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## SOUL SITUATION

After it Passes out of Mortal Body.

Address By Mrs. Florence Walz.

Mrs. Florence Walz, Eighteenth and Pennsylvania, gave a lecture Thursday evening at her residence, being the medium for the late Rev. Josiah Brown. When Mrs. Walz had been taken hold of her guide said:

"My dear friends, I am happy to be with you again, and I hope the few words I may say will help you to understand more thoroughly the real person you belong to; the real one you are. I have searched the scriptures for the past two hours to find a suitable text for my medium, but I have been unable to find one, and so I shall leave the choice of a selection to one of you in the audience. What is it you would like explained? What discourse or theme would you like heard talked of?"

Some one in the audience suggested the "Situation of the Soul on the other side after it had passed over."

"You have well spoken," said the medium: "Well, indeed! The situation of the soul after leaving the body is a subject that should command the attention of everyone here. I think I shall explain it in this manner. You are all doubtless aware of the terrible accident which happened to two of your prominent citizens. You know of the heartaches and grief of those near and dear to them, and I have been grieved over the ignorance over the souls gone out of the bodies, unasked and unwilling to go. I felt so grieved that I could hardly contain myself in my spirit body. You understand that I am a spirit and that you are in the material body. I speak from the spirit side, where those two souls are whose weeping and sorrowing friends have been looking on their remains, and asked, 'Why has God permitted this?' Many of you have asked the same question in bygone days, 'Why has God done this? These afflictions are well directed and are sent for a good purpose. An accident never happens but for good. Everything that happens is for a good purpose, but you don't understand it. All things are mapped out for the future."

"This is a point I want to make about the soul after it leaves the mortal body, in the soul of one of those who have passed out unwillingly. His spirit stood by the casket containing his old body and tried to make the hand move, the lips speak, the ear hear. He wondered why this had happened as he gazed on the clay he had occupied but a short time before. The inner man had gone. He tried to realize that he had gone out and was in an unknown tabernacle as he stood there. Then came bitter thoughts of his sweetheart, of his dear old mother, as he stood there and saw them weeping for him. Could you have been there and seen as I saw, the dilemma of that spirit forced to stand by his body and see the deep grief his sudden departure had caused, you would have grieved for him. He said, 'My duty on earth was finished. I wasn't willing to go but I had to. The mighty hand which moves the earth compelled me to go.' As he began to understand he went out from the room. He went all over the city, hither and thither and finally came to me. He stood by this medium and begged her to tell how glad he was that he had gone. He gave her a message to tell those who weep for him that he wanted no tears over the old body he had left behind. That is what brought him here and there so that he could send this message to his friends. He wanted no weeping or grieving over his body. He wanted the thoughts directed toward the spirit gone from the body."

"That spirit was permitted to look at the glories about him. As a child learning so he had taken his first step. He looked at the happiness and glories portrayed and said, 'Is this heaven? Is this what has been told me? I went unwillingly but now I am glad. All I care for is my mother and friends not to weep. Tell them to rejoice. I am happy and at peace. When on earth I was satisfied but now I see grand possibilities.' He has only taken the first steps. As soon as his body is in the ground and hidden from view he will advance. Except ye develop in that knowledge here you will not go forth prepared to see what he saw in a burst of glorious vision. That is a gift, given to look beyond the vision of mortal. That spirit gets beyond the cares and troubles of the world."

"Could you realize as you see the body in the casket that you have got to go along these paths, that you will never die, you'll know then that you'll go onward through all eternity advancing from one sphere to another. The sad

## POPCORN BREAKFAST.

Living On Less Than Five Cents a Day For Over

Thirty Days.

By John F. Morgan, 507 N. Y. Life Building, Chicago.

Previous to the time that I began this experience I ate three full meat meals a day, had three or four drinks of whiskey, smoked three to five cigars. I ate a great deal of highly flavored game and meat "cured" forty days. My natural appetite had been pampered, stimulated and perverted by alcoholic drinks until I lost all taste or relish for food. Now, however, I have a sweet taste in my mouth and feel much stronger and better. I was unusually active in business and on my feet, walking most of the time, during the last six weeks. I have never felt as well in my life as I do now. My mind is clear and bright.

Dr. Julian Thomas, 153 West Ninety-Seventh Street, New York city—who is Mrs. Rebecca Frindlaeder's physician (Mrs. Frindlaeder is a fashionable club woman and humanitarian) claims one-half cent a day will furnish enough material to sustain life. Mrs. Frindlaeder experimented with uncooked food. She ate but two meals a day for six weeks. She claims to have grown ten years younger and reduced her weight from 145 pounds to 130 without the slightest discomfort.

"Wheat contains every element requisite to build our bodies, and material besides to furnish heat and powers. It is for that reason that we can live on such a small quantity as two table-spoonsful, three times per day (or about four ounces), and a few nuts, for three continuous months, remaining strong and healthy all of that time. Horses, cows and other animals live on it and are strong and healthy. The Roman soldiers under Julius Caesar ate very little besides and conquered the world."

"Not only does wheat contain every element, namely, protoplasm or gluten together with all of the inorganic minerals necessary to make flesh, bones and nerves but it also contains a large amount of heat-making material, called starch or white flour. Sun-cooked vegetables and fruits contain the next greatest force. (We should never eat Irish potatoes, they absorb too much of the soil substance.)"

All bread should be made from all-wheat or Rye and should be three or four days old before it is eaten and then toasted in an oven as you would toast coffee, as it kills the germ of fermentation and redeems it to original condition.

This brings out the dextrose or sweetness or grape sugar in the flour. Hot white bread should never be used since it contains too much starch and when warm has too much ammonia.

The fermentation of white bread creates an appetite for alcoholic drinks. We should use no yeast, soda or any kind of baking powder in making bread. These change the character of the digestive juice when it reaches the stomach.

## EAT LIVING CELLS.

Cooking destroys the protoplasm and alters all of the vital conditions of food. Compressed all-wheat bread is a perfect food and will sustain life of itself indefinitely.

## BENJAMIN FRANKLIN.

is said to have withstood lightning because he lived on oatmeal gruel.

## DANIEL

was a great psychic, refusing the king's meat and wine, preferring to eat pulse and drink water.

## AIR AS FOOD.

The experience of J. H. Washburn, of Indiana, is chronicled in a book called "The Cure of Disease" published by Mary R. Melendy, M. D., 4159 Langly Avenue. His fast lasted forty-three days without the loss of a pound of flesh and without eating an ounce of food or drinking a drop of fluid of any sort, every need of the body being supplied by the air he breathed. His mind continued active and clear. He exercised out of doors, walking five miles a day and sleeping only four hours out of the twenty four. He claims he has never felt better.

## ORIENTAL YOGA.

In the Orient the adepts and masters understand how to sustain life for a very long time without tasting food or drink, demonstrated by their being entombed in solid masonry or buried

## THE APOCRYPHAL BOOKS. AN OBJECT LESSON

From a Discourse By Moses

Hull.

Last evening at the Spiritualist Temple Rev. Moses Hull took up the old question of the authenticity of the Apocrypha and endeavored to prove its rights to a place in the Bible. He said, in part:

"I am now to begin a series of discourses on the Apocryphal parts of the Bible."

"It is designed that these discourses shall have special references to the Spiritualism contained in those 14 books found in the Catholic Bible which have been rejected by the Protestants. It seems but right that the first of these discourses should be mostly devoted to the reasons why these books are not bound up in King James' version of the Bible, and received as of equal authenticity as the other 66 tracts which compose that volume."

According to our chronology of the last books of the Old Testament, the Book of Malachi and the first of Paul's writings—and he was the first New Testament writer—there is a hiatus there of 450 years. This gap is not so long as has been supposed. The books of Ezra, Nehemiah, First and Second Chronicles, some of the Psalms, Esther and Daniel were written after Malachi. In fact, Daniel was written only about 165 years B. C. This has been demonstrated and is now coming to be acknowledged.

"Ezra and Nehemiah gave us the last canon of Old Testament writings. The Apocryphal books were not written until after their day, and therefore could not be incorporated into their canon of sacred writings. For the same reason the Book of Daniel was not found in the Jewish Bible until it was placed there by Christians."

"The Bible used by Jesus and the Apostles was the Septuagint Bible and contained the Apocrypha. Jesus borrowed some of his metaphors and similitudes from the Apocrypha."

"Jude quotes from the Book of Enoch, and makes the mistake of thinking he is quoting from 'The Seventh From Adam.' The author of the Book of Hebrews, whoever he may have been, quotes from the Apocrypha."

"As I said these books form the only bridge between the Old and New Testaments—a period of over 200 years. They would probably have found their way into the Jewish Bible if the Jewish Polity had continued. As their city and temple were destroyed and they scattered in A. D. 70, they had no opportunity to add to their canon."

"In the year 377 the Council of Carthage gave us a Bible containing the Apocrypha. Then in 1547 the Catholics met at Trent and voted the Apocrypha in as part of the Bible, and issued condemnation against those who rejected their decision."

"In 1647 the Protestants met at Westminster and rejected the Apocrypha. Now they tell us these books have only Catholic authority. I answer, neither has the New Testament anything but Catholic authority."

"They object to the Apocrypha on account of the supposed immorality story of its heroines, and point to Judith as a sample case. Judith may not have been a paragon of righteousness, but to say the least she was as righteous as Joel, of the Book of Judges. Indeed their crimes, if crimes they were, were so nearly alike that there is no judging between them."

"The story of Tobit, Tobias and the angel Raphael, is decided to be too large for human credulity. It is not more wonderful than that of Saul, Samuel, and the Woman of Endor."

"The extra chapters of the book of Esther found in the Apocrypha are really the only chapters in the book worth reading. Our book of Esther does not contain one moral sentence; even the word God is not in it. Vashti, the King Ahasuerus, or Artaxerxes' first wife is the only good character in the book. She was divorced because she was a good self-respecting woman."

"This book found its way into the Jewish Bible only because it contains the only history of the origin of the Feast of Purim."

"The first books of the Apocrypha are the first and second books of Esdras. Esdras is the Greek for Ezra, and the books should be called the third and fourth books of Ezra; Ezra being the first and our Nehemiah, the second."

"In this book Esdras was developed as a wonderful medium by fasting seven days; and then by eating nothing but the flowers of the field for seven days."

For The Sunflower and  
Other Spiritual Papers.

Written for THE SUNFLOWER

By Capt. E. W. Gould.

In looking through the *Banner of Light* of Vol. 89, No. 7, April 13th, 1901, I was glad to see that you and several other editors of the Spiritual papers had contributed able and interesting articles to the forty-fourth anniversary of that paper in addition to the large number of other contributors many of whom seldom if ever allow their names to appear in a public Journal. Age is not the only criterion to judge a newspaper by although it is said, "old age is honorable," and I trust that is generally true.

And while the *Banner of Light* has the advantage of age and a paternity of which it may be proud, there are other advantages of which the *SUNFLOWER* and other Spiritual papers may avail themselves to create as great an interest as the *Banner* has done on this occasion of its forty-fourth anniversary.

If the brief period in which the *SUNFLOWER* has shed its effulgent rays has not been sufficient to mark a phenomenal record, a declaration of principles and what it proposes to do in the great harvest-field already white with its harvest, a personal appeal to its contemporaries as was done in the *Banner* will satisfy all that age is not necessary to secure popularity.

Among all the beautiful and truthful compositions contributed to the *Banner* appeal, I was surprised to see how few practical suggestions were embodied in the essays looking to the future of our cause. Although as in the subject referred to you, "Spiritual Press After Forty Years," there was but little opportunity to discuss the subject germane to our present condition, or to the immediate future of the cause of spiritualism.

