And from their happy homes above they oft return to earth

To give us words of comfort, to give us words of cheer, To let us know they love us still, to dry the mourner's tear.

They tell us of the seeds we sow, that will the harvest be, And warn us to live pure and true, from evils ever free; And as we do for others here so shall we reap above, Of all our many missions here the greatest one is love.

To "love thy neighbor as thyself," a maxim very old, Of greater worth to mortals than many pounds of gold; And in this age where reason can hold its mighty sway, We have no Inquisition, we can speak in open day.

The day of persecution by the orthodox is past; Of all those horrid murders I trust we've seen the last; The day of superstition with all its horrid train, Has gone from us forever and will never come again.

For truth is fast dispelling the dogmas of the day, Education is so general, they can no longer stay; We bid them go with gladness, the time of joy is near, When all the earth, from east to west, the truth will gladly hear.

MRS. WM. LIDDCOAT.

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Seventeenth Century Superstitions.

That it is a very unfortunate thing for a man to meet early in a morning an ill-favored man or woman, rough footed Hen, a shag-haired Dogge, or a black Cat. That it is a sign of death to some in that house, where Crickets have bin for yeeres, if on a sudden they forsake the Chimney Corner. That if a man dream of eggs or fire he shall hear of anger. That to dream of the devil is good lucke. That to dreame of gold good lucke, but of silver ill. That if a man be born in the daytime he shall be unfortunate. That if a child be born with a Caule on his head he shall be very fortunate. That when the palme of the right hand itcheth it is a shrewd

sign he shall receive money. That it is a great sign of ill lucke if Rats gnaw a mans clothes. That it is naught for any man to give a paire of Knives to his sweetheart, for feare it cuts away all love that is between them. That it is ill lucke to have the saltseller fall toward you.

LET ALL BE HAPPY.

Little gleams of sunshine,
Little bits of truth;
Drive away our sadness,
And bring back our youth.

LEWIS R. HILLIER.

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Read the story by Arthur F. Milton on page 6.

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Ordinary conceit is often found coupled with good nature, thus freed from its displeasing elements, and makes of its possessor a good companion in a jollification, such as a straw-ride, a picnic or an excursion party needs to destroy formality and ceremony. But as the moving or controlling spirit in life's affairs, it is misplaced, or out of place, and inherits mischief as its reward.

Vain-glory may be excused in children, but it ill becomes adults, as we think of them with a higher sense of reason. But when disturbed in our good opinion of men, we are not only shocked, but offended for having been deceived. Whatever is good in men becomes known by their acts, not by the opinions they have of themselves. Nor by any form of pretentiousness, brag or bluster. And forcing an issue by use of the will under advantageous circumstances, perverts the will power as a self-acting potency and reduces it to mere animal volition. And a reduced will-power is what conduces nervousness, nervous troubles, weak mentality and other affections finding their origin in a lax nervous system.

Thus it may be said that arrogance is the cause of many diseases, just as sensuality is, and one of its worst features is insanity. All brain diseases find their root in the nerves. A perverted or misused will-power is arrogance per se. It proves its connection with the brain or nervous system by its influence or vibration, which is sensed as nervousness, mental disturbance or abstraction—absent-mindedness. A positive will, or one freed from arrogance, creates no disturbance, but affects us with a calmness, a tranquility, a feeling of peacefulness showing its stable condition as a force or law, and which must have a like influence on its nervous system. The reverse then is unhealthy, with results compatible with the disturbance—the force of the arrogance.

Now, selfishness also has its physical effects, generating diseases as aforementioned. As selfishness reduces the soul-vibration of love—the highest life-force extant—its first effect is sensed at the heart, and reduces this organ in its functional exercise, with like effects on the life's fluid, the blood. Sluggish blood makes weary, and thus the tired feeling the selfish exert on us. Reduced to jealousy or hatred the organs begin to suffer from want of stimulation, which the blood gives, and dyspepsia, liver-troubles, kidney-affection, consumption, etc., are in order. Together with arrogance or sensuality, or a lax nervous condition, a complication of diseases may arise, among which is cancer—locating itself in or near the organ most passionate in its negative exercise, i. e., as an animal organ and when used in this capacity, such as exercising the stomach for eating, the tongue for tasting, etc.—tho denying ourselves a craving is also a function and develops a principle for controlling the appetites or desires, and utilizable under circumstances least expected. A man who has by practice learned to control his thirst, may go an entire day without water, when necessary. So it can be done with all the appetites and desires; and to judge by old age that closes life, in which all the appetites and desires gradually die out, we may believe this to be the natural course of existence. Now, considering that so many die young and unexpected, would it not be wise to hold ourselves in readiness for the end by a little preparation in advance—root out our evils and curb our passions?

