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REMARKS BY
TINT CHAMPLINAt the Funeral of His Father, J. B.
F. Champlin.

Cherished, in the home of my childhood, were the writings of the Rev. Father Ryan, the "Poet Priest" and at the time of my mother's passing on, by her request, one of his beautiful poems was read, entitled "Song of the Mystic." I feel therefore, that it is proper at this time to read you a selection from the pen of this same gifted author. The poem I shall read you is entitled,

"DEATH."

Out of the shadow of sadness,
Into the sunshine of gladness,
Into the Light of the Blest;
Out of a land very dreary,
Out of the world very weary,
Into the rapture of rest

Out of today's sin and sorrow,
Into a blissful tomorrow,
Into a day without gloom;
Out of a land filled with sighing,
Land of the dead and the dying,
Into a land without tomb.

Out of a life of commotion,
Tempest-swept off as the ocean,
Dark with the wrecks drifting o'er
Into a land calm and quiet,
Never a storm cometh nigh it,
Never a wreck on its shore.

Out of a land whose bowers
Perish and fade all the flowers;
Out of the land of decay,
Into the Eden where fairest
Of flowrets, and sweetest and rarest,
Never shall wither away.

Out of the world of the wailing,
Thronged with the anguish and
ailing;
Out of the world of the sad,
Into the world that rejoices—
World of bright visions and voices—
Into the world of the glad.

To the inquisitive world I offer no explanations for the position which I assume here today; but to you, my friends, whom I feel extend to me your heartfelt sympathy at this hour of bereavement, I would say that I am here today fulfilling a sacred promise to the one who has passed on

That I am able to do this is due to two potent factors: The first is the fact that in our home "Death" was never looked on as a grim monster, that came to tear our loved ones from us, but rather that "Death" was a guardian angel, come to liberate us from our physical suffering and to open wide the gateway to that blissful land beyond, where our opportunities for advancement are greater, where truth is supreme and our loved ones await our coming.

The second potent factor is that I am today surrounded by a band of Spirit Loved Ones, who are sustaining me in this sad hour.

We are all of us surrounded by such loved ones in time of trial, whether we recognize the fact or not. If in my remarks I shall speak of some of the sterling qualities, or some of the beautiful traits of character of the life of the departed one, it will be with no desire to eulogize him, whose ears are now deaf alike to praise or censure, but rather that the light of his good examples may shine forth to illuminate the lives and act as an example for some of you, his friends, who have yet many years to travel along the mortal pathway of life.

He was the son of John B. and Hannah Champlin; born in the town of Napoli, July 17, 1841. At an early age he was badly frozen and for several years owing to that

fact, he was physically weak and was unable to join in the rough play of the other children, and was left much alone. He would in summer at these times, go down in the woods and sit by a certain spring (so he has told me) and alone there would commune with Mother Nature, and in this way he grew to love nature and to understand the great unchanging laws of God. As he grew to sturdy manhood, this great love of nature grew within him. Life was no longer bounded by the narrow confines of this Mortal existence, but extended on and on; its pathway ever broadening into the boundless realm of Eternity, the great truth also dawned on him that Immortality and the love of God are not controlled by any syndicate of creeds handed down from the ignorance and superstition of a barbaric past; that in the eyes of the Great Creator, priest and pagan were one, and the smallest snail that creeps the earth was as sacred in the eyes of God as the greatest man that ever lived upon it.

Knowing that these great truths had come to him, we can better understand how he could see his children pass away one by one, just as their little voices had come to make home "heaven;" how he could watch his idolized daughter, the center of his very soul, droop and die like a flower picked in its budding; how he could have his life's companion, who had shared his joys and sorrows for more than a quarter of a century, taken from him in the prime of life and yet go forth in the world with a smile on his face which was a benediction to all on whom it shone.

Owing to his early physical weakness, he early in life took to merchandising, and he followed it through life. He was ever successful, he was full of force, courage and perseverance, and at the age of forty had accumulated a sufficient quantity of this world's goods to enable him to have retired from active life, but to him inactivity was not to be thought of, so he extended his business to give employment to the coming young men of the community in which he lived.

In early life he married Theresa M. Case, a woman who fully shared with him his great love of Nature and grand ideas of God, and together they planned many ways for the uplifting of mankind. To them were born four children, only one of whom survives.

In order that the people of his home village might enjoy the blessings of free religious thought, unhampered by creeds, he built the opera house and dedicated it to the use of all people of whatsoever denomination. He was also instrumental in building the great amphitheater at Lily Dale, from whose rostrum the great thinkers of the age have lectured to the thousands who gather there for mental and spiritual advancement.

In looking over an old trunk today I found an letter written by him in 1867, the day he arrived in New York City for the first time, clad in clothes made of bagging. This letter was full of the buoyancy of youth, the strength of manhood and the love of God.

In after years he formed a second alliance, from which there remains the two little ones which he has left in my charge. Less than two weeks ago he had a severe attack of heart trouble and called me at 2 in the morning and insisted when I came that I should sit down by him and listen to what he had to say instead of trying to relieve him, as he felt that his time had come. He talked with me for an hour, and among other things which he told me was never to take advantage of a condition that would benefit myself only, but to always

strive to do things which would result in the greatest good to humanity in general. Only once in all that talk did his voice quiver or a tear stain his eyelids, and that was when he charged me to care for his little ones as he would mine were I to go first.

My friends, it is a great thing to have courage to live, but a far greater thing to have courage to die. From the fountain of infinite wisdom springs forth the never ending stream of life, clear and sparkling in its purity and filled to overflowing with boundless opportunity.

Man in the physical springs forth from Mother Nature like a flower in the spring time. He is lulled to rest by her babbling brooks in his childhood, he draws from her great storehouses for sustenance in growing manhood, he learns the law of life from her treasury of knowledge, and when, as age comes on and the white hairs begin to gather on his brow, she lovingly folds his mortal part to her breast and rocks him to his last long sleep.

Yet the soul of man moves ever on—like a mighty river towards the sea, And the sorrow that here o'ertakes us acts only for the spiritual betterment of you and me; Every trial that assails us as we journey toward life's goal, Opens the gate just a little wider for the passing of our soul. So why should we grieve at Death; 'tis but a change of state, And it matters but little after all, whether it comes soon or late. For life is eternal, the inner life of you and me, And death is but the marking of our soul's first liberty.

How Arrow Heads Were Made.

We did not know until today how the Indians made the flint arrow heads that are so often found all over the country. They had no tools to work with and the question of how they made them was not answered. "Abe" Matheney, who was for years a chief of the Wahoo tribe, says the squaws broke flint rock into small pieces by putting it in the fire. They then selected a piece suitable for an arrow head, held it in the fire till it was hot, then put a drop of water on it, which chipped off a small piece of the flint, and by this slow and tedious process the squaws shaped the arrow heads. A look at an arrow head will convince one that this was the process adopted to make them, as they have rough surfaces. —Eldorado Republican.

How the World May End.

That old worlds perish daily in volcanic disaster and that new ones are constantly formed from the dust particles and fragments is eminently probable. This idea is only a generalization from those of two great Englishmen—Lord Kelvin and Sir Norman Lockyer—whose genius has been aroused by the innumerable celestial collisions of which we are the mute witnesses and of the volcanic explosions that seem to indicate how the earth is to come to an end in some far off day. —La Science Illustrée, Paris.

Man can do little or nothing in this world without love, hope, faith, courage and enthusiastic optimism—love for the all-good, for hope the highest, faith in the God within to carry him to the Most High, and cheerful courage and optimism that clear away the fumes and mists of doubt and pessimism from the mind.

"Nothing in the world is single;
All things, by a law divine,
In one another's being mingle."