Without presuming to criticize any of the contributions, I may be allowed to refer to the laconic address of Brother B. B. Hill, on the subject of the "Banner's Birthday," as among the best and most practical that has come under my observation. The subjects to which I particularly refer are *Organization* and the *Lycæum*.

All Spiritualists who have not read this article carefully I would respectfully commend to do so.

On the same page upon the subject of "Mediumship" by Mrs. May S. Pepper, is a valuable article that all should read and from which almost every one may learn important lessons on that interesting subject.

On the front page of the *Banner* from which I am commenting is an essay from the pen of the venerable Dr. Fred L. H. Willis (but for its length I would feel justified in quoting the whole of it) and yet I am aware that all who know Dr. Willis and read the *Banner* have read this very instructive and interesting communication.

Those who have not read it and who would avoid unpleasant reminiscences of the past as compared with the present will do well to let it pass by.

Still the Doctor's vivid recollection of the early history of Spiritualism, are valuable to all who realize the importance of the present generation of Spiritualists being at the front, and on the line of progression from its earliest history.

But this long experience and critical observation fails to satisfy him even of the causes that have brought



# AN INDIAN FAKIR.

By Horace M. Grant.

There are two classes of people in India whom the British regard as more dangerous to the general welfare than tigers and serpents, and the eyes of the conquerors are always upon them. I refer to the religious fakirs and the professional jugglers. If another rebellion ever comes it will come through them, as the common people hold the one in great reverence and the other in great awe. The fakir is a sort of evangelist traveling about in concern for the souls of men, but if he had liberty of speech he would dwell on the wrongs of the people instead. They are beggars, charlatans and seditionists, but because of self-inflicted punishment and mysterious predictions they are held as almost sacred beings. The juggler begets awe because what seems an unknown power behind him is in most cases his adroitness of hand. Now and then, however, a Hindoo comes down from the hills or out of the jungles and performs such seeming miracles that even the British authorities are startled at them.

I was at Moorshead when Rajah Gunda, as he calls himself, came out of the jungle to the north and soon stirred the whole country as far as Calcutta.

No sooner were the military authorities apprised of the juggler's advent than they sent men to witness and investigate. I beheld the miracles wrought for the benefit of these men and others, and were I to live for a thousand years I could not solve the mysteries to my own satisfaction. The British looked to trap Rajah Gunha as a juggler and expose his tricks to the people and thus break his power, while he claimed to be only the representative of a spiritual power.

In the broad light of day, out in the open where all could see, and with no hesitation, in his movements, the fellow gave us an exhibition such as never had been heard of before, even in that land of mysteries.

His first performance was to ask a British captain to take a seat on the grass beside him. There were eight of us Europeans present, and at least 500 natives were onlookers. When the captain was seated the juggler lighted a queer looking pipe and blew half a dozen puffs at him, and all of a sudden the man vanished from sight. We walked over the spot where he had sat, but he had disappeared and no ear had heard the sound of his going. A mighty silence fell upon the crowd for three or four minutes. Then Rajah Gunda began chanting in a low voice, and presently the captain came to us out of a field of growing corn. He was as pale as death and trembled all over, and all he could say was that he seemed to fall asleep and on opening his eyes found himself in the field. In his hand he held an ear of corn that he had plucked as he came along and we had seen him first on his return when he was yet a hundred yards away from us. The juggler wanted to repeat the performance but none of us accepted his invitation.

A major was selected as the victim of the next performance. He was a man of 35, smooth-shaven and not a wrinkle on his face. He took a seat on a camp stool instead of on the grass, and was asked to hold a curiously twisted stick in his hand while the juggler muttered an incantation. Right there before our eyes, and so near that any of us could touch him, the major began to grow old. Furrows came to his forehead, wrinkles to his face and grey hairs appeared among the brown. Inside of two minutes he was gray haired, had venerable chin whiskers, and his shoulders were bowed like a man of 70. Aye, some of his teeth were missing, his hands were thin and wrinkled, when we spoke to him he lifted his hand to his ear as if deaf. The man sat there for us to gaze at for fully five minutes, and then the juggler took the stick from his stiff fingers, waved it over his head a few times and we saw youth renewed. I tell you the major was a frightened man. He hadn't lost consciousness for a second, and he fully realized what was going on. All the money in India wouldn't have tempted him to try it again, and for a few minutes we had to work hard to convince him that he had been rejuvenated.

The third performance was also the last. The juggler first asked that he be tied hand and foot, and as there were plenty of ropes we lashed him up until he could only move his eyes. When we had finished our work he raised his eyes to the sky, uttered a dozen words or more, and the ropes fell at his feet. We picked them up and found the ropes intact though every knot had been untied. There was a stout box beside him belonging to a native farmer who had paused on his way home. The contents were emptied out and the juggler got in. The lid of the box was not only nailed down, but lashed with the ropes, and we had scarcely completed our work when the juggler appeared before us coming from a distant grove. We then put handcuffs and shackles on him and wound him around with chains, but he talked them off as he had the ropes alone. He asked us to carry what might be called the experiment still further, and when it was agreed he called out for two men to dig a grave. In the light soil their labors were soon completed. The grave was over four feet deep, and when the man was laid down in it the dirt was filled back and trampled down. The natives were still dancing on the fresh mound when the supposed tenant came out of the corn field and rejoined us.

These performances were more than enough for the commission. In this case they did not make an arrest nor use threats. I know for a fact that the government offered that juggler about £50,000 to go back to his jungle and agree to make no more exhibits, and that he accepted the terms. He seemed to prove to all

that he could not be kept in a grave, to say nothing of a jail, and to have arrested him and been discomfited would have meant a loss of prestige. It was cheaper and better all around to buy him up and send him back to obscurity, and that was what was done, and he is still, perhaps alive today.

## SOUL SITUATION.

(Continued from First Page.)

part of it is that when you pass out of the mortal body and are in the darkness there is no one to help you, to teach you; you are alone in the darkness with your past life behind, knowing you must reap what you have sown. You do not always reap in life what you have sown, and if you have not, you will reap in the life to come. That is the sad part Christ meant when he said, 'there will be weeping and wailing and gnashing of teeth.'

"When you have passed over, there will be no one to help you; no loving hand outstretched to aid you. You must stay in darkness until you are developed, before you can be free from that condition. This suffering is the 'Hades' the bible speaks of. These souls are in pain. No misery is so terrible as when we see these spirits of the lower grade lifting up their hands, knowing we can't help them; that they must be helped by the spirits of the same grade as themselves. You should get developed into harmony with God in the mortal life, and unless you do, you will be like those spirits, on this side. No one knows how long a time it will take to develop here, as time is not computed. In life there is time, but here it is eternity. While in life you should get in harmony. You must go slow. Take time, you have it. There is no need of rushing helter and skelter, any way to make money. That is no way to live. You make a mistake on worldly affairs. When you get to this side you will see it. You can't make up for the time you've lost. Pause! You may be taken away suddenly. There is no reason for you being in that state. You must answer for it to your Creator. You may be like those who pass out undeveloped.

"It is only once in a lifetime that some one is able to tell your friends that you are not dead, that death has lost its victory. Those who have gone are born into a newer life than on earth, and they are able to give you the help needed, even in every day affairs. But you give no thought to the life you know will have to come to you. Had this parted friend been in communion with his guides, he would have been warned of his danger. The guides would have said 'beware don't go.'

But there is no such thing as accident. It is the hand of God. It must be done to make you understand. He'll get the knowledge but now he has no one he can talk through. He is as alive, today, as when he walked through the streets of your beautiful town; as alive and happy in his new life as when on earth. If his earth friends could talk with him, he could give many messages, many loved messages to his mother and his dearest friend. His mother would get words of happiness, love and encouragement which would help her. If she could see the outstretched hands of her beloved son, she would be happy and blessed.

"You on earth prefer riches and allow these grand spiritual things to go. You don't care for this spiritual harmony. If you were developed, everything you needed would be possessed. You wouldn't have to worry for clothes and the necessities of life. We on this side are glad to help you; are always glad to even know of one we can help. The joy bells of heaven ring out when one of us finds a person in life we can talk through; one from whom we can send out the spiritual vibrations of love and harmony. The laborers are few but the harvest is great. Guides stand by you but are unable to speak a word to you. Often do they stand by you but can't talk to you.

"And now have I made the explanation of the situation of the soul after leaving the body, satisfactorily? If not ask me, and I will try to make it clearer."

After answering a question or two, the speaker said, "The spirit that is here made his presence known to the medium without the knowledge of the world. It will give the mother consolation to know that her son grieves for her grief, but her sorrow holds him back. He stands by the side of his weeping friends, but when this is gone, he will advance.

"If I could convince you of the great joy on this side at the birth of a soul, you would not grieve. If you could realize this you would not grieve at the passing out of a friend any more than at the birth of a child. We try to convey to you a knowledge of this. But few understand, 'Oh, death, where is thy sting; oh, grave, where is thy victory.' There is no victory in death. If you could see what I see, you'd readily understand. I am near you but you don't know it, only through this medium.

—Joplin Evening Times.

## THE PAST, PRESENT AND FUTURE

Of The Race and Its Dwelling Place.

By A. Jane.

There are three different forms of life: Mongolian, Caucasian and Ethiopian, from which all races have descended.

The Mongolian race was the first incarnated form of life and the only one to obey nature's laws, the first of which is self-preservation.

The Caucasian was the second incarnation from which descended giants. The third and last incarnation was the Ethiopian, which partakes of the nature of animals.

Evolution, so-called, is supposed to indicate the development of man from a lower to a higher form of life and is thought to be a series of development from animal to man. Evolution is a false doctrine, there being no foundation upon which it can be substantiated and if rightly understood would end all discussion on the subject. All forms of life were created and must pass through a series of changes, consuming many cycles of time, before reaching the state of purity from which it started, human life on earth being a battle between right and wrong.

In order to reach the highest state to which the race can attain, the lower nature must be controlled and subdued, and all evil eliminated by the education and uplifting of the subconscious mind, which is the inner or spiritual man and through life in human form makes or mars its destiny.

Another false doctrine is that of reincarnation, so-called, a subject which has been discussed by deep thinkers and writers of many countries and climes some of whom sustain the belief of a spirit passing through a succession of incarnations before reaching the highest step on the ladder of progression.

Reincarnation is only another name for transformation, the spirit retaining its own individuality through time and eternity, the only change or transformation being absolute freedom from all evil, attainable alone through life in human form a life which enables the spirit to choose between the high state of purity, which is its natural birthright or a downward path which leads to utter extinction of life destroyed by its own evil.

Very little is really known of the dwelling place of the race. Many suppose the earth alone to be inhabited by intelligent beings, each being a life peculiar to its environments, under conditions favorable to advancement along the lines of knowledge and progress. The race lives but once in human form and its dwelling place (under conditions necessary for that life) is but a speck among the myriads of worlds of which the universe is composed.

The center of the universe is situated in the constellation Cetus, or whale, Cetus meaning seat or center, whale immensity. All constellations proceed from Cetus (the milky way, a path through which they passed ere reaching the space assigned them) forming an endless chain of worlds, all of which either have been or will be inhabited. The universe is divided into constellations and solar systems, each solar system controlled by a sun, which by the law of attraction and gravitation, compels its own solar system to revolve in its own portion of space.

Each sun, attended by its solar system, revolves in a path called the Zodiac, a circular path composed of twelve so called constellations, one year being required to pass through the twelve signs.