CHAPTER XVI.

CONCLUSION.

'Tis said that truth is stranger than fiction, yet truth will be denied and fiction believed because it happens to please the fancy. But call it theory and it will obtain a hearing, even if not believed. But to call a truth a theory is to deny it, yet there are some people who will not accept a truth because we call it so. Perhaps there are some who will put down all we have written as theory. But we assure them they are experienced facts,

and there is no higher truth than experience. In fact, it is all we can claim as absolute knowledge. How much of Astronomy can the reader claim as such? Yet he believes all that is printed on the subject. He simply relies on the assertions of the astronomers. Or how does he know that Africa exists, except thru the experience of those who have been there? And even geographers do not rely entirely on experience as to their records. Yet we do not call it theory. Thus are our records. And furthermore, our statements can be more easily proven than those of the astronomers or even of the geographers, for everyone can assure himself of the same by experience at no cost whatever. It needs but a little observation and self-study—an understanding. But what some do not understand they reject in toto. Such, of course, we cannot reach. Skepticism is as much of an evil as over-credulity is, and such unfortunates need an experience of their own before we can hope to reach them with our philosophy. We have also analyzed individuals. Their soul-vibrations tell a tale of their own. We dislike to expose all of the weaknesses of humanity, but being a part of this science, we cannot well omit it—especially as it is one, in which this very class of offenders, have had, the most experience.

It is said that every fox scents his own lair first. So we scent our own discords above all others in our fellow beings. Not because we love them, but because they affect us the most disagreeable.

Love attracts, the reverse repels. Love is harmony; and all virtues represent love, because they are effects of that higher impulse, which governs the soul for a positive effect—life in the cause. All virtues therefore touch us agreeably—harmoniously—and is the foundation of friendship or soul-affinity.

In other words, every vibration that is agreeable to us, represents a virtue or a harmonious principle in the being, and every one that has the reverse effect is a discordant principle, even if not an absolute vice. Conceit is one of these discordant principles. It generates a sort of disrespect for the one possessing it, the moment we discover it, whether by external effects or intuition. Now, skepticism in its way, is largely an effect of this evil; tho it must not be confounded with that impulse of the soul, which puts us on the qui vive against deception. To believe that everybody is deceiving us because he tells us something we don't know is an offense—a sort of contemptuousness, that cannot originate from any other condition of mind, than that we know better. What else is this than an over-estimation of our wisdom—conceit? Honest skepticism is every man's prerogative—a duty he owes to himself and does not offend. But when thrown at us with an unloving impulse as if we were untruthful or unworthy of a hearing, it becomes very offensive and we feel irritated—the vibration which betrays self-love or selfishness; and that which carries this influence with it is discordant—not harmonious in nature, consequently an evil. Skepticism based on mere conceit is therefore not a virtue; and coupled with self-sufficiency or self-righteousness it becomes downright arrogance and inherits what it imparts—contempt.

It is said that when we frown at the world, it frowns at us. It is simply a reciprocity of impulses, feelings. The reverse also holds good. The vibrations we send forth, like chickens, come home to roost. If we solicit respect, we must extend it; if sympathy we must give it. In like manner, if we crave nature's harmonious influences, we must be harmonious in nature—be consistent in our demands. Even the worm will turn when trod upon, and that little fact may serve as an object-lesson in every department of life's operation.