MEDIUMSHIP OF MOD-
ERN SPIRITUALISM.Synopsis of an Inspirational Lec-
ture Delivered by John W. Ring.

Every age of the world has its sacred and profane history told of angel visitation; but each instance is modified with the idea that it was a wonderful and special revelation—a miracle. Not until the advent of Modern Spiritualism was there an idea expressed of the naturalness of spirit ministrations. Death was looked upon as the exit of life, and the portals of transition were pictured as in the deep, dark valley of grief and sorrow, where the gloom of doubt concealed even the flickering gleams of hope and grim despair walked boldly about.

When America was first discovered it was thought to be the small East India Islands; how great must have been the joyous surprise when it was found to be a broad continent promising of the great and magnificent growth which it has produced. Not a narrow island with easily explored limitations, but a great continent which would grow and unfold into magnificence expression of the world's most brilliant thought. How much more joyous to know that death is a gate-way in the midst of life. That beyond its ever-open portals are not limited "Islands of the blest," but great magnificent fields of growth where the soul will find houses and trees and flowers and birds and those dear ones who have gone before; and there together they shall explore fields unknown and together grow into perfect expression of the soul's best. A land of naturalness where the sense and people are as natural and tangible to the inhabitants as this sphere is to us; where every need is met with possible supply and the harmonious growth of every soul is carefully attended to. Where each person teaches the other, that one which does not know what I have learned is taught by me, and that one who has passed higher than I gladly imparts his thought to me. Glorious realm of reality where the shadows have faded to come no more and the beautiful sunshine of knowledge shines resplendent forever.

Mediumship is the means of being conscious of this world of reality. The gate between mortality and immortality swings ever in and out; as in the days of Jacob's vision, when he saw the angels ascending and descending, many of the arisen hosts are coming earthward. Held by the shortcomings of misapplied energy, and by the sweet and tender love-ties which death does not sever, they come to hallow the pathway of mortals with their watchful protecting care.

We in the body are as much spirits as they, but being in the physical form we must either develop to their spiritual vibration or they must take on sufficient physical form to be tangible to our physical conditions. Every incarnate soul emanates a certain magnetic aura which extends several feet from the body, according to the thoughts entertained. This accounts for the attraction or repulsion which we many times feel upon meeting people; our aura senses their condition by coming in contact with their aura and we are drawn to them or repelled. This also accounts for astral appearances of people when so many times one will appear to their friends when they are asleep, and the remark is often made, "it was too real for a dream, they were so very tangible." Simply, that without knowing, they had complied with the laws of pas-

sivity and the natural results produced the phenomena.

Such experiences have led to an investigation of the possibilities of mind influencing not only other minds but matter.

Hypnotism has demonstrated the fact that mind is master of the body and that under proper conditions one mind may do the bidding of another mind. We learn that this is accomplished by the influence of mind upon the forces emanated through this magnetic aura; and this has led us to know that those excarnate minds who still hover around the earth plane manipulate these forces and by the physical and mental phases of mediumship manifest their presence. Physical mediumship, such as table tipping and rapping, materialization, independent writing and speaking, spirit photography and other phenomena where the manipulation of electrical and magnetic forces are used for the moving of physical objects; and mental mediumship such as clairvoyance, clairaudience, inspiration, impression and other phenomena which operates directly upon and through the mind, are the two general divisions of spiritual mediumship. Physical mediumship is most particularly the spirits reaching down to us, for they employ physical means to come into our state of expression, while mental mediumship compels us to form conditions where we ascend in vibration to them. The development of mediumship is a matter of growth, as natural as the unfoldment of a child's mind; it takes all the years of infancy and childhood for the mind to become acquainted with the control and manipulation of the muscles of the body, so we should expect a necessary unfoldment on our part and a certain practice on the part of the spirit for the successful manifestations of mediumship.

Every person is more or less mediumistic, and while it is not probable that all will become mediums in the sense of giving messages to the world, it is possible for every one to so develop their spiritual sensitiveness that they can be conscious in some way or another of the presence of the loved ones who have passed higher.

Mediumship being a growth and natural development it cannot be bought or sold; each person must by study and application unfold their own spiritual gifts. The reading of good books and the instructions of some one who fully understands may assist your unfoldment but never will it make you a medium. A promiscuous developing class is detrimental to lasting unfoldment; it is too much like hot house growth of flowers.

Since the law of attraction determines the influence which we have around us, we must, by purity of life, in thought and deed, form the conditions which are to attract the intelligences that are to guide us. There are many developing circles in the United States each giving a certain amount of information and protection, and you may receive assistance in your own unfoldment, but to grow gracefully into the sweet and holy communion with those loved and dear ones that have passed higher, you must by a life of purity attract them. The World's Psychic Class is one of the strongest organizations for the harmonious development of spiritual faculties.

Every day at twelve, thousands of souls lift up their tone to the vibration of Peace and Joy and Good-will. As the noon hour moves on its continuous round of the world, so this mighty wave of thought force sweeps on and on with its uplifting influence. If but for a moment

Continued on Last Page.



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DENIES THAT ROME IS THE FOE OF SCIENCE.

The Rev. W. O'B. Pardow, S. J., preached the second of his series of sermons at St. Patrick's cathedral, New York, taking as his subject "The Revolt of Science from the Catholic Church."

"It would be impossible for me to more than suggest the Catholic attitude towards the sciences," he said. "Huxley says: 'Our great antagonist, I speak as a man of science, is the Roman Catholic Church, the one great spiritual organization which is able to resist and as a matter of life and death must resist the progress of science.' And the thousands of people who read his books, who are opposed to dogma, accept the dogmatic utterances of Huxley, Tyndall or Darwin with a submission as complete as that with which a Catholic accepts a decision from the Pope."

"It has been asserted that the church fetters the human mind and that it favors the absolute disenfranchisement of the individual will but such utterances are merely for the benefit of the gallery."

"Assertion is not proof. 'Liberty of thought' is made the shibboleth of modern science, yet we discover that every teacher we have ever had from the kindergarten to the university, has been fettering our minds and restraining our liberty of thought; that was science."

"The only person with liberty of thought is the untutored savage. He can think the moon is made of green cheese if he wishes, and that the stars are pin holes in the blue paper of heaven. Then science comes to him and says dogmatically that he is either a fool or an idiot unless he consents to fetter his mind with the conclusions of science. Yet science is opposed to the church because she is dogmatic."

"Have you ever noticed that when science is groping for a fact it is wavering, hesitating and uncertain, but when it has found the fact and proven it, it becomes a dogma, rigidly insisted on?"

"There is nothing the church so much invites as investigation. Fair investigation. Investigation which starts in with a preconceived opposition is merely wasting time."

"The Pope, whose motto is 'Light to Light', has thrown open the vast treasures of the Vatican and virtually says, 'study these manuscripts,' the more the better, and if you find in them anything to the discredit of the present or past Popes, blazon it forth to the world. But they must be facts, not conjectures. Only facts are wanted by science and the church."

"Cannot Almighty God reveal things to the world that can be accepted as truths, as well as Huxley, Tyndall or Darwin? If He has done so, should not His truths be accepted just as dogmatically as the statements of the learned gentlemen?"

"We hear of universal toleration, and of toleration of persons as if they were the same thing. The church opposes no individual, but on the question of dogma it is also utterly intolerant. In this it follows its master, for the Lord is most intolerant. 'I am the truth', He said. So with the Catholic church. She refuses to say that truth and error are the same, and that all varieties of religion are the same."

"The opposition to the Church constantly refers to the treatment by the church of Galileo."

"The church had taught the discovery of Galileo before his time. His truths were discovered by a Catholic priest. The trouble with Galileo was that he was unstable as a scientist. He was unable to prove his theory, scientifically, as the church wished him to do, and as every scientist of today would have wished him to do. He tried to bolster up his theory with the Bible."