Each solar system occupies what is called a dimension of space, the home of this portion of the race occupying the fourth dimension of space. Each solar system is complete in itself, each possessing its own individuality, yet working in harmony with all other solar systems, formed, controlled and governed by a supreme power, far beyond the comprehension of the human mind.

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Designed to enlarge man's views concerning the political and social condition of America, and to point out the paths of reform. Also considers scientific themes which concern man's social and personal happiness, comprising the meteoric laws, and the philosophy of controlling rain. Paper .35; postage 2 cents. Cloth .50; postage 5 cents.

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With suggestions for More Ennobling Institutions, and Philosophical Systems of Education. The question of Evil—individual, social, national and general—is analyzed and answered. Paper .35; postage 3 cents. Cloth .50; postage 5 cents.

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Being a Philosophical Revelation of the Natural Spiritual Universe, and the Principles of the Harmonial Philosophy are more fully elaborated and illustrated.

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Vol. V. THE THINKER. Part First is a description of the nature and powers of mind. Part Second—the Pantheon of Progress, comprising psychometrical delineations of Egyptians, Chaldeans, Persians, Greeks, Romans, Jews, Christians, Roman and Protestant characters, illustrating the philosophy of universal progress. Part Third—the Origin of Life and the Law of Immortality. Price 1.00; postage 10 cents each.



# METAPHYSICAL.

Conducted By EVIE P. BACH.

## WAITING.

Serene, I fold my hands and wait,  
Nor care for wind, nor tide nor sea;  
I rave no more 'gainst time nor fate,  
For lo! mine own shall come to me.

I stay my haste, I make delays,  
For what avails my evil pace?  
I stand amid the eternal ways,  
And what is mine shall know my face.

Asleep, awake, by night or day,  
The friends I seek are seeking me;  
No wind can drive my bark astray,  
Nor change the tide of destiny.

What matters if I stand alone?  
I wait with joy the coming years;  
My heart shall reap what it has sown,  
And garner up its fruit of tears.

The waters know their own and draw  
The brook that springs in yonder height;  
So flows the good with equal law  
Unto the soul of pure delight.

The stars come nightly to the sky;  
The tidal waves unto the sea;  
Nor time nor space nor deep nor high,  
Can keep my own away from me.

Serene, I fold my hands and wait,  
Whate'er the storms of life may be.  
Faith guides me up to heaven's gate,  
And love will bring my own to me.

JOHN BURROUGHS.

## THE LIFE LINE.

"I absolutely refuse to see anything but the good!" Think it! Say it! Mean it! Never let it go! "I absolutely refuse to see anything but good!" No matter how cruel the trial, how keen the agony, how heart-breaking the disappointment, determine that you will cling to these words.

Oh! it seems hard, well nigh impossible to keep to this thought in the midst of such turbulent conditions on the external plane. It seems so desperately hard to fight off old discouragement—that treacherous condition that paralyzes effort, and keeps you from your birth-right. But do not give discouragement a foothold. Thrust the thought of it from you. Refuse to see anything but good.

Those with whom you associate may be worldly, self-seeking, superficial—utterly antagonistic to all your higher, finer aspirations. Don't despair over it. Refuse to see anything but good. Take your experience in this way as a training. Someone very near and dear to you, may misjudge you and cruelly misunderstand your motives. One you thought unwavering in loyalty may prove unfaithful. All your cherished ideals, plans and aspirations may seem to be crushing into an ash-heap at your feet—but do not let go of these words. The failure is in seeming only.

"I absolutely refuse to see anything but good."

Cling to the golden line. It will save you. It will draw you back from the wreck and ruin of disaster, and lift you safely out of all danger into a realm where storms are hushed, the waves are stilled, and your soul is bathed in sunshine and in peace.

LILLIAN ANGELA, in *Unity*.

## THE SOLAR PLEXUS.

The following are brief extracts from an excellent article by Elizabeth Towne, editor of the *Nautilus*. I wish space would permit me to copy the whole article as all readers of the *New Thought* would be interested and benefited by it.

The solar plexus, or sun center, is to the human body just precisely what the visible sun is to the solar system. It is the source of all life and light; it is the manufacturer of life and light.

The sun manufactures light and heat by inhaling that which transcends light and heat. The sun breathes. It inhales "spirit" and exhales light and heat—intelligent will.

The solar plexus inhales light and heat and exhales magnetism; another form of intelligent will; a finer form; a more intelligent will and therefore more powerful as well as finer.

If the sun were to cease breathing, there would be nothing left for the solar plexus to breathe. Life would cease to manifest. If the sun were to breathe spasmodically, only half filling itself with "spirit" then would there be a poverty of light and heat. The effect of such a poverty of light and heat you can see in plants or persons kept in dungeons.

We were wont to believe that man

breathes with his lungs alone, when the truth is that he breathes with every cell of his body. And each pore of his body, inside and out, is an avenue for the transmission of sun light and heat to the great laboratory of the body, the solar plexus. The solar plexus is the body's breathing center, where sunlight and heat are transmuted to magnetism.

All disorder of the human body and brain are due to shutting off the sun's rays before they can reach the solar plexus. The deep and regular breather cannot be sick or mentally weak.

Just one thing prevents the breath from reaching the solar center; a closing of the pores, outward and inward. A stooping position will cramp and close many of the lung pores; tight clothing will shut up not only lung pores, but others as well. But first and last and always, and with more power than is contained in all other things combined, will the mind contract the pores and rob body and brain of life and light.

Fear is the great robber. Watch the effect of a single fear upon yourself—see how you cringe, shrivel and contract; see how you clench your hands and curl up your toes; see how you expel the air from your lungs and hold it expelled; and you can guess, at least, how fear keeps you out of your own. This cringing and curling and shrinking is habit with the human race. Human beings are trained to fear past, present and future; themselves and their "enemies," not to mention their friends; trained to fear what is within, fear the devil and God too. Is it any wonder fear is a habit, and a good, full breath an unheard-of thing to the majority of human beings? The one problem of the human race is to get rid of the fears so assiduously cultivated for so many ages. No need to tell the fearless one to "breathe freely." He does it without thought or effort. As a consequence, his body is large and strong.

The solar plexus is the seat of emotion. By proper exercise of the whole breathing apparatus you can gain such control of the solar plexus that anger, resentment, resistance, blues, discouragement and fear will be as foreign to you as are the awkward motions you used to make when you were first learning to walk or eat. All these unpleasant emotions are due to cramping the solar plexus.

## EFFECT OF SELF-APPROVAL.

Lately, the thought that we should cultivate a very different attitude of mind toward ourselves, our own personality, is borne in upon me so strongly that I am sure there is something in it. We should try the power and effect of turning our warm, strong, steady, loving thought in upon ourself. I mean our bodily self, or that inner mental self which is absolutely at one with the body. It seems to me that it cannot have free course to make the body beautiful, or give to us largely of its wisdom—that wisdom and intelligence which it has by virtue of its connection with the Infinite—until we can turn to it with feeling of approval, with-holding from our bodily selves all criticism, judgment and fault finding.

Most of us have the habit of blaming ourselves for every little mistake or supposed inattention to little things that fill our daily life, or some oversight. Even as young people we begin by being dissatisfied with our bodies in some particular. We wish to be taller or shorter, and are cross or discontented with ourselves because of this defect; or we want different hair or eyes, and pick flaws in our bodily selves in this way from our early youth, thereby engendering a feeling of discontent towards ourselves. And this is calculated to discourage this inner mental person.

By and by some one comes along who thinks we are very nice and about right as we are, tall or short; hair, eyes and all, and how happy we are for a while! We actually seem to like ourselves better, and it makes our eyes beam with gladness and paints our cheeks with such a dainty, fresh color we really are more beautiful. And what does this, if it is not this inner bodily self, meeting with the approval (love) of some one from without, which has been withheld by ourselves from ourselves? The story of "The Transfiguration of Philura" pro-

trays or suggests the idea. She was transfigured by her own warming, life-giving thought of approval toward herself. After she found her kingdom of God and his rightness, all other things were added. It was her own approval (or love, if you like—such love as the best of mothers and fathers feel for their darlings) of herself and by herself that did this for her. Mrs. O. N. DENNY.

—Freedom.

## The News at Lily Dale.

In order to ensure correct and prompt notice of arrivals, departures, improvements, or any items of interest, please write it and hand it in to this office. We want to give our readers all the news of the camp and you can assist us to do so in this way.

Spring is finally with us. The grounds are gradually beginning to assume the appearance of summer, people are continually coming and cottages opened and all that indicates the summer is with us. The weather is still cool and we could stand it quite a little warmer without hurting us any.

Just at present we are interested in the opening of the Training School. Twelve pupils appeared at the opening session while more are heard from indicating that there will be a fair attendance before many days have passed. Those who attended the morning session were: Mr. Beckman, of Galveston, Tex., Miss Stewart, of Wisconsin, Miss Alice Bach, of Eureka, S. D., Miss Bold, of Bay City, Mich., John Wilkinson, Sylvester Burd, H. A. Beckman, Miss Alfa Bullock, Miss Etta Prettyman, Mrs. May Coville, and Mrs. Best.

The classes are divided into five divisions and meet as follows:

Morning exercises: 9:30. Psychic class 10 a. m.; Rhetoric and Logic 2 p. m.; Bible study 3:15 p. m.; Oratory 4:30 p. m.

The morning exercises will be participated in by all. Psychic class will be under the management of Mrs. Mattie E. Hull; Rhetoric and Logic, A. J. Weaver; Bible, Moses Hull; Mrs. Alfarretta Jahnke, of the Emerson School of Oratory of Boston, will have charge of the classes in Oratory and Physical Culture.

Many arrivals for the season are to be chronicled. Among them are: Mrs. Renner, who is occupying her home on North Street; Moses and Mattie Hull and grand-daughter Miss Alfa Bullock, who are occupying Fairview Cottage, Mrs. Woods has opened her cottage on Third Avenue; Mrs. Dambach is in Fern Lodge; Mr. and Mrs. E. Bach, and daughter Alice are occupying Mr. Todd's cottage on Second Avenue and Cleveland; Mr. and Mrs. Jacob Wright have opened their cottage on Library Street and have as guests Mr. and Mrs. C. W. Bigdon, of Cleveland, O. Both Mr. Wright and Mr. Bigdon have been quite sick all winter and are searching for health from the bracing atmosphere of Lily Dale. Mrs. Waldow has taken possession of her cottage on Third Avenue; Mrs. Starr is at Mrs. Maria Carpenter's for the present; Mrs. Cook has returned.

Mrs. Pettingill has returned from California where she spent the winter and will remain here most of the time until fall. The Leolyn grounds are being improved and the hotel will present its usual pleasant appearance to its summer guests. A fine souvenir book is in process of construction and prospective visitors can secure same by sending stamp to the Leolyn Hotel, Lily Dale, N. Y.

## MISCELLANEOUS.

Mrs. P. A. Foote is visiting her son in Jamestown.

Bert White's father and Mrs. White's mother are visiting them.

Mrs. Mary Todd has moved into one of the Gay cottage on Second Avenue.

F. Corden White spent a day at the Dale attending to some business matters.

Mrs. Hyde's cousin, Mrs. Sarah Perkins, of Mikado, Mich., is visiting at Dr. Hyde's.

Mr. and Mrs. Trumen Allen spent a few days at their cottage on Library Street.

Mrs. Waterhouse spent a few hours between trains looking over her cottage on Melrose Park.

The remains of James Arstill also Mrs. M. Beale were brought here recently for burial at Cassadaga, both having relatives here.