Over-credulity is the reverse of conceit, and goes to the other extreme. A little conceit is often healthful in that it is self-assertive, but to be altogether lacking in an opinion of our own, also manifests a lack of wisdom—common sense. The medium lies between two extremes, for such is law, harmony, centralization. Man is supposed to represent this in esse—a self-centered microcosm of the universe or of nature as a whole—a law

unto himself—but he must not be a seceder from the central government of nature's work-shop. As a representative of this law-centre, he is entitled to an opinion of his own, but not to be self-opinionated. Of course, he has a "free will" to do so, but he is not free to will things to suit himself, regardless of other's will. We all have a free will to offend street pedestrians, but the law does not recognize such freedom. Nature's law or nature institutes like proceedings—if not direct, at least thru the person offended.

We feel more, than we credit ourselves for—or could feel more, if we would but pay attention to what people say or do. Every thought, act or emotion has vibration, but we overlook the effects, and mainly because we have accustomed ourselves to pass them by; and the latter largely because we do not understand them.

Now, is an understanding of them not worth inheriting, considering the advantages to be derived from the acquisition of such an inheritance?

Did not a master in this art promise even greater gifts than he possessed to mankind.

Evolution has unfolded man to a degree of sensitiveness that enables him to take up the study. The world calls it "nervousness." But much of this nervousness is undisciplined sensitiveness—ignorance of its true worth as a factor in life's possibilities. The time is ripe, and it is needed as a protection against selfishness the world over; and the foremost in its development, will inherit its blessings in short order. A beginning will mark results in a few days, for many are ready for it, only needing the cue to proceed. We have given it, and hope many will soon be in line with its teachings. It has cost years of labor to systematize it, but the work is done, and we herewith give it to the world as a new science. Not as a revelation, but as a compendium of facts, consistent with every-day life.

But such is the biography of a soul—the study of self and man from that standpoint—man as he is, and not what he seems to be.

Experience will teach all that every impulse for good; every kind act; every self-denial, adds that much force to the soul for a like effect, which finally becomes self-acting—craves repetition, just as a passion for the reverse does.

Our aim in life is undoubtedly to become positive to evil—immune to its influences, and thus we can imagine that reason must dominate our action—love our impulses.

What the ultimate will be, must be inferred—undoubtedly as compatible with the cause. Theology says it is heaven or hell. But we can experience both here, and will probably be that which we carry with us—reaping what we have sown, whether for good or ill.

But as evil vibrates for imbecility, a disturbed mentality and discontent, we may believe that good must inherit the reverse—light, peace and happiness.

(The End.)

WISCONSIN STATE SPIRITUALIST ASSOCIATION MASS MEETING.

Another mass meeting is to be held under the auspices of the Wisconsin State Spiritualist Association in Milwaukee, Wisconsin, in Severance Hall, 421 Milwaukee St., Saturday and Sunday, September 14 and 15.

Prof. Lockwood has been engaged to attend the session thruout and will deliver three of his masterly addresses. No test medium has been engaged yet and it may be that G. H. Brooks, president of the state society, will follow Prof. Lockwood's address with his message work.

This is an opportunity, not offered to the friends of the North West very often, to hear this most remarkable thinker and speaker. So come and enjoy the feast of good things.