"He wished to interpret the Bible to prove his discovery, saying that his was the only solution of the problem of astronomy which agreed with the Bible. All the scientists that followed him discarded his conclusions as unscientific. But the scientists now fail to note that Galileo's condemnation was as an interpreter of the Bible."

"The church wishes that all scientists should work for the enlightenment of the human mind. It wishes to place no fetters upon the minds of man, which God gave."

The above is an amusing thing. It reminds one of the preacher whom Josh Billings characterized as an "Amoosin' little kuss." Surely he deserves the title. Probably the Jesuit father may think that his ideas may be accepted by the people, but most of the people have had their eye teeth cut for a time and will not accept. The idea that the church does not resist the advance of science is a good enough joke to emanate from the Pope of Rome himself. It is so well known that all advance has been fettered and opposed by the Catholic church, when that advance was not in exact line with the teachings of the church that it would not be worth the paper that would be used to attempt a denial of the statement.

No scientist but acknowledges the fact that the church must resist the encroachments of science on its domain. It must of necessity be so. The Bible is unscientific as every other book, based on the intelligence of the early ages must be unscientific. People can not write truths when they do not know them.

"Assertion is not proof." Nothing could be more true. Yet the Catholic, as well as all other churches, is attempting to do so every day of the world. They make nothing but dogmatic assertions. Not a thing.

Science does not assert that "man is either a fool or an idiot unless he accepts its teachings." He can not find such a place in all the records of science. It claims to demonstrate facts. That is, it claims to investigate matters and learn whether they are true or not and see if they fill the requirements or not. It may become dogmatic if it has nothing to question in a subject, but the church is dogmatic on every question, no matter how absurd it may be if it is part of their doctrine.

Again, science has a reason for its statements. The church usually has none. The statements of science usually conform to the ideas of nature—natural law—while the claims of the church usually claim something that is contrary to all the known laws of nature.

Has science ever dogmatically held to as absurd a thing as the immaculate birth? Would the Jesuit father accept such a statement as truth if made of a child of today? By no means—unless he had a personal interest in making it appear so.

Read the paragraph: "When science has proven a fact, it becomes a dogma rigidly insisted on." But the church does not find the fact. It assumes something and then insists on it as it did in the case of Galileo.

We would like to know when the church invited investigation. That day has not yet dawned according to the best of our knowledge. Investigation that they court is the investigation that says in the start, "We know it is so." Science starts in with the statement, "We do not know. We want to find out" in every case where physical knowledge is desired.

We would like to know when the treasures of the Vatican were given to the world for investigation? It has been requested but not granted and we do not think it ever will be.

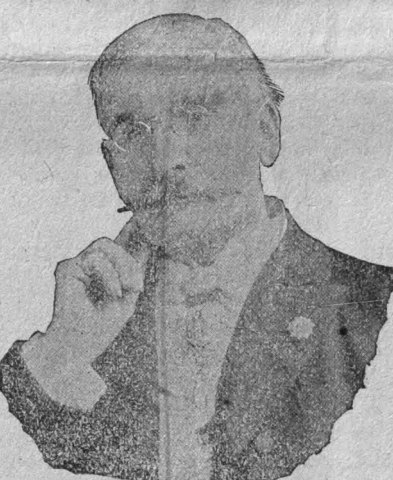
Galileo was forced on his bended knee to swear that he discarded and abhorred the "abominable heresy of the spherical form of the earth." Does that read much as though he was condemned for not interpreting the Bible right? It was a terrible thing that Galileo was not able to interpret his ideas scientifically. The church has always been so scientific that it must have grated on the sensibilities of the priesthood to have a man present a theory that he could

not prove. There are so many wonderful scientific theories in the church that it is marvelous! For instance: There are three in one and one in three. Father, son and holy ghost. The father is one. Then add the son and priestly mathematics makes one plus one equal one. Then add the holy ghost and we have three times one equal one—a marvelous thing in ordinary science, but simple as the day is long in ecclesiastical mathematics. Yet the priesthood tries to boost up this theory by the Bible and it was for this reason that many martyrs were burned at the stake.

The final proposition is too good a joke to keep. "The church wishes that all scientists should work for the enlightenment of humanity." It makes us smile audibly. Every great invention this world has known has had to fight the influence of the church—particularly the Catholic. If the Catholic fathers of the fifteenth and sixteenth centuries had been permitted to have their way, there would have been no printing press to print the Jesuit's sermon. But today the "Devil's printing press" is sending out these reports all over. But such statements have little effect at present. The Jesuits have been banished from nearly every land on account of their obnoxious actions and the church has been steadily losing its power, while science has gradually grown until today it is considered far above the religious vaporings of any denomination of priesthood. It is not likely that it will ever change places with the church or its priests.

But the church has not so much to fear from science as science had to fear from the church when it was in power. For proof of this call on the records of the "holy inquisition."

The world is wide. Science is a power and the church dares not prosecute as it did, while its persecutions have been lost with the passing of its power among the nations. We want no church that is in power. That is not its mission. Its mission is to teach religion. Its place is as an advisor—not as a dictator. As such we will extend the hand of fellowship to any church—but excuse us from any religion on the basis of a power.



PASSING OF THOMAS G. NEWMAN.

Thomas G. Newman, for many years editor of the *Philosophical Journal*, passed to spirit life Tuesday, March 10. Brother Newman had been suffering for a long time of a complication of diseases which finally resulted in blindness. He slowly recovered from this and was congratulating himself on his improved condition when he was afflicted with la grippe and after a struggle of about six weeks he succumbed.

The funeral services were conducted by the Masonic Order, and a brief eulogy of the life and labor of the deceased was given by Mrs. R. S. Lillie, after which the remains were taken to the crematory and incinerated. The floral offerings were profuse and much sorrow was expressed by the many friends he has made since he took the *Journal* to the Coast where it has been a welcome visitor among the Spiritualists.

TRANSITION OF J. B. F. CHAMPLIN.

We have to chronicle the transition of J. B. F. Champlin, one of the first among the active workers in connection with the early years of this camp.

Mr. Champlin was elected a member of the Board of Trustees in 1882 and held the position two years. The first year he was selected by the Board to draw plans for an auditorium and presented such plans which were accepted by the Board and he was selected to superintend the construction. The auditorium was built in time for the use of the season of 1883. He was early a cottage

owner and continued as such until a few years ago, when not being able to attend, his cottage was sold. A change in the plans of the purchaser put the cottage back into his hands and we believe it still remains in his possession.

He was born at Napoli, July 17, 1841, passed away Saturday evening March 21, 1903.

He was a man of sterling character and despite his liberal ideas on religious subjects had the highest esteem of the entire people of the city in which he lived, Little Valley, N. Y.

On the first page will be found the funeral address which was delivered by his son, Tint, who is also well known at Lily Dale. As they did not look upon death as a destroying angel, we will dispense with the customary expression of sympathy and rejoice with them in his birth into higher experiences.

ADVANCE LITERARY ITEM.

The Abbey Press, of 114 Fifth Ave., New York, has just published a book entitled "Notturmo," written by Geo. S. Carol. This is the nom de plume of one of the prominent musicians and organists of New York City. He has achieved considerable reputation as a lecturer, specializing the ethical and poetical side of music. His rendering of organ compositions has received the highest commendations from the press. In "Notturmo" he has attempted, through the medium of the weirdly poetic nocturne of Chopin in the key of C sharp

minor, to develop the character of the heroine, in much the same manner as Tolstoi, through the Kreutzer sonata of Beethoven, developed the sensuous side of human nature.

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Four Trains and Four Mails Daily with Specials during the Camp Session. Programs ready about June 1st. ISABEL B. BATES, COR. SEC.