Mrs. David Ramsdell, of Dunkirk, is stopping at Riley Johnson's for a few days on her way home from attending her brother's funeral at Jamestown.

Mrs. Lida Read was recently married to a Mr. Barnham, whose home is in Indiana. Few particulars have been received. Friends join in congratulations.

Mr. and Mrs. Van Duzee have had a

visit from their nephew, A. E. Swift, of Grover, N. Y. Mr. Van Duzee is still confined to the bed with his fractured hip.

Miss Lizzie Allen, Mr. and Mrs. Truman Allen's grand-daughter, was recently married to Mr. Frank Rush, of Tonawanda. Her many Lily Dale friends send her congratulations.

The Advanced Thought class met at Mrs. Sage's cottage on Third Avenue last Sunday night and will meet at the same place next Sunday night.

## LILY DALE ADVERTISEMENTS.

FOR information concerning cottages at Lily Dale Camp, for sale or rent, furnished or unfurnished, large or small, send for particulars early.

Mrs. Nellie Warren, Lily Dale, N. Y.

## For Sale or Rent.

The Smith cottage on Fourth street. Nine rooms, cellar, good well, furnished complete. Address.

H. T. SMITH, Lily Dale, N. Y.

## FOR SALE.

The Carroll Cottage, opposite Grand Hotel. House partly furnished. Price reasonable. Address.

E. L. GRISWOLD, Lily Dale, N. Y.

When you reach camp, you will be Hungry and tired. You will find good meals and beds at the

## JACKSON COTTAGE.

For Particulars and program, address with stamp.

A. H. JACKSON, Lily Dale, N. Y.

## Large Cottage For Rent or Sale.

One of the finest at the Lily Dale Camp; large rooms finely furnished, piano, etc., at the entrance of grounds. Rent, \$200 for the season, furnished complete, (no less) or will sell cheap, furnished or unfurnished. Address

## CAMPBELL BROS.,

Box 25, Lily Dale, N. Y.

## FOR RENT.

Eight room cottage on Melrose Park, near entrance. Six room cottage on South street, both well situated and furnished. For particulars write to

Emma J. Huff,

Lake Helen, Florida.

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## LEE MORSE,

Painter and Paper Hanger, Solicits Your Patronage.

Several years experience enables me to do your work well, and on reasonable terms. A stock of Wall Paper on hand, also sample books from Chicago and New York dealers to select from. Send a postal. Estimates given.

On Cassadaga Road, Lily Dale, N. Y.

## FOR RENT.

The Smith Cottage on Melrose Park, 12 Rooms, attic and bath. Furnished. Address, J. F. WITHERAL, Lily Dale, N. Y.

## FOR RENT.

Cottage at Lily Dale. Address, L. B. 22 Mariner St., Buffalo, N. Y.

# THE PAGODA



will, as usual, be the headquarters for the Spiritualist Papers, Books, Pamphlets, Etc.

In addition we will carry a fine stock of

Candies, Ink, Pens, Writing Paper and Envelopes,

and many of the little necessities of camp life.

We have the best, cold summer drinks.

## Lemonade a Specialty.

Our Ginger Ale is made especially for us and will be found the most beautiful summer drink made.

Pure Unfermented Grape Juice. A good and drink combine.

Subscriptions taken for all of the Spiritualist and Free Thought papers and the current issue for sale during camp.

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IS AT  
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THE FOLLOWING COURSES OF INSTRUCTION are prepared for Home Study. They offer the student the key to perplexing psychic phenomena and are designed to fully develop the powers within. The prices charged are the lowest in the market consistent with the value of the instruction offered. MY GUARANTEE: All sales made by me are on the full refund principle—that is, if you are not satisfied with your purchase, you may send it back and demand that your money be returned to you. I have no dissatisfied customers. Every Course is printed upon fine paper, bound in heavy enameled cover, black, with gold title and tied with heavy silk cord. Beautiful as works of art.

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No. 1. Course in Zoism, the new science of Magnetic healing. Equal to any \$100 course. The Yogis of India teach and practice self-development by withdrawal from the world. Zoism teaches the acquirement of psychic and spiritual powers without interference with the daily work. Zoism is the practice of Magnetic Healing plus an ennobling religion. Price, \$10.00.

No. 2. Course in Hypnotism. The knowledge of the art of Hypnotism gives to the scholar a great responsibility. This course, written by Sydney Flower, is acknowledged to be the best ever offered to the public. It has been called "The Perfect Course." Price, \$5.00.

No. 3. Course in Personal Magnetism. Easily read and quickly understood. Gives clear rules and exercises for developing the elements of personal attractiveness in yourself, using no vague terms of expressions. Price, \$2.00.

No. 4. Course in Mindreading. The only thing of the kind in existence. It teaches you how you may not only acquire a working knowledge of Telepathy, but how you may also improve upon the feats of such noted public mindreaders as Johnstone, Bishop, etc. Price, \$2.00.

No. 5. Course in Absent Treatment. Whether you believe in the power of healing by thought alone or not, you will not fail to be impressed by the success in treating others if you master the rules laid down in this work for the guidance of healers and students. Price, \$2.00.

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No. 7. Course in Auto-Suggestion. Selfhelp is the keynote of The New Thought, and this Course in Auto-Suggestion teaches you how to call upon yourself for aid in attaining any object, whether selfhelp be merely educative or therapeutic in its nature. Price, \$1.00.

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No. 10. Course in Clairvoyance. This teaches the secrets of the old witch-few, while the matter is put in such form that it is stripped of all its mystery and Charlatanism. It goes fully into crystal gazing, and teaches the student how to read the future. Price, \$1.00.

No. 11. Course in Mediumship. This is for all Spiritualists, and for those who desire to develop genuine Mediumship, teaching how to become a Trance-Medium, a Test-Medium, Materializing Medium, etc. Price, \$1.00.

No. 12. Not a Course of Instruction, but a famous recipe, printed in red and gold upon a single slip of paper, which can be read and put into practice in five minutes; teaching you how to kill fear, worry, anger, etc., in yourself at once. This discovery is based upon the fact that the abdominal brain or solar plexus is the seat of the emotions. Price, 1.00.

Send Cash With Order. No Goods Shipped C. O. D. We Send no Bills. ADDRESS ALL CORRESPONDENCE TO GREENWOOD W. KITT, 49 Warren St., Brookline, Mass.



## POPCORN BREAKFAST.

(Continued From Page 1.)

beneath the ground five feet, for many days, wheat even being allowed to grow over their graves.

The secret of it all lies in the "Art of breathing." This science is now being taught by the Rev. Dr. Otman Zaradusht-Hanish, Rab-Magi of Math-el-Kharman, Persia, at the present time having over 650 pupils. His "Breath and Health Culture" classes are free of all charge. In one of his lectures he speaks of breathing through the teeth and absorbing the metallic substance which is in the atmosphere, namely, gold, copper and iron, and which the human system needs to make bone, for the blood, and nerve foods.

After absorbing all that is in the air, apply moist soil to the navel and by binding it there life can be prolonged for a long time. (If in fasting one gets faint, simply breathe, through the teeth.)

## CONCENTRATE WHEN YOU EAT. "THE SCIENCE OF EATING."

It is not so much what we eat as it is the frame or mood of mind we are in when we eat. We should eat in silence, dwelling in thought only on pleasant things.

"Grace before Meat," essay forty by Prentice Mulford (L 5272 in the Public Library) I would advise every one to read and digest to your own advantage and profit. Your spiritual force, when you eat in the proper frame of mind, is working on others far from your body. Every effort, mental or physical, should give pleasure in the doing, particularly the act of eating. Say or think: "My food will agree with me. I enjoy it." Concentrate upon the nourishment you expect to obtain from the food. Put cheerful thoughts into every mouthful you take.

Different temperaments may need different kinds and quantity of foods. Every person should prepare their own food, thereby imparting to it their own magnetism, and while preparing the same entertain the most cheerful, happy and loving thoughts, as much depends in what mood it is cooked. When a person is required to do manual labor they should use more nuts or vegetable oil, and when the nuts are used as an oil it will produce waste matter which must be eliminated by eating fruits and vegetables to carry off waste matter produced by the nuts and as a tonic to the system. The character of a person and thoughts he entertains depends upon the food he eats and the thoughts with which he assimilates the food.

There is no need to use stimulating foods to obtain the clearest thoughts and purest motives and actions. Breath alone will purify the blood. We should only eat that which builds up tissues and expands brain functions.

Children are often made sick by servant girls and when the "help" has been changed the children have been known to get well.

This illustrates the great cures produced by a loving mother preparing the food for a sick patient.

Aspiration will ultimately free the body of all excessively gross appetites and as we refine the body it will need less and less and any unruly appetite will drop away of itself. As your spirit refines so will your physical tastes and appetites refine, you will be more particular in your selection of food and the method of partaking of it. It is the mind bent on refinement that refines the body. Eating is a sacred act and preparing food a divine service. There is only one disease, and that is an abnormal appetite.

## COST OF FOOD FOR FORTY TWO DAYS,

ONE DOLLAR.

Vegetable turkey (receipt taken from Mazdaznan Cook Book, 1613 Prairie Avenue, Chicago) cost ten cents; sufficient for six meals. Shredded Biscuit, one package, ten cents. Toast (of all-wheat and rye bread) ten cents. Stale bread three and four days old can be bought for one cent a loaf. Hulled wheat, ten cents a package (enough for twenty meals). Apples, ten cents. Macaroni, five cents. Ralston Breakfast Food, five cents. Tomatoes, five cents. Canned corn, five cents. Canned peas five cents. Granose Biscuits, ten cents. Prunes, ten cents. Soup, five cents. Lettuce, five cents. Eggs, five cents. Popcorn, five cents. Total estimate, one dollar, or less than two and a half cents a day.

The principal object in writing this letter or article was to call the attention of the employe to the fact that as soon as he realizes that he can live cheaply he will become more independent of his employer and will not be at the mercy of lock-outs, etc. The man who thinks its costs him one dollar a day to live and feels that he must have that dollar or starve the next day he will be compelled to submit to his employer's terms. Whereas, the man who has one dollar in his pocket and knows that he can afford to remain idle (or look for a better position) for twenty days, will be in a better position to negotiate with his employer as to terms, who, rather than have the "plant" closed down, meaning a loss of trade, depreciation in machinery and stock, etc., would be more willing to co-operate for the mutual benefit of both parties. It will also lead to the solving of the perplexing social problem.

## FIRST AND SECOND WEEK:

March 11, breakfast, 1 shredded biscuit; no lunch or dinner.  
March 12, breakfast, 1 shredded biscuit; no lunch or dinner.  
March 13, breakfast, 1 shredded biscuit; no lunch or dinner.  
March 14, breakfast, 1 shredded biscuit no lunch or dinner.  
March 15th and 16th, fasted. Ate nothing un-

till 6 o'clock, when I had two small leaves of lettuce and two small pieces of toast.

March 17th, for breakfast, popcorn, unbuttered and unsalted. One handful at breakfast, for fourteen days. Six o'clock dinner, hard boiled egg, two pieces of toast.

March 18th, dinner, two pieces of toast and three teaspoonsful of stewed tomatoes.

March 19th, dinner, small saucer of Ralston Breakfast food, baked. Two small leaves of lettuce.

March 20th, dinner, small saucer of canned spring peas, two slices of toast.

March 21st, dinner, three granose biscuit.

March 22nd, dinner, vermicelli soup, "vegetable turkey," two pieces of toast.