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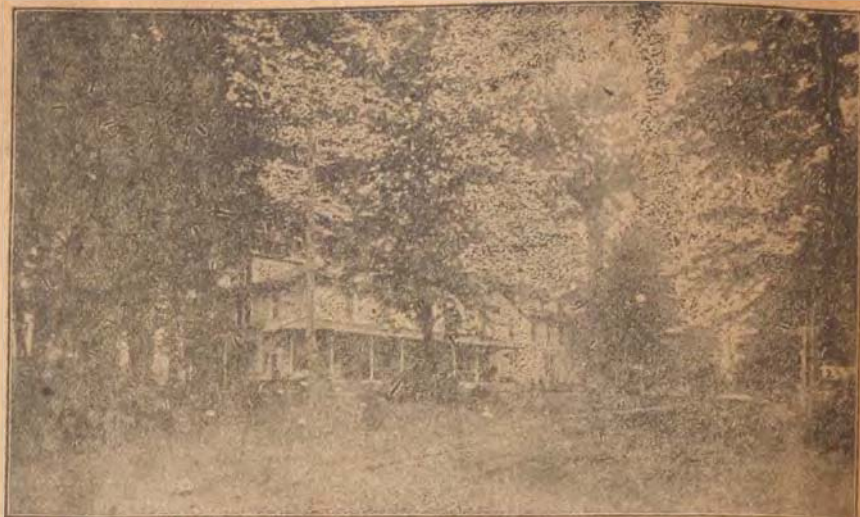
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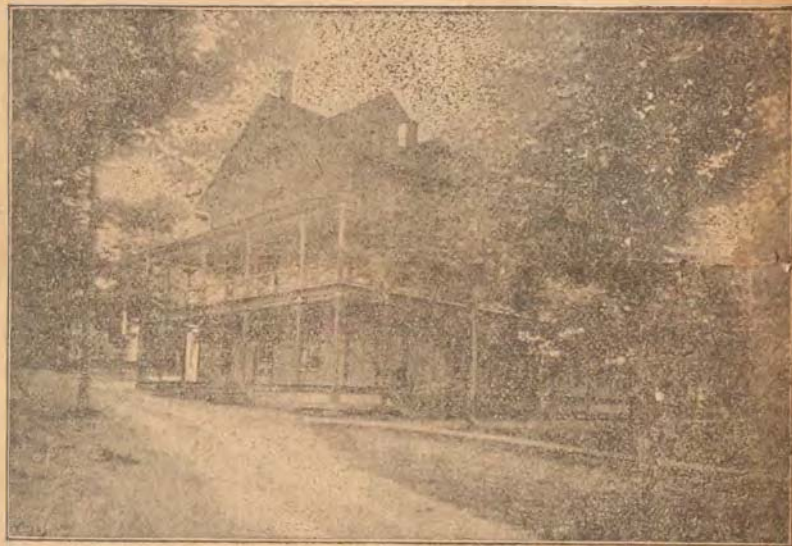
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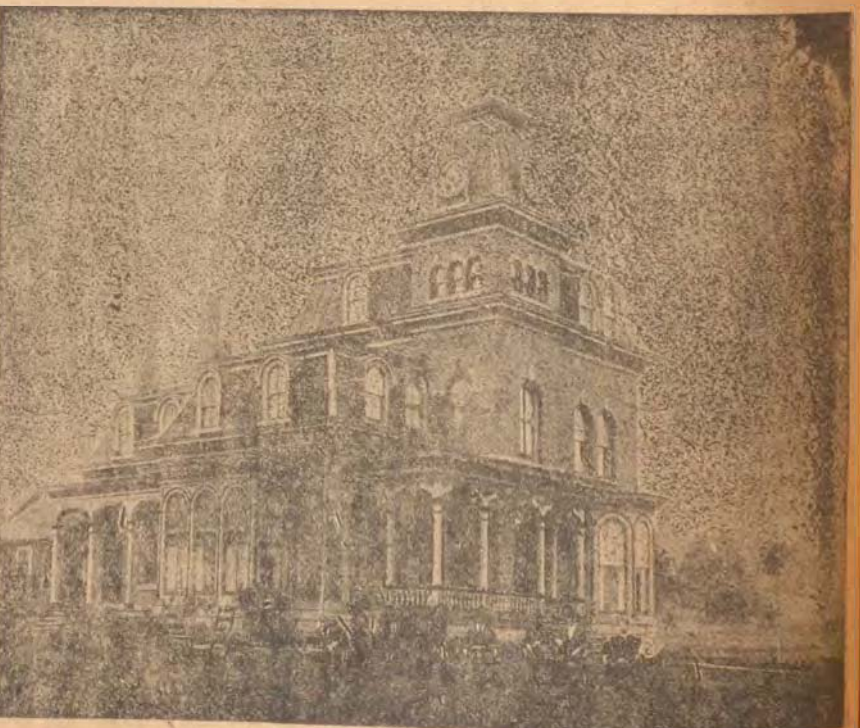
The Maplewood.



The Association Hotel has been leased by M. R. Rouse of Titusville, Pa., who, having been a member of the Board of Directors of Lily Dale for many years, and having also conducted the hotel on a previous occasion, is prepared by experience to cater to the comfort of the guests.

To enable many who wish to have a quiet outing before the regular season opens, the hotel will be opened about June 10th, and will accommodate guests until the opening of the Assembly, for \$5.00 a week for room and board.