The citizens of Lily Dale celebrated the 55th anniversary of Modern Spiritualism in their usual manner, Friday, Saturday and Sunday, Mar. 27, 28 and 29. Friday evening was devoted to a dance in the auditorium, the warm weather that has prevailed making it possible. A good attendance for the evening, which was somewhat stormy, was the result and all seemed to enjoy themselves to the utmost.

Saturday evening a gathering was held in Library Hall. Cards, crokinole and social features made up the program of the evening.

The exercises proper in commemoration of the day were held at Library Hall, Sunday at 2 p. m. They consisted of duets by Mrs. Witherel and Mrs. Bach and by J. F. Witherel and C. V. Wildrick. W. H. Bach presided and opened the meeting with a few appropriate remarks and read a poem by Lizzie Doten, entitled "The Rainbow Bridge." The speaker of the day, Mr. Harvey W. Richardson, was then introduced and gave a very interesting talk on the subject of Spiritualism and its history, hopes and fears. He spoke particularly of "The Modern Birth of Spiritualism," in contradistinction to the usual theme of "The Birth of Modern Spiritualism," making it a foregone conclusion that the modern movement was a rebirth and not a new birth. He appealed to the people to put their best efforts into the investigation of this important topic, quoting authorities outside of Spiritualism to show that the subject was acknowledged to be the most important known. Psychic research, he asserted, was an outgrowth of Spiritualism and it was only a branch of science because Spiritualistic phenomena had made it possible. As he is a strong advocate of organization he made an appeal in that direction and called attention to the N. S. A. and the work accomplished by the New York State Spiritualist Association as examples of organized effort in the direction of placing Spiritualism on a basis of science instead of hypothesis. Facts, instead of theory.

Those who listened to the remarks were well pleased and went away with the idea that we had received something equal to the best. Mr. Richardson remained here until Monday morning when he and Mr. Skidmore went to Jamestown on some business connected with the Association. He returned to his home at East Aurora, N. Y. Monday evening.

Mrs. VanBuskirk visited the Dale one day recently in the interest of her cottage which she wishes to sell as she and her son and family left Buffalo March 31st for California, where they have removed to permanently on account of Mr. VanBuskirk's health. Mrs. VanBuskirk will be remembered as the chairman of the "Forest Temple" meetings for several years. Their friends here wish them prosperity in their search for health.

Mrs. Nutting has returned and is occupying her cottage on South St.

Mrs. Jones and grandson, Freeman, have returned home, having been gone several months.

Mr. and Mrs. A. S. Cooper and Mrs. Wilcox have come and are in their new home purchased of Mr. Harris last fall, located on the road to Cassadaga. They will go to Ash-tabula, O. for a few days in the interest of their property, then return for the summer.

Miss Lilla Allen of Fredonia, and Miss Pansy Wilcox, of Jamestown, were here to attend the Anniversary dance.

Linn Nutting and wife visited the Dale a few days.

Mrs. Jennie Allen, of Fredonia is spending a few days in her cottage.

Judge and Mrs. Baillet arrived on the 23rd to put their cottage in order for renting and make other necessary improvements. The unpleasant weather so affected the Judge that he has been confined to his bed with a hard cold but is convalescing.

Leo Manger of Buffalo, has been here several times recently. He is a

hotel proprietor in that city and may arrange to run the Grand hotel the coming season.

BUFFALO NEWS.

N. H. EDDY, Special Correspondent.

A large and appreciative audience greeted Mrs. Mosier Sunday evening, March 29th, and after the reading of a poem and singing, Mrs. Mosier interested the audience in giving clairvoyant descriptions and spirit tests. She has a magnetic power that attracts and inspires the audience.

Your correspondent attended the Anniversary service (at the Chapel, on Allen Street, the Christian Spiritualist Society; Dr. F. O. Matthews the speaker and medium), Sunday, 3 p. m., March 29th. A good audience was in attendance and the Church was beautifully decorated with palms and flowers. J. W. Dennis and Dr. C. Hagan spoke very earnestly and interestingly in behalf of the cause of Spiritualism. Dr. Matthews read a beautiful poem and made some remarks, and after the singing he gave some clairvoyant readings and descriptions, which were acknowledged as correct. Dr. Matthews, as he stated in accord with his usual custom, made a distribution of flowers, each one in the audience receiving same. The services were very interesting.

Dr. F. O. Matthews will conduct the Anniversary services at East Aurora, N. Y., Sunday, April 5th, morning and afternoon. He will return to Buffalo in time to conduct services as usual at 7:45 p. m. in the church over which he presides; Allen Street, near Park.

Tuesday evening, March 24th, the members of the Y. P. S. I. tendered a reception, and farewell greeting to Mr. and Mrs. Henry VanBuskirk, who have been active workers in the society. Owing to the poor health of Mr. VanBuskirk they have decided to take up their abode in the sunny clime of Los Angeles, Cal. The evening was spent in social converse, games and varied amusements, a fine repast of cake, ice cream and coffee was furnished. During the evening the members were called to order by the President, Mr. A. Atcheson, who in a few well-chosen words in behalf of the members, of the Y. P. S. I. presented to Mrs. VanBuskirk a little souvenir or token of remembrance for herself and husband. Mr. and Mrs. VanBuskirk have the kind wishes of each member for their welfare, in their new home.

W. H. Bach, the genial editor of THE SUNFLOWER, was in Buffalo the 25th and 26th. Mr. Bach was present at the Wednesday evening services at the Temple. The chairman of the meeting called upon Mr. Bach for a few remarks which he gave in a very interesting manner. Personally we had a pleasant visit with Mr. Bach, at my residence, after the meeting. Always glad to see you Bro. Bach. Come again.

The marvelous manifestations of C. E. Winans continue to surprise and delight our representative Spiritualists and astonish and convince the most skeptical. He has now given several special seances to leading business and professional people, and they have admitted unqualifiedly their belief in spirit return. Under the severest test conditions that the sitters could ask for, he has been the instrument in the hands of the spirit world, in producing from the cabinet the forms and voices of our loved ones. Beautiful spirit pictures are drawn in a moment's time on cards and handkerchiefs. Fragrant, beautiful flowers in great profusion are carried by the cabinet guide, "Jim Bunnell," to each sitter. Delicate fabrics and flimsy laces grow beneath his magic touch. Spell-bound and awed the strongest of us leave the seance room to ponder over the mysteries of life. Mr. Winans is still at the home of Mrs. M. Mayer but should the anxiety of the people increase he will be compelled to get a hall to accommodate them. We wish him God-speed in his work—the most marvelous and beautiful demonstrations of spirit return we have ever witnessed.—"Jim."

The smallest and simplest thing done well leads us to a higher sphere of usefulness. Epictetus said: "Practice yourself, for heaven's sake, in little things, and thence proceed to greater."

If thou art false to thy self, thou wilt be false to the whole.

PSYCHOMETRY; OR
THE SOUL OF THINGS.

BY ARTHUR F. MILTON.

"Psychometry is the Science which treats on vibrations—a psychometer the individual who analyzes these vibrations."

Sensitiveness seems to be the underlying or governing principle of this qualification—an interior sense or feeling, which is conscious of sensations or emotions (vibrations) existing in or emanating from all conditions of life or objects possessing conductivity.

There is no doubt about the sensitiveness, but we must find a basis or cause for its being.

Physical science would most likely present it as a neurological effect. But the uninformed might similarly point to the telegraph wires as the cause of the message.

The same principle or force, it is claimed, which sensitizes the wires embodying the message, sensitizes the nerves. Without electricity the nerves, like the wires, would be minus the sensibility manifested. And furthermore, without an intelligent operator behind the electricity there could or would be no message forwarded.