March 23rd, dinner, two tomato sandwiches, made of small pieces of toast.

## THIRD WEEK.

March 24th, dinner, small saucer of stewed corn, six prunes and two pieces of toast.

March 25th, dinner, one hard boiled egg, water cress, two pieces of toast.

March 26th, dinner, Two leaves of lettuce, six prunes, two pieces of toast.

March 27th, dinner, One bowl of vegetable soup, two pieces toast, small saucer stewed apples.

March 28th, dinner, one bowl of vegetable soup and two pieces toast, three granose biscuit.

March 29th, dinner, asparagus on two pieces of toast, two granose biscuit, "vegetable turkey," tapioca pudding.

March 30th, dinner, milk toast, six prunes.

March 31st, dinner, tomato soup, macaroni and toast.

## FOURTH WEEK.

April 1st, 2nd, 3rd, 4th, 5th, and 6th breakfasted each day on one shredded biscuit and six stewed prunes.

Dinner, on the 1st, two pieces toast and stewed tomatoes.

Dinner, 2nd, small bowl tomato soup and toast. 3rd, dinner, small saucer stewed corn, six prunes.

4th, dinner, cranberry shortcake, made of two small pieces of toast; small saucer of tomatoes. 5th, dinner, small saucer hulled wheat and two pieces of toast.

6th, dinner, small slice of baked macaroni, and two pieces of toast.

## FIFTH WEEK.

April 7, 8, 9, 10, 11, 12, and 13. Breakfasted each day on one shredded biscuit and one apple.

7th, dinner, hulled wheat, a small saucer, two pieces of toast and six prunes.

8th, dinner, small bowl tomato soup, small saucer stewed corn and two pieces of toast.

9th, dinner, small saucer hulled wheat and two pieces of toast.

10th, dinner, small saucer Ralston Breakfast Food, two pieces of toast.

11th, dinner, three granose biscuit.

12th, dinner, small saucer hulled wheat, two pieces of toast and six prunes.

13th, dinner, three granose biscuit.

## SIXTH WEEK.

Breakfasted 14th, 15th and 16, on one shredded biscuit each day.

14th, dinner, two small pieces of toast and six prunes.

15th, dinner, small slice baked macaroni, two pieces of toast.

16th, dinner, small saucer hulled wheat, an apple, and one granose biscuit.

17th, 18th and 19th, fasted for the second time.

20th, breakfast, one handful of popcorn, which I continued for ten days, until the 30th.

20th, dinner, three granose biscuit.

## THE APOCRYPHAL BOOKS.

(Continued From Page 1.)

"Flowers and honey are said to feed the imagination. Our Bible recommends honey as a food to 'enlighten' and to enable one to 'know to refuse the evil and choose the good.' At the end of Ezra's fast and feast the same angel that came to Moses and gave the law, came to Ezra and repeated it, for, be it known to you, the law had been lost or destroyed at the destruction of Jerusalem and their temple.

"This angel tells them that if they will obey the law as there reproduced they shall be restored to their former position. If not Abraham, Isaac, Jacob, Moses and the prophets, long dead, shall lead another people in to possess their land.

"This is only the beginning of the spirit manifestations of these weird Apocryphal books." Next Sunday night this matter will be continued.



## Remarkable...

as it may seem, an absolutely correct diagnosis of your case can be given by Prof. J. A. Burroughs of Chicago, if you will personally write him your age, sex and one leading symptom. As Cuvier, the great French naturalist, could reconstruct an animal from a single bone, so Burroughs, by reason of his medical education, extensive study abroad, and years of successful experience in diagnosing all forms of complicated diseases, can from a single symptom tell your true physical condition. The scientific utility of his work is recognized by the ablest physicians. The Union Sanitarium offers you his services free for a limited time.

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JUST READ  
that premium offer on page 6!

## SUNFLOWER

## JEWELRY

—AT—

## REDUCED PRICES!

We have an over-supply of some kinds of  
Sunflower Jewelry, the accepted

## SPIRITUALIST BADGE.

To reduce this stock we will make REDUCED RATES during May and June. Positively no orders received at these prices after July 1.

It is all new, bright stock, exactly what we have been selling for the past seven years. When the stock of any article is exhausted, no more will be sold at these prices, and we reserve the right to return the money, or the sender can make a second selection in case we are out of the article selected.

## THE SPIRITUALIST BADGE



## SUNFLOWER JEWELRY

(Pat. Dec. 4, 1894.)

The metal is beautifully engraved by hand and is relieved by the square of white and the circular band of black enamel, the combination making one of the finest emblems ever produced. They should be worn by Spiritualists everywhere.

## READING OF THE EMBLEM.

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

As the sunflower turns its face towards the sun, so Spiritualism turns the faces of humanity from darkness and superstition towards the Sunlight of Truth and Progress.

## FOR SALE BY

The Sunflower,

Lily Dale, N. Y.

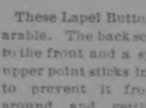
## BADGE PIN.



The Badge Pins have a safety pin fastening on the back to attach them to the clothing. They are appropriate for either ladies or gentlemen's wear.

Electro Plate, \$  
Rolled Plate, 1.00  
Solid Gold, 1.50

## LAPEL BUTTON.



These Lapel Buttons are separable. The back screw firmly to the front and a spur on the upper point sticks into the coat to prevent it from turning around and getting upside down. They are very desirable for gentlemen's wear.

Rolled Plate, \$1.00. Solid Gold, \$1.50.

## SUNFLOWER WATCH CHARM.



This is a very neat Charm for ladies' wear, or for gentlemen who want something small and neat. The reverse is plain and can be inscribed or have a small emblem mounted upon it. For prices of inscriptions, see page 4.

Rolled Plate, \$2.00  
Solid Gold, 3.25

## MALTESE WATCH CHARM.

This Charm is the same as the Pendant, excepting that it is a trifle heavier. The back is plain and can be inscribed or any desired emblem may be mounted upon it. Many think the Maltese Cross is a strictly Masonic emblem; such is not the case, as it is used by many orders. For prices of inscriptions, see page 4.

Rolled Plate, \$3.00  
Solid Gold, 5.00.



## SUNFLOWER BAR PIN.



This is a very neat Breast Pin for ladies' wear.  
Rolled Plate, \$2.35. Solid Gold, \$3.50

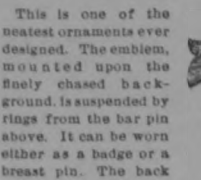
## SUNFLOWER BROOCH.



Many ladies prefer a brooch to a bar pin and to meet this demand the Sunflower Brooch has been produced. Between the five fluted points showing in gold are five sections of white enamel, the combination making a very beautiful background for the emblem. One great advantage is that, like the Maltese Pendant, it can be worn either as a badge or a breast pin.

Rolled Plate, \$2.50. Solid Gold, \$4.00.

## MALTESE PENDANT.



This is one of the neatest ornaments ever designed. The emblem, mounted upon the finely chased background, is suspended by rings from the bar pin above. It can be worn either as a badge or a breast pin. The back is plain and can be inscribed if desired.

For prices of inscriptions, see page 4.  
Rolled Plate, \$3.00. Solid Gold, \$5.00.

## SCARF OR STICK PINS.



These Pins are very neat for a scarf or necktie pin for gentlemen's wear, or for ladies to use for the numerous purposes to which stick pins are put.

Rolled Plate \$1.00. Solid Gold \$1.50.

## ORDER OF THE MAGI BADGE.



This badge has the symbols of the order in gold on a plain of dark blue enamel. The Sun, enameled red, with its golden rays, is shown in a field of light blue enamel representing the sky. The combination makes a most beautiful emblem.

Solid Gold Badges \$1.50. Special prices to Temples.

## MAGI BADGES.

Will be mounted in any of the styles shown in Sunflower Jewelry at 25 cents additional to the price quoted. The Maltese Watchcharm, with Sunflower on one side and Magi on the other is a very neat ornament for Spiritualists who are members of the Magi.

Price Solid Gold, \$7.00

## Inscriptions and Emblems.

Plate Inscriptions 5 cents per letter.  
Script Initials 10 cents per letter.  
Monograms, 25 cents per letter.  
I will mount emblems, purchased from me, on any article of jewelry you may have without charge. Officers of Spiritualist Societies and Magi Temples are requested to act as agents for these goods.

## HOW TO ORDER.

Order by names given. (Use show exact sizes. Send money by express money order, if possible. Do not send postage stamps. If you send paper or silver money in an ordinary letter, you do so at your own risk of loss. Any article that does not prove satisfactory may be returned IF DONE IMMEDIATELY, and another will be sent or money refunded if desired. Don't fail to write your full name and address PLAIN LY in each communication.

## Reduced Prices.

Badge Pin, Stick Pin, or Lapel Button, Gold, No Reduction.  
Padge Pin, Stick Pin or Lapel Button, Rolled Plate..... 75c  
Sunflower Watch Charm, Gold.....\$2.75  
Sunflower Watch Charm, Rolled Plate..... 1.60  
Maltese Watch Charm, Gold, no Reduction  
Maltese Watch Charm, Rolled Plate 2.00  
Maltese Pendant, Gold, no Reduction.

Now is the Time to Secure a Spiritualist Badge Cheap.

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THE SUNFLOWER PUBLISHING CO., = = = Lily Dale, N. Y.



## ANNUAL CONVENTION.

of  
New York State Association of  
Spiritualists.

Shall we continue to enjoy religious and  
Medical Liberty?

The recent movement to secure the enactment of laws in New York State making it a crime to practice Clairvoyance and kindred spiritual gifts; and to deprive the people of this State of their natural and constitutional rights to religious freedom; also to deny them the choice in medical treatment and means of being healed; is the outgrowth of that spirit of extreme commercialism which has become almost a curse in this the opening year of the 20th Century.

The successful efforts of the New York State Association of Spiritualists in defeating this attempt to deprive the people of Religious and Medical freedom in order to secure financial profit to the few, has demonstrated that organized effort is essential to meet and combat successfully with organized effort.

The fact that some other states have had the enemies of personal liberty knocking at the doors of their legislative halls asking for the enactment of practically the same legislation as was attempted in New York State indicates that the movement is a concerted one, and demonstrates the necessity for a more thorough organization of the Spiritualists and Liberal minded people if we are to maintain and enjoy religious and medical liberty; for there is every reason to believe that more strenuous efforts will be put forth in future to carry out these nefarious designs. Therefore, if for no other reason than that of self-defence it would seem that every Spiritualist in the state should be a member of and lend his or her hearty support to the State Association either by becoming a member of some local society chartered by the State Association or by joining as an individual member of which provision is made in the Constitution.

The State Convention which is to be held in Buffalo, May 24, 25 and 26th should call together a great concourse of Spiritualists. The circumstances require your presence. The occasion invites it. The Pan American Exposition will be an inducement for you to come to Buffalo. The most gifted speakers and mediums expected to be present and on each evening and the entire closing day Sunday there will be spread a spiritual feast and a flow of reason which we believe will fully repay you.

The occasion is for you; the State Association is yours to join and to participate in its deliberations and enjoy its soul feast. You are urged to be one with us in selecting able and efficient officers and assist in making the New York State Association of Spiritualists the power for defense and the instrument for Spiritual upbuilding which it should be.

If you do not already belong you can become an individual member by paying one dollar annual dues which entitles you to participate in the deliberations and electing officers, thus making you as much a part of the organization as those who have always belonged.

The State Association needs you and we trust you will feel that you need the State Association. You are cordially invited to come and assist and enjoy.