Special attention will be accorded to ladies and children. For particulars address until June 1, M. R. Rouse, Titusville, Pa. After June 1, LILY DALE, N. Y.



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THE SITUATION.

Continued from Page 1.

can do wonderful work in humanitarian and public enterprises if they shall be led to do it. They will not stand to be growled at. They will respond to praise and kindness.

I have been several times astonished at the ease with which some people get money for their society, whilst others cannot. Too much said spoils the result. If we will all and each meditate a moment about our obligation to the spiritual cause of humanity, and the expectation of our spirit friends for support, and our obligation to them to assist the worldly end of effort, as they do the spiritual end, will we not more cheerfully and liberally give? Try it next Sunday at your meeting. Instead of a tiresome attack upon the audience for money ask for a minute of silent contemplation of duty, and then pass the plate and watch for the result of concentration.

Yes, it is concentration and consecration that the Spiritualists need. Then we will not be beggars, for the results will flow spontaneously.

It is not sensational test-mongers and exactors, that we need to attract to the meeting. We want members who are seeking for spiritual uplift, and mediums tried and true who can be heralded as giving spirit communion, and not at all placed upon the rostrum of our Sunday meetings, or our members meetings, to give tests, for the test period is about ready to be relegated to the past of Spiritualism. Then, and then only, will we be in no danger of frauds; for our methods in the past have invited them, and our desire for financial success relegated the honest mediums to private walks of life, to a great extent. I do not infer that we have not the honest mediums before the public, for there are several scores of them; but they pursue quiet methods, labor and suffer with devout heroism. Call them to the front and honor them!

See that you give them honest officials to serve, earnest members to assist, a society able to pay its own expense instead of speculating with the public, and a new cause will spring forth attractive to a mighty host awaiting favorable opportunity to ally with a cause founded upon spiritual principles, and managed by devoted self-abnegation.

These will then stand up and be counted in the Census; whereas now they are in the background and have no allegiance with affairs that spring from purely material principles, and managed by irresponsible and impure persons. Character must be a mode to the official career! I can now afford to say that we need a class of officials worthy of the association of pure mediums, and holy spirits. The situation of embarrassment has been as great with dishonest where official judgment is passed, as well with the servants of the spirits. While we are cleaning house, let us clean all along the line.

There is not a lack of interest in Spiritualism. The growth of it as a public cause is wonderful. But, there are more thousands outside our associate ranks, than are within. That tells us we have had wrong methods. In that direction, I will be content for the present to say, we need societies meeting for philosophical, religious and spiritual purposes, more than heretofore. The messages must not be dispensed with, but they must be used for only what they are worth, viz., as spirit communion. The mind and soul of the communicant must come in rapport with the divine forces of self; and then the attraction of sublime forces from the without, will attune us each and all to the infinite. We need more song and music; more praise of the holy life, and exaltation of the spirit, with emotion, sentiment, aspiration and attainment made manifest.

The must be made to serve the interests of an educated and aspiring class of people; and the missionary work must be for education, rather than for propaganda.

The growth of organization will not be stable until caused by intellectual assimilation of Spiritualism as a philosophy and religion, rather than as only a cold-blooded proposition to destroy the crass materialism of hard-headed persons.

All this means that we as Spiritualists must support the financial part of our cause, and not expect the public to do so by our speculative processes. And the Spiritualists are beginning to pay the bills! The liberality displayed is very complimentary. It is astonishing to see the liberal response that has been so often noted by the writer in various places. We ask for such funds as the N. S. A. Endowment Fund, and the Temple Fund Society request and are astonished that they grow so slowly; but fail to take into consideration that every local society of Spiritualists is endeavoring to accumulate a fund for building purposes, or some public effort greater than heretofore, and they feel that "charity begins at home." The Spiritualists want to see their cause succeed; and only need to more fully realize that the need of help exists, and the gifts will be wisely used. The danger of waste has resulted from the past; and the future requires that we develop enterprises upon meritorious bases, and show good works as the result of support. Then will flow to our treasuries the valuable donations to truth and humanity that we have been led to believe our endeavors will accomplish.