To assert, it is said, that human brain matter generates thought, is equal to asserting the same of a generator or storage battery. Both need an intelligence back of them to make the effect agree with the cause.

Whether nature constitutes that intelligence or whether man possesses an innate or independent consciousness, is indifferent. If the first-named be accepted, we must acknowledge Nature to be a conscious life-entity; and if the latter, we must account for an individualized consciousness in man not disclosed by dissection.

As effects partake of the nature of their causes, man must be the effect of an intelligent cause, and Nature herself must be conscious—for what is life but consciousness?

Man is either an automaton through which Nature is enabled to operate intelligently, or he is an individualized consciousness, evolved out of her creative impetus (love).

The latter, however, seems to be the most probable, because man is enabled to defy nature if he chooses, doing wrong despite her warning against it through what has been termed his conscience (intuition).

Nor is there any doubt about the latter; and, as there is no brain matter located in the region of man's intuitive consciousness (whether it be heart or solar plexus) we have found a basis or a battery for an intelligent operator.

Now whether Nature is that operator or man is himself the agent, is indifferent. The fact exists, and that is sufficient for argument—whatever term we may apply to that interior consciousness.

It is certain that those who have enjoyed the advantages of civilization are more sensitive than the uncultured; and furthermore, that study and observation increases sensitiveness—suggesting that additional knowledge or effort augments interior vibration or reinforces the human storage battery.

Like the supply wire which comes "alive" or sensitive according to the force back of it, so the human nervous system is supposed to become sensitive according to the energy or life-force which animates it. As effects may be penetrated according to the force propelled from the generator, so certain effects may be penetrated by the unseen vibrations of the nerves, according to the impulse or energy issuing from the human center of gravity, but intelligently conscious of that which it touches or comes *en rapport* with.

The experienced claim that ill-feeling, hatred, jealousy, intemperance, gluttony or lust, are sensed or felt as sympathetic emotions, which betray the nature of the indi-

Continued on page 7.

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Cottage and lot No. 11 North St. one of the best lots in Lily Dale. Inquire of Mrs. Nellie Warren, S. E. Latta.

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Cottages For Rent.

If you want to rent, buy or sell a cottage on the Camp Grounds, address with stamp, Mrs. Nellie Warren, Lily Dale, N. Y.

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METAPHYSICAL.

Conducted by EVIE P. BACH.

ROOM AT THE TOP.

There's ever a crowd in the valley,
For the lower a soul descends,
The more it finds of the smaller
minds.

That seek but their selfish ends;
There's companionship in the valley,
With others your lot is thrown;
But the man who tries for the larger
prize
Must travel the heights alone.

He must make for himself a pathway
Where no other foot e'er trod,
Till he grows complete in content-
ment sweet,

As he learns to walk with God;
There is glory upon the mountain,
Though the summit is cold and bleak,
Yet the radiant burst of the dawn
falls first,
Like a blowing rose on the peak.

Then dare the paths of the mountain,
Oh, spirit with God-like fire,
Whose depths are stirred by an
inward word,

To struggle and to aspire,
Be not content with the sluggish,
In the valley of life to stop,
But with purpose bold heed the adage
old:

"There's always room at the top."
—J. A. Edgerton.

HOW TO KEEP THE FACE YOUNG.

We know a man past middle age who has a very young face. Notwithstanding gray hair and fifty-two years' hard work and constant study, he has a young face. People often remark the seeming incongruity of his gray hair and his youthful face. One day he told us how it happened. In the first place he has avoided all those business relations which tend to bring worry and care. He has never spent an hour worrying about finances. He has never spent a moment wishing to be rich or fearing he would be poor. He has taken life as he found it, neither harassing himself with forebodings nor making himself haggard with ambition.

He seeks much the company of younger people than himself. He likes the chatter of children, the gossip of young ladies and the horse-play of schoolboys. He avoids all controversy, shuns the disquietude of argument, lets everyone alone with his own thoughts of preference and quietly pursues his own way of thinking. He dodges trouble in every possible way. As soon as he discovers something that displeases him he goes away from it or adjusts himself to it.—*Medical Talk.*

BODY BUILDING.

Prof. Elmer Gates, of Washington, D. C., whose wonderful demonstrations of the power of thought to change bodily conditions are the wonder of scientists, and whose laboratory for research is the only one of its kind, says:

"Everybody may go into the business of building his own brain. The thinking organ undergoes perpetual changes in cell structure and is never finished.

"Even in old age it is never too late.

"Let the esoteric mind-builder systematically devote an hour each day to calling up pleasant ideas and memories. Let him summon those finer feelings of benevolence and unselfishness, which are called up only now and then. Let him make this a regular exercise, like swinging dumb bells. Let him gradually increase the time devoted to these psychical gymnastics, giving them sixty to ninety minutes per diem.

"At the end of a month he will find the change in himself surprising. The alteration will be apparent by his actions and thoughts.

"It will have registered in the cell structure of the brain. Cells useful for good thinking will have been well developed, while others productive of evil will have shrunk. Morally speaking the man will be a great improvement on his former self."

HOW TO BREATHE.

Every man or woman in America, instead of breathing a pint of air or

less at every breath, can just as easily have a pint.

The price is the same; there is plenty of it, of excellent quality.

If each were paid a cent for each such breath, they would soon find that they did not forget to take them; and a sense of strength, and a consciousness of not getting tired half as easily as formerly, have come and seem to stay.

That fuller breathing is purifying the blood, making the heart do better work, indeed, is helping every organ in all that it has to do.—*Carlisle Red Man and Helper.*

OCCULT POWER.

There is nothing supernatural or magical in psychic or occult powers; it is only that we have not understood them any more than electricity was understood only a few years back. Communion and communication between angels and departed intelligences with souls on earth will be fully comprehended and easily understood when we know and understand the present wireless telegraphy, when we know more of the nature of the universal, all-prevalent ether and how electrical vibrations can be sent along its waves. It is easier for the spiritualized mind whether in a gross physical body or an ethereal spiritual body (both composed of matter) to vibrate at any distance in an intelligent way along the endless waves of the ether than it is for a man-made instrument or mechanism to send and receive messages a few miles. The mind has more power to send its vibrations on the ether waves than has electricity, and there is no limit in what we call distance, to this zone of action. In a man at-one with God his mind is omnipresent.—*Magazine of Mysteries.*

TRUTH.

People are always rushed for time, yet they have an eternity of time on hand.

Physical immortality can never be realized until we have conscious, spiritual immortality.

Corruption is the grave of being. It is from this grave that the race needs to be resurrected.

Peace is the only thing that can overcome discord; discord is the only element that can destroy peace.

Ignore that which you do not want to grow within you, for whatever we cultivate—love or hate—grows.

There is no evil but ignorance and its expression; there is no good but wisdom and its manifestations.

Those people who believe that some other people than themselves can save them from the consequences of their sins are spiritual tramps.

Reciprocity is a universal law, and where this law is harmoniously observed, there life is at its best. Misery, destruction and death come from disobeying this law.

When we tell the individual to know himself and he will know God, the sectarian, pious people say, "Blasphemy." Is there a sectarian religion on the face of the earth that worships any God but a glorified man as an idol?

It is not strange that those who go out of their way to prevent being 13 at table for fear of ill luck, will scoff at the idea that an evil thought is disastrous? It is the mind that creates good or evil, and the body reaps either the one or the other.

Everything we think, feel, do, eat and drink, has its effect upon our consciousness. A cup of tea has one effect, a drink of liquor another and different effect, etc., etc. It is only the ignorant who think that consciousness is a crystalized and fixed quantity.

The "Heaven for belief" originated in an age when living by robbery was the normal state of mankind; for the heaven gained by the goodness of another is just as dishonest as getting the good things of the world by stealing what another has earned by hard work.