The Convention will be held at the Spiritual Temple corner Jersey and Prospect Streets, Buffalo, N. Y. Take the Niagara Street car getting off at Jersey Street.

By Order of Executive Committee,  
HERBERT L. WHITNEY,  
Secretary N. Y. S. A. S.  
1066 Jefferson Ave. Brooklyn, N. Y.

## Spiritualism Discussed By Rev.

## Dr. Morgan Wood.

Rev. Dr. Morgan Wood discussed the "Tricks and Truths of Modern Spiritualism" before a large audience at Plymouth Congregational church Sunday night.

While Dr. Wood played modern humbuggery, in the guise of Spiritualism, set forth by mesmerists and clairvoyants in a dark room, he pointed out what he regarded as good in modern Spiritualism.

His sermon was prefaced by the statement that he did not intend to treat the matter in a light manner, for there must be something in it worth investigating or there would not be so many learned men believing in the doctrine. After sketching the history of the system, dating its origin from the Publication of a book by Andrew J. Davis of Orange county, N. Y., in 1845, the same dealing with Spiritualistic ideas, Dr. Wood said:

"I believe there is coming a great revival, when the eyes of the world will be open to the truths and mysteries of what are now called the occult sciences, and when that day comes men will be broader in their views and there will be room for all creeds.

"Modern Spiritualism theoretically claims supremacy over civil law and seeks its final overthrow. It is opposed to the sacred and binding obligations of the marriage contract and advocates in public, as well as practices in private, free love. It teaches the Bible is not of supreme authority, and spreads broadcast doctrines similar to the teachings that led to the ruin of France. It denies the miraculous, and, strange enough, will accord to Jesus no higher place than to Confucius, Socrates or Seneca. It does not recognize a personal devil and declares that all men will go to heaven but must pass through hell on the way.

"Modern Spiritualism claims intercourse with the dead. The Greeks and Romans claimed an intercourse of this kind long before the Christian era. The terms used to describe this spirit commerce are necromancy, sorcery, witchcraft, magic and familiar spirits. The definitions in Webster show that these terms were used by the prophets and apostles in describing intercourse with evil spirits. Spiritualism has a close resemblance to the old system of devil worship."

The speaker then referred to what he termed the good points of modern Spiritualism. Among them he mentioned the recognition of the existence of a God; the insistence that death does not end all; the doctrine that a person's allotment in the future is in accord with his character here. He continued:

"The influence of one mind or spirit on another is conceded. There is a silent influence or personal magnetism which we all realize. We feel its power, if we can not explain its cause. We also believe that God's spirit communes with our spirit. The angel are ministering spirits sent to them that shall be heirs of salvation. Our departed friends are spirits and have not gone so far away but that they can come back to us.

"Whatever is true in the system the church should utilize for the help and comfort of the living. But we need not turn down the lights to realize their presence and power; we need not fall into mesmeric sleep, for they do not love darkness rather than light."—*Cleveland Daily World* April 16, 1901.

Then Spiritualistic societies hire him to speak for them!—[Ed.]

DR. A. M. G. WHEELER,  
at Danville, Ill.

I beg to inform you that Dr. A. M. G. Wheeler has just filled a very successful engagement with the Spiritualists of Danville. He has given general satisfaction with the philosophy and the phenomena of Spiritualism for the full month of April. He has demonstrated beyond the possibility of a doubt, both in public and in private, the continuity of the soul. His demonstrations in the public hall have been highly satisfactory to professors and non professors of Spiritualism. His lectures are of high, extraordinary character. His independent slate-writing and trumpet seances are of a very beautiful unfoldment and development, and the matter of conversation, speaking and character of writing is an evidence to us that death does not end all.

We consider him one of the best and proficient speakers and platform tests and phenomenal mediums that has ever visited our city. While he leaves us today for Neoga, Ills. to fill an engagement there, we are sorry to part with him, and while we are small in number and owing to financial embarrassments we could not retain him longer, we hope to have him return to us in the near future. We can sincerely commend him to societies and private individuals desiring to learn of the beautiful truths that are to be found in Spiritualism and its investigation.

Mrs. Rose Swift,  
Mr. Henry Soost,  
Mary Soost.

## N. S. A. CONTRIBUTING MEMBERS.

Contributing membership in the N. S. A. is obtained by paying one dollar a year, or as much more as any one desires. A certificate receipt will be sent each contributor by the Secretary, and the following books, according to the choice of the contributor: "Violets," a dainty booklet of poems; "Whither the wind bloweth," a psychical novel by Arthur Venner; and "Christianity as it was before the Apostasy." Those wishing to purchase the above works, can do so by sending to the N. S. A. Headquarters; twenty-five cents each, or the three for sixty cents.

MARY T. LONGLEY, Sec'y. N. S. A.  
600 Penna Ave., S. E., Washington, D. C.

## SPIRITUALISM AND INSANITY.

In the report of a "boy preacher" meeting, published in the Post-Dispatch of April 14, it is said that some one put the question to him: "What is the difference between Spiritualism and Christianity?" The report says he flashed the answer like lightning: "The one fills the lunatic asylums and the other fills heaven."

Would it not be better if such questions were not answered in flashes?

Perhaps the answer is only a jest; but a jest may contain an untruth. Such jests are common in politics. They should never be uttered in the house of God.

There are in St. Louis thousand of Spiritualists. They are just like other people—no better, no worse. All insane St. Louis Spiritualists are sent to the great City Asylum. If the boy preacher's assertion is true there would certainly be a great number of Spiritualists in that large and shockingly overcrowded institution.

What is the truth?

In the past six years there has not been in the St. Louis Asylum more than half a dozen persons professing Spiritualism. There is now but one. In one year out of 481 patients, there were 182 Catholics. How foolish it would be to assert that their religion caused their insanity.

There is no difference between genuine Spiritualism and genuine Christianity. The genuine Spiritualists and the genuine Christians are both guided by the golden rule. God bless them both.

I hope the "boy preacher" will be a good boy and succeed in winning thousands to a better life, but I trust he will make no more flashing answers without knowing that he is right. Correspondence in St. Louis Post Dispatch.



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## OH! LOOK HERE! THE SUNFLOWER SEWING MACHINE!

Yes, that's it. We are always on the lookout to do something for the people who have helped us to make THE SUNFLOWER a success. Now see what we have done! We have made arrangements with one of the

## LARGEST MANUFACTURERS OF SEWING MACHINES IN THE WORLD

to supply us a machine that will equal the best of the high grade machines.



the machine and the automatic bobbin winder makes bin, an automatic throw off releasing it instantly.

THE STITCH REGULATOR is on the side of the arm and has a scale to indicate the length of stitch.

SELF-THREADING. The only eye to pass the thread through is the eye of the needle. THE NEEDLE has a heavy short shank and is not easily broken or bent. THE FEED, GAUGE and PRESSER FOOT are of the latest improved sort, and complete in every particular.

The stand is finished in black enamel, while the woodwork is made of seven transverse layers of oak, thus preventing warping, and is oil finished.

ATTACHMENTS. When you buy a machine for anywhere from \$40 to \$60, almost the first thing that is necessary is to purchase a lot of extras. These extra attachments, which, with the high priced machines cost as much as our entire outfit, go with THE SUNFLOWER Sewing Machine.

We include one gauge and screw, one belt and coupling, one shuttle, one quilter, one hemmer and feller, one screw driver, one oil can (filled with the best sewing machine oil) six bobbins, one small screw driver for the shuttle, one doz. needles, one instruction book, fully illustrated. In addition to this we give ABSOLUTELY FREE

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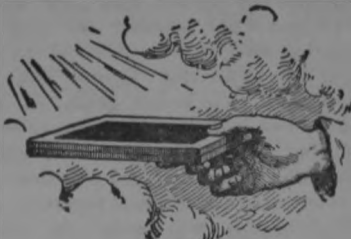
which include one ruffler, one tucker, one set hemmers (five widths) one braider-foot and slide, one shirring plate, one thread cutter, etc.

THEN THINK! THE MACHINE IS GUARANTEED FOR TEN YEARS. Not our guarantee, BUT THE MANUFACTURERS AGREE TO MAKE FREE REPAIRS where the defect is on account of faulty workmanship.

Terms: The price of this machine is \$16.35, including all the attachments. Send \$2 with your order, and we will then ship the machine to you by freight, making draft on you for 14.35. When the machine arrives you go to the bank, pay draft and present the bill of lading to the agent and take the machine home. Give it a careful trial of from 5 to 7 days, then, if satisfactory, inform the banker that he may forward money to us. If not, if it is different in any way from our representations, repack the machine in as good shape as when it arrived, deliver it to the R. R. station, take the receipt to the bank and get your money back. When the machine is returned to us we will refund the \$2.

You can plainly see that if THE SUNFLOWER Machine was not exactly what we represent it, we could not afford to make you such an offer. To take advantage of this remarkable offer, you must be a subscriber to THE SUNFLOWER. If you will get up a club of 100 subscriptions to THE SUNFLOWER at 50 cents each, we will give you a machine free for getting up the club. Address

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## Sunflower and Hydesville Cottage

## PINS.

The Sunflower has been adopted as the emblem of Spiritualism and is worn by Spiritualists everywhere.

The Hydesville Cottage, where the Fox Girls lived when the rappings first came is also of especial interest.

We will send either of these pins by mail for 6 cents or both of them for 10 cents. 25 for \$1.00; 50 for \$1.75; 100 for \$3.00

## WHAT IS IT?

It is a thoroughly up-to-date machine. The cut shows you exactly what it looks like. One cut shows it ready for use. The other shows the head depressed, thus keeping all dust away from it, and the shelf turned upon its hinges, thus converting it into a neat center table.

THE HEAD is 7½x5½ inches, leaving ample room on the table for work. It is finished in black enamel, nicely ornamented and the bright parts are nickel plated on copper and polished. Cog wheels and all obsolete ideas are displaced by the cam and eccentric movements utilized in all late machinery.

THE SHUTTLE is a hardened steel cylinder, open on one end and is entirely self-threading. A backward and forward motion of the hand and it is ready for use. The Shuttle tension can be adjusted without removing the shuttle from filling the bobbin a pleasure. The machine does not stitch when winding a bob-

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If you receive a copy of this paper and are not a subscriber, it is an invitation to become one if you are interested in the line of thought presented.

LILY DALE, N. Y., MAY 15, 1901.

33

is the number of this issue of THE SUNFLOWER. If the same number is on the colored address slip, it indicates that your subscription expires with this issue and you should send in a renewal if you wish to receive the paper without missing an issue.

#### IS GOD RESPONSIBLE FOR

##### THESE THINGS?

For ages the Christian world has given God the credit for everything that is good. If it rained, they thanked God; if the lumberman wanted to get out his logs, he thanked God if it snowed; the seaman thanked God for a fair wind and the soldier and nation thanked God for the victories they gained.

These things open the door for a great question: If God is responsible for the good things we have, is He (She or It) not equally responsible for all the evil we have. If God should be thanked for the sailor's fair wind, then is that same God not to blame for the typhoon, the whirlwind and the cyclone that sweeps ships from the sea and destroys hundreds of buildings and human lives?

Since our last issue a disastrous fire has swept one of our southern cities. About 1300 houses were burned, the occupants rendered homeless, many went out into the open without clothes, food or shelter and without doubt many of them were devout Christians, thanking God every meal for the food they had worked hard to procure and prepare.

Such holocausts make great foundation for thought and doubtless many who are ardent church members are anxiously asking themselves the question: If God is to be thanked for our blessings what about the bad things we get?