The cause of Spiritualism is very much in the lime-light for public observation, and we owe it to ourselves to put forth our best endeavor. The talk of failure should cease, and the suggestion of success should be made universal. Talking failure, brings failure; talking success brings success.

Talking only of fraud, makes all people suspicious of all.

Presenting only the genuine and true, will restore confidence and usher in public estimation of the value of mediumship and spirit communion. The coming national convention will send forth officially an estimate of hard efforts illy resultant, and show a pessimistic estimate of our cause; but, these should not be heralded to our discomfort and disparagement. All possible, that is encouraging should be presented, and all urged to put forth more confidence in the effort they can make. We need to encourage confidence. We need to look on the bright side and develop concentration. We need to have more faith in each other. We need to show more and more the spirit of cooperation. We need to have more charity for each other, and less of suspicion. We need more self-sacrifice and less display of selfishness. There are plenty men and women, true in mind and soul, being touched by spirit forces. Our cause does not depend on one or two; but a mighty host stands ready to answer the call of duty, when the harvest shall become ripe enough for their gleaming. There is much more to be said; but I shall await your assimilation of this, for I stand ready to exhort you, as well as reason with you, until your spirit awakens.

The Biter Bit.

An old Lowlander had been persistently asked by his son, who was doing very well in London, to pay him a visit. Having at length decided to comply, he spent a fortnight in the metropolis and duly returned north to tell the tale. A pompous person invited him to his house soon after the old man's return, with a view to having some amusement at the latter's expense. "And what was it that most impressed you in the great city?" asked the pompous gentleman. "Well, sir," quoth the old fellow, "the thing about a' that impressed me maist was my ain insignificance. 'Deed, sir, I wad strongly advise ye to gang—it wad dae ye a vast deal o' good, sir!'—Dundee Advertiser.

Nothing Unusual.

Lord Cromer when ruler of Egypt made himself hateful to all sorts of rascals in that country, but he worked wonders of reform there and left it in more contented frame of mind than it had ever known previous to his arrival. While Lord Salisbury was British premier a member of the ministry complained that Lord Cromer had told him to go to the devil. "Dear me," said Salisbury, "he tells me that every time he comes to London."—Cleveland Leader.

A Practical Reason.

Investigating Teacher.—Do any of you boys know why "X" stands for an unknown quantity? Wise Little Aleck—I know, 'cause my pa says when you lend an "X" you never know when you're going to get it back.—Baltimore American.

Genius is not essential to good preaching, but a live man is.—PHELPS.

A LOST SWORD.

It Was Frederick the Great's and Was Confiscated by Napoleon.

While Prussia was at his feet after the battle of Jena, Bonaparte visited Potsdam, and there he saw the sword of Frederick the Great. He took possession of it, saying, "I value this sword more than all the treasures of Prussia." It was deposited at the Invalides on May 17, 1807, with military pomp and ceremony, to the immense gratification of the people of Paris.

But there came the black days of 1814, and with the allies on the point of entering the French capital the governor of the Invalides, Marshal Serurier, received orders to take steps for the preservation of the precious trophies there collected, especially the sword of Frederick the Great. Interpreting this instruction in a peculiar fashion, the governor took effective measures for preventing them from falling into the hands of the enemy by making a bonfire of them, and it was said that he threw Frederick's sword into the flames.

This statement was confirmed as late as 1857 by an eyewitness. Thus perished, as was attested in 1830, when an official inquiry was made into the matter, between 1,500 and 1,600 war flags and other memorials of victory. The ashes and remains were thrown into the Seine at the mouth of a sewer.

The sword could not, of course, have been destroyed in the conflagration, but it was never seen again. It happened that in 1815 an engineer, having ascertained the precise spot where the debris from the fire had been put into the river, made a search and recovered from the bottom a considerable number of bronze and copper articles which were returned to the Invalides. But the sword of Frederick was not found.

One would like to think that it was not the fate of this historic weapon to rust away in foul mud, but that it had undergone the noble transformation of being turned into some implement of peaceful industry. Of this, however, there is no evidence.—London News.

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What is difficulty? Only a word indicating the degree of strength requisite for accomplishing particular objects; a mere notice of the necessity for exertion; a bugbear to children and fools; only a mere stimulant to men.—Samuel Warren.

The empty head never is hungry.



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