The question of all questions for the individual is: What manner of life am I unfolding? Is it the life that gives me peace and satisfaction as day follows day? What manner individual spirit am I evolving? Is it prepared to meet whatever comes

to it, conscious of its powers in love manifest?

Scarf not as truth—thy only friend and redeemer—in any form in which it may present itself, for by doing so thou mayest condemn thyself to stay a long period of time in the Hells of falsity and error. The scoffer at truth shuts the door against it, and as that door closes, the gate of darkness opens wide.

Lucy Mallory in *Magazine of Mysteries*

YOGA APHORISMS.

Those which cannot be differentiated by species, sign and place, even they will be discriminated by *Samyama*, (control) that is the philosophy technically used for the perfect control of the powers of the mind, by which the Yogi can know anything in the universe.—Patanjali.

The misery that we have comes from ignorance (continues the great Indian seer), from non-discrimination between the real and the unreal. We are all taking that which is bad for that which is good, and that which is a dream for that which is real.

Soul is the only reality and that we have forgotten. Body is an unreal dream, and we think we are all bodies. So this non-discrimination is the cause of misery, and it is caused by ignorance. When discrimination comes it brings strength, and then alone can we avoid all these various ideas of the body; and heavens, and gods and *Devas*.

The highest philosophy of the Yogi is based upon this fact, that the *Purusa* (the soul) is pure and perfect, and is the only simple that exists in the universe. The body and mind are compounds, and yet we are ever identifying ourselves with them. When this power of discrimination has been attained, man sees that everything in this world, mental and physical, is a compound, and as such cannot be *Purusa*.

The saving knowledge is, that knowledge of discrimination which covers all means.

Then Patanjali proceeds in explanation: Isolation, that is the goal; when that is attained the soul will find that it was alone all the time, and it required no one to make it happy. As long as we require some one else to make us happy we are slaves. When the *Purusa* finds that it is free, and does not require anything to make itself complete that this nature is quite unnecessary, then freedom is attained.—*Magazine of Mysteries.*

A Card to the Public.

It gives me pleasure, Mr. Editor, to inform you that we have now a good supply of Spiritual tracts at this office for free distribution. We deny none who send for them, though we cannot spare thousands to any one association, nor hundreds to any individual, as we have to send them to applicants all over the U. S. All who can send stamps for postage for the tracts they apply for, are requested to do so, as the postage bill alone for this work comes heavily upon the N. S. A. As before stated, we have no special printing fund, hence, we cannot do as much in this line as we desire to. All who have—since my last explanation of this subject, made any contribution toward mailing tracts free to the petitioners for them, have our sincere thanks. Any friend who can spare a dollar to aid in the tract distribution, will be sent copies of our tracts, and a copy of either—according to choice—a spiritual book, bound in cloth, entitled, "Leaflets of Thought" or of "Violets," a booklet of choice poems.

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Any country that has men like Washington, Lincoln, Grant and McKinley will be great. All these great leaders and rulers of men were God-loving Christian men. Men who love God love their country and their fellowmen—love humanity. Abraham Lincoln was an ideal American and he voiced the principles of this country when he said: "With malice toward none; with charity for all; with firmness in the right, as God gives us to see the right."

Our perfection consists not so much in what we do, or where we do, but *how* we do—whether we think, and act, and live in truth and justice.

God reigns in and through law and is never self-contradictory.

ARDETHA THE TEACHER.

This is a book of 154 pages given by Ardetha, the spirit of an Atlantan, through the mediumship of E. Corden White, to G. W. Fuller. It is an interesting book and will well pay perusal. Many of the questions that appeal to Spiritualists and those who are entering the field of free-thought are considered and answered by the "Teacher" through the lips of a medium. Cloth, 75 cents.

THE INFLUENCE OF THE ZODIAC ON HUMAN LIFE.

By Eleanor Kirk. The great interest in the study of Astrological subjects makes this an especially interesting book. It takes up the general influence of the planets and their positions, upon human life and gives a short character sketch of the individuals born under certain signs. The date of each cusp is given so that no information is necessary excepting the day of the month of birth. It also describes the diseases a person is liable to when born under certain signs, the business adaptability, etc. It is a book more for the use of the average person than for an expert Astrologer, although valuable to the latter. Cloth, \$1.00.

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this are quite complicated. If the Devil is bad now, was he better at the time God made him, and was he good when "God saw all that he had made and it was very good"? If God is all-powerful, and the Devil is a detriment to humanity and to the peace of this world and gets the majority of us in the next, why don't God kill him? Can't He do it? If God can kill the Devil and don't, is He not responsible for all the evil the Devil does? You will never regret it if you send 15 cents for this book.

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It is an impotent act of an unwise man to condemn and blame himself or others. In the Present Thought of this great and enlightened age men are ceasing to condemn themselves and others, with the result that men are becoming more angelic—more God-like—nearer omnipotence and omniscience.

"Christian charity is non-interference with other people."

Man is rapidly attaining to the Psychic or Sixth sense, because we have now entered the soul-age of this planet, when psychic powers are to be common faculties of the whole race. Psychic powers in a little while will be the common possessions of all who aspire to be more God-like and less animalistic and sensual.

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To Believe or Not to Believe? That is the Question.

J. P. COOKE.

It was Siddhartha, the Buddha, who said, truly: "All that we are is the result of what we have thought; it is founded on our thoughts; it is made up of our thoughts. If a man speaks or acts with an evil thought, pain follows him, as the wheel follows the foot of him who draws the carriage, or on the contrary. If a man speaks or acts with a pure thought, happiness follows him, like a shadow that never leaves him."

What is, in every truth, is that which is known. Then what is known? What is knowing?

The primary condition of knowledge is given when we mentally realize that "along with whatever any intelligence knows, it must as the ground or condition of its knowledge have some cognisance of spirit or itself. Its own being."

This is a necessary truth or reason, a law binding on intelligence generally—as a conception, the opposite of which is a contradiction and an absurdity, or in plain words, nonsense.

The essence of the mind or spirit is simply the knowledge which it has of itself, along with all that it is cognisant of. Whatever makes a thing to be what it is, is properly called its essence. Self-consciousness, then, is the essence of the mind, because it is a virtue of self-consciousness that the mind is the mind—that a man is himself. The imperishable nature of the mind, in some determinate conditions, is thus rooted on a sure foundation.

It is impossible to think what it is impossible to know; and therefore the synthesis of subject plus object holds for all our thought as far immediate knowledge.

Each may think of the Cosmos as independent of himself individually but he can only do this by thinking it in synthesis with some other mind or ego. We do know substance then, meaning by that, whatever can be known without anything else being of necessity known with it. We may conceive of spirit as this primordial substance.

Surely we can be ignorant only of what can possibly be known. By this we are well aware that there is unknowable power of which we are and must be absolutely ignorant.

"Matter or the eternal thing, is just as much the immediate object of a man's mind as he himself is the immediate object of his mind, because it is part and parcel of the total presentation which is before him." In knowing matter we always know ourselves along with it. We cannot conceive all intelligence to come to an end, since neither the existence nor the non-existence of things is conceivable out of relation to a mind, or spiritual intelligence.

This spiritual intelligence is Light as I have elsewhere shown. To redeem the Cosmos from contradiction, one, and only one intelligence must be postulated. The contingency of all absolute existence except one is proved by the consideration that there was a time when the world was without man, and there may be earths where there are no finite intelligences at all. But the universe could not have existed without the central attraction, the eternal and unchanging mind of God; for time and space and every object whatever are consensual and contradictory without mind. When we think of anything as subsisting in the absence of finite intelligence, we must think of God—though we may be unconscious of the act. A Spiritistic conclusion—a Cosmic or world soul—is thus forced upon us by the necessities of our thought. Let us avoid the fallacy of feigning the "self" to be an unknown entity, for this is the worst form of lying. It is to lie in spirit, and in this way to wrong your own soul.