#### THE SUMMER SEASON.

The summer season is now approaching and much will have to be done to make it pleasant and profitable. This season there is an added attraction—The Pan American Exposition.

But in spite of all the resorts and excursions, Spiritualist Camp Meetings come in for their share of the public attention. Up to the present time but little has been said concerning the summer programs. But we will have our usual number of camps. All of the principal ones have engaged the greater proportion of their talent and many have arranged to make the summer session educational without in any way detracting from the features that have made them specially interesting to the people in the past.

We wish the managers of the camp-meetings all the success possible and will be pleased to make all announcements and notices that we can to aid them. Secretaries, send them in.

#### SUBSCRIBERS PLEASE READ.

We have received several complaints lately on account of subscription being stopped when not renewed. We think such complaints uncalled for and will therefore explain.

The laws permit a publisher of a paper to collect for his paper until it is ordered stopped and all arrearages paid. As long as the person to whom it is addressed receives it from the postoffice he is liable for the subscription price. We do not like this plan. We have therefore adopted the plan of discontinuing all subscriptions at the expiration of the time paid for unless renewed. We send notice that

your time has expired, then send second notice and if not renewed we stop all subscriptions.

Our reason for this is not that we think your credit is not good, or that you do not intend to pay the subscription, but we think that if a person wants the paper the subscription will be renewed when a notice is sent.

We hope this will make the matter plain.

Another thing. In sending change of address, always give the old as well as the new address. We can not change the address without this information without going through our subscription list and then we sometimes have more than one person with exactly the same name.

CAPTAIN E. W. GOULD,

our octogenarian contributor is again in type with some practical thoughts on important topics. If we would heed some of the advice given to us by such earnest workers it would not be long before all attempts at unjust legislation would cease. But until we organize our forces on some practical basis and carry out some definite plan, we will not succeed in building up much faster than we have in recent years.

Spiritualists should remember that our old workers are rapidly passing away and it will not be long before the forms of many whose names are household words will pass to the great beyond. We should arrange to have their places filled with growing speakers and mediums who will stand out for the truth of Spiritualism and to get them we must organize on a practical and business basis and pay for talent. We can not expect to secure good talent for the collections or for five dollars a Sunday and expect two or three meetings. Demand intelligence instead of "what happens to come," a proper course of action and get pleasant halls or temples and Spiritualism will progress instead of having its advocates wondering if it is to be lost in the whirl of religious thought and be absorbed by other branches.

#### OUR FOODS.

One of our contributors regales us this issue with a statement of his experience in living on \$1.00 worth of food for forty-two days. Much interest has recently developed in these lines of thought and while it is not to be expected that we can all agree on them, we can possibly learn something from them.

It is claimed that we all eat too much at all times. Possible this is true but it is also a question if all are constituted so that they could grow and thrive on the food that our friend experimented with.

We question very much the statements made by many of our food reformers. They doubtless experienced exactly what they stated, but that it would do the same for all is a great question. Experience will tell each one what to do if the lesson is followed. In a wild state animals do not eat poisonous weeds or fruit. That is the kind of natural discrimination we should exercise.

#### THE TRAINING SCHOOL.

Our Training School, though as yet small, starts out under favorable circumstances. Our curriculum contains too many studies for any one student to take them all. There are few who can take and do justice to more than four studies. The elocution class is by far the largest. Next comes the class in psychic culture.

We have news from several students who promise to be here later. Many people have strange ideas about what the school is to do. One gentleman writes that he has heard me preach a few times. I think he thought I spoke fairly well; for he says if we can guarantee to make him preach at the end of the term as well as I can, he would not mind the investment of \$6.50. In fact he would cheerfully pay the money. If not, he would not venture so much money. I wrote him that I was a self-made man—that I had a long and weary job of it to come up to where I am, that it had cost me not less than twenty thousand dollars in money and fifty years hard work—that if he would thoroughly co-operate with me, I might be able in perhaps one-half or two-thirds of that length of time to place him before the world with an education and reputation worthy of attention, but if he intended to limit himself to even six thousand dollars, he had better invest his money elsewhere. Somehow my little note discouraged him. He will not be one of our pupils. I am glad; I prefer that no one would be pupil in this school who sets his bounds. I do not want one of my students to stop when he gains only

the limited ability that I have reached. One reason why I teach is found in that old Latin proverb, *Docendo discimus*. that is, we learn by teaching.

One lady offered to come to our school and pay the price, if at the end of the school we would give her a certificate that she was a good medium. We responded that the certificate would not make a medium of her; if she convinced us that she really was a good medium we would certify to the fact whether she went to school or not—that the primary object of the school was not to give certificates, but to assist worthy people to get into the place where they can earn a certificate in the hearts of all worthy people with whom they come in contact.

In June we are to open a music class, with Mr. Parker and his sister, Mrs. Bowen as teacher. The charge for these classes will be one dollar per pupil extra, and we guarantee to teach all who take the lessons, and study them, to be able at the end of the lessons to read music. On this we do not ourselves get one cent. We pay for the lessons just what we receive.

I hope to be able to report much progress in the next number of THE SUNFLOWER. As Ever, MOSES HULL.

#### WHAT SCIENCE HAS DONE FOR SPIRITUALISM.

The light that was reflected from the Spiritual Sun under the name of Modern Spiritualism was not seen of all men any more than was the star that hovered over the Bethlehem manger. Hence although perfectly fitting, those who might be supposed to see their gleams the quick-est were the worst blinded of any.

There was no pomp, no tinsel, no blare of trumpets, those heralds which precede a king; therefore the world looked upon it in scorn and turned from it with sneers. But the light hovered above the new cradle and a few wise men saw it. In its splendor the Orient became dim, and they came to behold the star in the west.

The chemist brought his crucible. The sage brought his philosophy. The church brought its fables, and the multitude brought its guffaws. And they wondered about it. In their marvelings they transformed the solved into the unsolvable by twisting an omnipotent law into an abnormal toe joint. Angels would have shrunk from this. Plato, Aristotle, Socrates, would have feared to rush in here. It was reserved for nineteenth century bigotry, cloaked in the white garments of science, to do it. The science which today tells us that there is no conflict between it and religion. The per-

sistence of truth, like the constant fall of drops of water which finally wear away the hardest rock, brought about the grandest result of nineteenth century thought and handed it over as its richest legacy to the twentieth century.

When we get rid of bigotry and prejudice we perceive that the conflicts of life arise from them and not from the great depths of truth, in whose name they are perpetrated.

—Light of Truth.

#### The Little Ones We Kiss and Love.

The earth is beautiful to see,  
The heavens shine with gems at night,  
The ocean rolls in majesty,  
The mountains grand afford delight,  
But what were oceans in its might,  
And what the stars that shine above,  
Without the flowers sweet and bright  
And children dear to kiss and love.

We love the sunshine in the spring,  
We love to wander in the woods,  
We love to hear the sweet birds sing,  
They all remind us God is good,  
But what were these the life to cheer?  
And what the cooing of the dove,  
Without the children, far more dear—  
The little ones we kiss and love?

Then let us prize this gift supreme,  
And let us guard their young lives well,  
For life is passing as a dream,  
And what we do the ages tell.  
Statutes and creeds may turn to dust,  
And golden crowns but transient prove,  
But gems of truth ne'er gather rust,  
In those dear ones we kiss and love.

The best example we should give,  
The best instruction to impart,  
We lead them by the life we live,  
To wealth of mind and grace of heart.  
If we'd enjoy our children here,  
And fit them for the life above,  
We must do all we can to cheer  
The little ones we kiss and love.

STARR.

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Clairvoyance (cloth bound) publication price, \$3.00, to close out, \$1.00.

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## LIGHT FROM EVERYWHERE.

## LETTER FROM MRS. ESTELLE BAILLET.



This department is conducted to assist our public workers in keeping touch with each other and with the people. Send us copies of your engagements or any other items of interest. Secretaries of societies are requested to send short reports of their work. Full name and address must accompany every article intended for publication.

CORRESPONDENTS will please remember that THE SUNFLOWER goes to press and is mailed the day it is dated. In order to ensure insertion communications should reach us two days in advance and if of any length, earlier than that.

Mr. and Mrs. D. B. Jemerson are at their home at Steamburg, N. Y.

The headquarters of the New York State Spiritualist Convention will be at the Fillmore House while in Buffalo.

Campbell Brothers are recuperating at Atlantic City, N. J. Mr. A. Campbell has been sick for a short time. Address Box 590.

Hatfield Pettibone is still located at Louisville, K. Y. Address 520 Clay Street. They will be at Lily Dale this summer and occupy their old quarters at 4 Cottage Ave.

J. Clegg Wright will begin a school of instruction in mediumship and kindred topics at Lily Dale on the opening of camp. For particulars address him at his home, Amelia, O.

The Spiritualist Training School opened its sessions yesterday at Library Hall, Lily Dale, N. Y. There was a fair attendance for the first meeting. More pupils are expected.

F. Corden White is sick in Buffalo. It is not serious and all friends will join in wishing him a complete recovery. The sickness is the result of the shock received in his recent bereavement.

Mediums who will be at Cassadaga Camp this summer can have their names inserted in our list of mediums free of charge by sending the information to this office. Send at once as the list will be made June 1.

Some misunderstanding seems to have arisen regarding Hon. A. B. Richmond. It was his son who died. He is alive and well and in another column can be found the account of a celebration of his 76 birthday.

The annual June Picnic of the Friends of Human Progress will be held at North Collins, N. Y., June 8 and 9. George P. Colby will be the principal speaker. It will be held in Forest Temple as usual and all are invited to attend.

Ohio Spiritualists should not fail to send a delegate to the mass convention to be held at Columbus, O., May 23 and 24. If you don't know where to go, call at the Light of Truth Office, 305 N. Front Street and Brother Hull will tell you.

John F. Morgan, who wrote the "Secret of Long Life" recently published in THE SUNFLOWER and in a number of the leading dailies and new thought publications will soon write another article for THE SUNFLOWER explaining Dr. Hanish's exercises more fully. Dr. Hanish has a class of 650 in Chicago who are taking the lessons or Persian Teachings.

Chesterfield, Ind., Campmeeting opens July 18 and closes August 26. The dining hall will be enlarged, water facilities increased, several new cottages erected, the electric car line has been completed and cars will leave for the camp grounds every half hour. Among the talent engaged are, E. W. Sprague, Mrs. A. L. Gillespie, Oscar A. Edgerley, Jennie Hagan Brown, A. E. Tisdale, Edgar W. Emerson, Marion Carpenter, Geo. P. Colby and J. Clegg Wright. The telephone and electric light service has been improved and all conveniences are at hand. For programs and all information address Flora Hardin, Secretary, Anderson, Ind.

## Attorney's Birthday Celebrated.

"Hon. Almon Benson Richmond, the noted criminal lawyer, celebrated his 70 birthday April 25 in good health. He has been engaged on 111 murder cases, mostly on the defense and but three of the accused have ended their lives on the gallows, the last being Frank Major. The venerable attorney witnessed his first hanging when Major expiated his crime April 16. Mr. Richmond is just completing his seventh and last literary work, "The Nemesis of Chautauqua or Circumstantial Evidence." He continues vigorous and active."

THE SUNFLOWER adds its congratulations to the above.

As the time is short ere we return to our summer home in Lily Dale, I would like to be heard from here once again before returning, as many things crowd in to remind me of our truth and its future work.

One thing which has impressed me uppermost, coming as it does from the orthodox churches here which I think I we as Spiritualists can improve on, which would strike the key note for our knowledge — if carried into effect, would place us as Spiritualists on a good financial basis which I am sorry to say we come far short of being when our broken-down mediums and speakers who are pioneers have worn themselves out.