All men and women have the spirit, the Inner Life within them, and if not mistaught this can lead the way to light and knowledge.

The angels emancipated men, freed from darkness and ignorance, will lead and teach us. They are our natural teachers. They are appointed from heaven above. Who else should teach us?

How shall we instruct our little ones in the true religion? Let us teach them charity and justice to one another. Teach them to take a pride in it, and to rest in full confidence on Him who created all things. Love and loving kindness are akin to this faith. Love is the true foundation. It is a clue to lead

us on and up, back to that "Lost Paradise" of Light.

"Oye, upon whose favored shrine Love bath a rich libation poured; Who, even as a thing divine, Are fondly worshipped and adored— Spare but one kindly thought for those

Who stand in loneliness apart, Worn by that weariest of woes The hopeless hunger of the heart."

How Many Souls Are Saved?

BY J. W. DENNIS.

You have permitted an article of mine to appear in the columns of the *SUNFLOWER* upon the subject of "Why Don't God Kill the Devil?" and now I think that it may be you will permit of my scribbling again.

You know that I am a gay youth and like to see my name in the papers.

My attention has been called to the rantings of a religious cuss, by the name of Taylor, Capt. Taylor, of Elgin, Ill. His rantings call to mind a series of sermons that I once heard in the Cedar Street Baptist Church, several years ago. They were delivered by a Baptist minister, the Rev. Mr. Peters.

His first sermon was upon the Omnipotent, All-pervading All-powerful and immaculate God, that made everything, was the author of all life upon earth, or in the universe.

His second sermon was upon the divinity of Jesus. This sermon ended by his calling Jesus God, and he muddled and mixed Jesus and God all up together in such a manner that you could not tell which was God or which was Jesus; and he kept the combination in such a shape that some of his hearers really thought that they had lost their idol Jesus; and the cross in the immensity of the God idea.

The third sermon was upon heaven and hell, as he saw them. Heaven was a place, according to his ideas, a very fine place where the Baptists had a seat just close to the right hand of God, with lots of water to baptize in and a good feed afterwards.

But hell, his hell, was a scorcher, and there must certainly be a hell of brimstone for the Bible says so.

At this point in his discourse some one asked this question, "What proportion of the human race do you judge will occupy a place in heaven?"

His reply was: "I do not believe that one soul outside of the Baptist church will ever reach heaven, and I don't believe that over one out of a thousand even of our church members will really reach our heaven and be seated at the right hand of God."

I thought the matter over and during the week figured out what chance the population of our city of Buffalo had in getting into heaven. I had lived in Buffalo for fifty years, and if I made a break for his heaven and got there, I of course, would like to see some of the old residents that I had known while in earth life.

Well, I figured it out in this way: every church in town averaged about four or five hundred members; then taking the number of churches I found that there was a population of about ten thousand to every church of four or five hundred members; say thirty churches would mean twenty-five of thirty thousand people altogether.

Now figure it up; thirty thousand people four or five or six hundred of them church members, and only one that—as Peters said—had even a hope of reaching heaven.

That would leave twenty-five or thirty thousand souls going to the devil, while only one reached the Baptist heaven. That would leave only one-half a soul to God and Jesus would have the other half.

While the Christian's devil would walk away to hell with thirty-nine thousand nine hundred and ninety nine good whole souls.

Say, Brother, I want to go with my friends when I leave earth life, so just you count me with the crowd, for I am bound to side with the winning power, and have a jolly good time even if I have to go to the devil to get it.

When I confronted Peters with these facts he bolted for the door and he will not talk with such a sacrilegious cuss as I am.

Then too, he remarked that his God was the author of all life.

Then if he is, of course, he is the author of the Christian devil's life; he is the author of every cancer that affects poor humanity, the author of every living tumor that finds a lodgment in a human system. I would like to ask whether or not there is not room in the universe for life, or all living form without placing them in a living squirming human system?

Surely God moves in a mysterious

way, and is past finding out, but some of these ways are most damnably cruel.

We are facts in the eternal laws of this universe. And nature is not merciful to poor mortal man.

There is a power and an intelligence in the universe, possibly higher than man, but who knows of it. We admit that there is but mercy and justice never. No merciful and a just God would allow the thousands in our large cities to freeze and steam as they do right under our very feet.

If all things are possible with the Christian's God I beg and pray to him to make all suffering humanity happy and contented and comfortable, and spare them from suffering during their sojourn through earth existence.

120 Normal Ave., Buffalo, N. Y.

THROWING AN OLD SHOE.

This Curious Wedding Custom Is of French Origin.

The origin of the curious custom of throwing an old shoe after a newly married pair for luck has been traced back to a French peasant origin by a young man interested in folklore and quaint customs. In southern France, after the wedding ceremony, the girl is escorted to her home by her girl friends and left alone. The young husband, also in the hands of his friends, is next led to a point a couple of hundred yards away from the dwelling, where a halt is made. Then the girl's rejected suitor, if there be such a one, arms himself with an old sabot, or wooden shoe, while the bridegroom, ducking his head, makes a dash for the house. The disgruntled suitor throws as hard and as true as possible, and the crowd cheers or derides, according to the success of the shot. A wooden shoe is a formidable missile in the hands of an angry swain, and the bridegroom is justified in having some misgivings as he sees his defeated rival practicing in anticipation of the wedding day. Just think, says the searcher into folklore, how great a relief it would be, even in this country, to take a crack at the fellow who had done you out of your best girl without having the police step in! Over in France the custom has a wider meaning. It signifies that the last ill feeling is thus thrown away, and it is the depth of disgrace for the man who has thrown the shoe to harbor any further malice against the young couple.

A Trying Moment.

She was a nice little cousin from the country, and she had come to the city luncheon given by some swell friends, says a New York paper. She was having a beautiful time and chatting away merrily when the salad course came on, and the butler passed a small cream cheese. It was on a dolly placed on a flat plate, and a silver knife lay by it.

The country cousin was busy talking, and without an instant's hesitation she took the plate, cheese and all, and set it down by her own salad plate. The butler gave a decorously repressed start of horror, the other guests began to talk very fast and the little cousin, suddenly appreciating what she had done, turned scarlet and sat and gazed at that cheese in dumb agony and wished she could die then and there.

But the hostess, who sat by her, said, gently putting the action to the word: "Do let me cut you a piece of the cheese."

And then the plate was passed on, and everybody began to breathe once more. But the cousin didn't speak again for ten minutes.

A Heaven on Earth.

The ancient mogul buildings in the palace of the kings of Delhi are marvels of beauty. Two of these—the Diwan-i-am, or hall of public audience, and the Diwan-i-khas, or hall of private audience—were built by the Emperor Shah Jahan about two and a half centuries ago, when the mogul style of architecture had reached its most decorative period. The smaller of the two, the Diwan-i-khas, is famous for its jewel-like finish, and it is round the walls of this apartment that the Persian inscription runs, "If there is a heaven on earth, it is this." The larger hall contains the great mogul throne. Both buildings are of marble inlaid with designs in precious stones.

A Turtle Race.

"One of the most curious races I ever saw," writes a correspondent of the London Tatler, "was on Mr. Carl Hagenbeck's lawn at Hamburg. Some seven children mounted on the backs of large turtles or tortoises raced across the lawn. To give impetus to their queer steeds most of them armed themselves with cabbages, which they tied to the end of sticks, ever and anon dangling them as tempting morsels in front of the turtles. It was a strange race and occupied some time. Every now and then a turtle would grasp a piece of cabbage and then quietly eat it before resuming its journey."

Some day, some time we will cease to see either good or bad—only Eternal Progress.