I find each member of the church is taxed from five to fifty cents a week to support the various demands of its church and coming under my personal observation, I find many of these far from able to meet the demands and some have said to me: "Is this the religion of Christ?"

One young man whom I have known for twenty years and who cares for an aged mother and sister, who stands on his feet from 7 a. m. to 8:30 p. m. every day in the week and relieved only on Sunday from 11 a. m. He told me he was taxed at the rate of 27½ cents a week and with other expenses and poor health it is not all paid yet. A lady refused to pay ten cents a week; the minister of the gospel being the shepherd — and one quite capable to set the tax rate for each lamb of his flock and even went so far as to say one day from the pulpit "I shall expect the tax to be forthcoming from all unless perchance there be those who are absolutely poverty stricken."

This is the Christian way of demanding more than you can give. While I think every Spiritualist in our broad land who is not ashamed to own it ought to be willing to enroll their names from each camp to be sent to the National and set their own stipulated price, which would pledge themselves to give each year, putting into the treasury by the week or month, a committee being appointed to collect this from each one just as you would an insurance and once a year sending it into the N. S. A. to meet the demands of defending our worthy workers and sustaining a "Medium's Home" for our weary and worn martyrs; for certainly some of its earliest advocates were often misunderstood and persecuted for defending the philosophy we all love so dear, which once understood, we could never turn back to the old creeds and superstitions of the past.

I hope this work will be taken up this season and I for one would be glad to subscribe my name and that of my most worthy husband, for a more ardent advocate of this truth cannot be found this side of spirit land. Let us do this and not hesitate about the matter; let us do it from the heart and when the collector comes around let us specify what we are each willing to give and not have to be forced to sign a paper.

I find when it comes to absolute poverty, our Spiritualists arise to activity and no one yet in our ranks has actually suffered for want of the necessities of life, at least it is so with us in our Lily Dale camp. Often there are but a few families remaining during the winter months still "The poor ye have always with you" and while the churches reach out to the "heathen lands" (one Sunday twenty-one dollars was raised in one morning for foreign missionary work) let us endeavor to at least feed and provide our own poor and be worthy of the name of Spiritualists.

I shall attend the Pan-American on my way home, arriving there on the 20, the opening day and from there to the Dale.

Herkimer, N. Y.

**Mrs. Waite is Very Clever.**

Mrs. Maggie Waite addressed another large and attentive audience yesterday afternoon at Odd Fellows' hall. There were no meetings of the other two societies of Spiritualists and Mrs. Waite's meeting exceeded any of her previous gatherings and the interest shown by the large number of questions asked and the common sense displayed by the quizzers would indicate that Mrs. Waite was securing a large number of converts to her belief in Spiritualism. Her ready answers to all questions seemed to puzzle her skeptical hearers and as no one contradicted her, it was assumed that her answers were correct. Mrs. Waite's success while in Albany has been little short of marvelous and she is attracting large crowds each Sunday at her meetings. —Albany Morning Express.

## BOOKS FREE.

Yes, you can get your choice of two books absolutely without cost. You can learn particulars on page 6.



## Spirit Message Department

CONDUCTED BY

J. Corden White.

Those who receive messages through this department are requested to send verifications to this office for publication. It is a courtesy due the medium and the publishers and aids to prove the truth of Spiritualism.

Fred Williams.

I want to send greetings to my mother Mrs. Mary Williams, at Saybrook, Ohio, for she wants to know that I still live and that Spiritualism is true beyond any doubt. Some day mother will come to this home beyond and realize about it where it can not be now. I do not want her to grieve for us who have gone but look upon it as one of the laws of unfoldment. Fred and Bertha Flint are with me and we are great friends and ever will be so. Spiritualism will make my mother glad if she will only look into it now.

John Malcolm.

I have many times tried to reach my son Robert Malcolm and his wife through these forces and could not seem to be able to do so but have now that help from my side of life that I feel the effort I have made will be crowned with success. As you look over this paper and see no message for you, you sigh and say it may come next time and we fully realize it, but we use every force we can to reach you. Music is a benefit to us as well as to you. If you could only hear the music we have on this side I think you would feel like placing away the fiddle and the bow. I am satisfied in this life.

Lena Wetmore Johnson.

I would like to send a word to my dear mother, Mrs. Minerva Wetmore, at Geneva, Ohio, also to my companion Wm. Johnson, for I feel sure that they will be glad to hear from me in this way and where they know that some "sweet day" we shall be folded in each other's embrace. No, dear ones, I am not dead neither have I found just what I expected in the spirit world. There are no Methodists here and we are all drawn to those who are our true friends and those who love us for ourselves. So, dear ones, remember I still have an interest in you even if I have changed the physical for the spiritual body. Love to all.

Mrs. Jane Hart.

My name is Mrs. Jane Hart and I want to reach my grand-daughter, Alma J. Hart, at Richmond, Ind. I come to give her words of encouragement to keep on as you are and all will be well. Your dear friend Barbara Richie wishes me to say for her that in this life they do not have any fever, and wants you to use your influence to have Bevia do different and wish she might look into these matters; if so, it would make a great difference in her future years. Also say for her "blue silk dress" and, says you will understand. You may know that our condition is to help your father along in all ways and some day he will have the evidence in your home.

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Astrology has become a world known science, and each person should understand "self," also parents should understand and assist their children by having a correct figure cast and read for them. This can be done for the small amount of \$1.00, by sending the PLACE, YEAR, DATE and HOUR, (if known) of birth, also name in full to the

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Mr. Longley hears the music in the air around him. He familiarizes himself with it in this manner, then hums it over and it is put on paper. Every Spiritualist should have some of his music as an illustration of mediumistic possibilities.

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IN the privacy of his own office, with the aid of a few friends, a series of the most remarkable phenomena of modern times took place. Friends, long since mourned as dead, returned and were plainly seen by the clairvoyant members of the party, and by the aid of an ordinary telegraph instrument they gave messages, identifying themselves beyond possible doubt, and proving conclusively that death is only the stepping stone to a higher life in which all of the faculties are more strongly alert than in this life.

The telegraph instrument through which it came was an ordinary Morse instrument, and Morse characters were used. It was set upon a common table and at all times in plain view of those present. Two gas jets lighted the room in which the manifestations took place.

## You Should Read This Book.

It portrays the life and characteristics of the denizens of the other world, tells of their pleasures and sorrows, of the obstacles they have to surmount and of their likes and dislikes.

Being given independently, there is no chance to say that "telepathy," "unconscious mental cerebration," or anything else has tempered these communications. As it was produced by private people, without being paid seances, it is free from the charge that "money was back of it." In fact, it is a most remarkable book.

Send for a Copy Today, 560 Pages, \$1.25 Postpaid.

THE SUNFLOWER PUBLISHING CO.

Wholesale and Retail Dealers, Lily Dale, N. Y.



## AN OBJECT LESSON.

(Continued From First Page.)

about the present depression in spiritual affairs. And this depression still remains the important question, notwithstanding the efforts of the Anniversary meetings, the State conventions, and Mass meetings and the N. S. A.

With a single reference yet, I will not trespass further upon your limited columns to express my admiration for the beautiful essay contributed to the honor of the dear old Banner and its enterprising managers. On the unique and very elaborate cover of the Banner may be seen another of the choicest and most valuable contributions to be found among this large number of unexceptionable articles.

I refer to the "Religion of Spiritualism" by the venerable Dr. Peebles. I cannot resist the inclination to refer to this earnest-feeling appeal of the Doctor's in the following words: "Among our most pressing needs today is religious fever, heartfelt enthusiasm for the truth, more home seances more substantial organization better educated speakers larger society libraries more earnest conservation, more missionaries afire with inspiration, more self-sacrifice along altruistic lines and more inviting church edifices or temples. I would see these temple doors open each day and evening for music, for silent prayer, for meditation, concentration, good thought, ennobling resolutions and religious culture."

The sentiments involved in the foregoing quotation would seem sufficient if made subjects of discussion at all spiritual meetings, especially the great Mass meetings the State Conventions and Camp meetings to awaken an interest in the great cause of Spiritualism that should know no sleeping.

Has not the comparative absence of these vital questions at the conventions referred to done much to destroy the enthusiasm, the harmony, the brotherly love, that once characterized all sincere Spiritualists, and crowded every spiritual meeting to overflowing?

My admiration and confidence in our venerable friend and brother, Lyman C. Howe, formulates in his admirable contribution to the Banner from which I am quoting a more satisfactory answer to my question than I can presume. He closed his essay on "The Inspiration of Spiritualism for Forty-five Years" in the following prophetic language:

"The inspiration of modern Spiritualism for forty-five years has not exhausted its vitality. Just now it is in transition. If we do our duty it will rise in better condition than ever before. It is even now touching deeper springs of action than ever before. It is vitalizing the nerves of the associative effort. It is whispering cheer and comfort to its faithful representatives and fanning the life of the weary and fainting with a tonic breeze from the tropics of Paradise. It is vitalizing the energies of the National Association and all other faithful combinations of souls. It stirs in the spiritual press. Its immortal echoes thrill in the burning words that animate the printed pages as never before."

"The world is waking from its dreary dream and Spiritualism is rising, rising like the tide of an Infinite ocean. And ere long its triumphant music will throb and thrill from world to world and from sphere to sphere and every great reform of the world will feel its power and acknowledge its source."

I trust, Mr. Editor, you will appreciate my intention and that of the other editors of spiritual papers to the object lesson seen in the enterprise of the managers of the Banner of Light in their issue of April 13.

The result of their effort developed such a volume of original essays upon every subject connected with Spiritualism and of such rare merit it seemed to me it was a worthy object lesson for all managers of spiritual papers.

There was nothing new in the announcement of the forty-fourth anniversary in the life time of the Banner of Light.

Every reader of the paper is advised once each week of its age, and the contents of each paper is the evidence of its merit.

In the retrospect by the Editor a very generous fraternal spirit was manifest toward all associate managers which may encourage them to "go and do likewise."

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Yes, you can get your choice of two books absolutely without cost. You can learn particulars on page 6.

## JUST READ

that premium offer on page 6.

## Message from Dead.

Social Groups Started by  
Weird Knockings.

Mrs. Louise Benjamin of Terrace Avenue, Jamaica Plain, believes that her little daughter Amelia, has received communications from Mrs. Benjamin's first husband, who passed away seventeen years ago. This belief is fully shared by the child herself, and the company present at Mrs. Benjamin's home last Tuesday evening admit at least that there is something deeply mysterious about the weird happenings of the evening mentioned.

A joyful company of friends and relatives had gathered to celebrate the birthday of Julius Hertzberg, aged twenty years, Mrs. Benjamin's son by her first husband.

Little Amelia contributed her share in hospitable entertainment by playing several of her piano selections.

At the end of one of her selections the child quietly turned around and showed a face filled with deepest emotion. Some of the guests were astonished to find the child's features overshadowed with such a ghastly pallor. Her whole little body being shivering in pain or fear, the child burst passionately into tears.

Her mother, who was in the parlor at the time, went to her seat and took the little girl lovingly into her arms and gave to the guests the following explanation:

"You know, my friends," she said, "that my dear first husband passed away seventeen years ago, on our son's birthday. He and Gertrude were then little children."

"Several weeks ago Amelia told us a message she had received from my first husband in a dream."

"She said that my husband wanted me to have his last photograph enlarged, framed and given to Julius at his birthday—his own death anniversary, you know."

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