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Any of These Books Can be Had at This Office on Receipt of Price.

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An outline of the Religion of the Future; preaching the gospel of redemption by reason and science; reconciling instinct and precept; and making nature the ally of education. By Prof. Felix L. Oswald. Cloth, \$1

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The book also contains an account of the persecution of witches and Quakers in New England and a summary of the Blue Laws of Virginia. Price, paper, 25 cents.

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By William Hart. 1,306 Questions to the clergy, and for the consideration of others. Cloth 75 cents; paper, 40 cents.

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This is a tabulated account of the crimes that came to the notice of the author by his reading in the secular papers for a series of years. Name, date and location are given and it comprises a list of about 3,000 crimes committed by ordained ministers of the gospel. Just the thing you need as a counter irritant when the clergy begin to condemn your actions. 25c.

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This book by the Editor of the *Truthseeker*, attempts to show that that Nature does not exhibit the marks of having been designed by an intelligent being. It is a brief, but plain statement for the benefit of truth seekers of all classes. It solves many perplexing questions. Paper, 15 cents.

ECCE DIABOLUS.

This pamphlet by the Arch Druid of Great Britain is written to show that Devil Worship and Jehovah worship are identical. Paper 25c.

INFIDEL DEATH-BEDS.

have ever been a fertile theme for pulpit eloquence, and the clergy have drawn harrowing pictures of the fears and the recantations of sentiments held by the greatest Infidels of the world. This book gives a true account of the death beds of a number of noted Infidels and shows the claim of recantation to be simply clerical dreams. The author is one of the ablest English writers. Paper, 25c.

MEN, WOMEN AND GODS.

This work by Helen H. Gardner is a very able one. It has been con-

sidered by many as her best wrightin and an authentic and authoritative work. It is well bound and printed on fine toned paper. The contents consist of chapters on Men, Women and Gods; Vicarious Atonement; Historical Facts and Theological Fictions; and the appendix contains an address to the clergy. A fine Introduction by Col. Ingersoll. Paper, 50 cents; cloth, \$1.00.

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or The Fundamental Fallacy. By William H. Maple. An exposure of the logic underlying the popular belief in a creation or a first cause and showing how the infallibility of the Pope and other church dogmas have been deducted therefrom. Cloth, 75

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by D. M. Bennett. A reply to most of the questions usually asked by a church-member who is told for the first time that the Bible is untrue. Paper, 25 cents.

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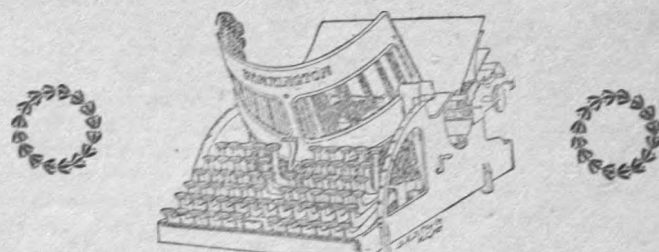
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STUDIES IN HYPNOTISM.

Conducted by Prof. Lewis R. Hillier.

Address all communications pertaining to this department, and send all books on Hypnotism for review, to Lewis R. Hillier, Gloucester, Mass.

"And he put forth his hand and touched him, saying, I will; be thou clean. And immediately the leprosy departed from him."—Luke v. 13.

INVOCATION TO SLEEP.

Come, Sleep, and with thy sleep deceiving
Lock me in delight awhile;
Let some pleasing dreams beguile
All my fancies, that from thence
I may feel an influence,
All my powers of care bereaving!

Though but a shadow, but a sliding,
Let me know some little joy!
We that suffer long annoy
Are contented with a thought,
Through an idle fancy wrought;
Oh, let my joys have some abiding!
—JOHN FLETCHER, in *Suggester and Thinker*.

SUGGESTIVE THERAPEUTICS.

Suggestion is often used in the treatment of disease.

Some physicians use larvated suggestion, that is, suggestion coupled with material remedies, electricity etc.

Some of the diseases in which suggestion has proven of benefit, are, Alcoholism, morphine and cocaine habits, stammering, headache, toothache, rheumatism, vicious habits, bad temper, St. Vitus dance, nervous dyspepsia, constipation, insomnia, chronic sprains, deranged conditions of the circulation of the blood, and kleptomania.

Many cures have resulted from the application of suggestive treatment, and probably many more diseases have been successfully treated than I have mentioned here, but I give this list to show that suggestion is a most potent factor in medical practice, as there is hardly a disease but what will receive some help from the wise use of suggestion.

POINTS.

Never let a skeptical person take too much liberty with a subject.

If you are not successful in trying to hypnotize a person, don't get bothered, but tell the subject that the fault lies with him; that the condition of his mind is not conducive to hypnotism at the present time.

PARAGRAPHS FROM NOTED HYPNOTISTS.

As certain sensations are suggestive of approaching sleep, the operator may employ suggestions that produce such sensations. Objects that tire the eyes, sounds that are monotonous, odors that remind one of sleep, are all suggestions that may be employed to advantage to gain this end.—John J. Young.

In induced sleep the subjects' mind retains the memory of the person who has put him to sleep, whence the hypnotizer's power of playing upon his imagination, of suggesting dreams and of directing the acts which are no longer controlled by the weakened or absent will.—Prof. Bernheim.

The operator must always preserve his self-possession. In other words, he must not get alarmed or "rattled," to use a common expression, for much depends upon his firmness and apparent ability to cope with every contingency that may arise. Prof. A. E. Carpenter.

QUESTIONS AND ANSWERS.

Q.—How do you prevent the subject from feeling pain when his flesh is pierced by a hat pin or some other sharp instrument?

A.—To prevent pain I suggest to the subject that all feeling has left his arm, that he won't experience a bit of pain when I prick his arm with a needle. I stroke his arm when making the suggestion.

If the subject is properly under control, he will immediately announce that he has no feeling in his arm. I then test his assertion and find it true.

I would advise the student not to stick needles into the subject as it is dangerous. Such experiments are proper only when directed by a competent physician or some person who is well versed in the work.

It is an interesting experiment to suggest to a subject that he has no feeling in his face, and then try to tickle his nose or cheeks with a feather.

I always suggest that the feeling has returned before I awaken the subject.

Hypnotism is a valuable factor in surgery as through its agency insensibility to pain is readily produced and it is preferable to ether, cocaine, etc., as it does not leave the harmful after effects that arise from the use of drugs.

There is one thing which prevents hypnotism from being used more extensively in surgical practice and that is it is not always possible, in the present knowledge of the science, to hypnotize every person under the conditions that prevail in cases where quick work must be done to save the patient's life.

Many new discoveries in hypnotism have been made of late years and in time we will probably see this difficulty overcome.

Q.—What is a post-hypnotic suggestion?

A.—A post hypnotic suggestion is a suggestion given to the subject while in the hypnotic or suggestive state, which is to be executed after the subject awakens; either within a few minutes, hours, days or even weeks or months afterward.

Thus you say to a subject while he is hypnotized that after he awakens he will remain awake a few moments and then go to sleep again. This he will do.

Suggestions for the cure of evil tendencies, drug, liquor and other bad habits, are of a post-hypnotic character. The subject is gradually led away from the use of the drug, and at the last seance the operator gives him the suggestion that he is done with the drug or that he can use no more liquor or smoke no more cigarettes, as the case may be. This suggestion makes the cure possible.

We all know that if a person becomes sick from partaking too freely of some dish of food, that he is, in many cases, unable to eat the food again without being sick. This will illustrate the effect exercised upon a subject by a post-hypnotic suggestion.

Q. How can I detect a person who pretends to be hypnotized, but is only simulating?

A. Often, in his practice, the hypnotist will meet some persons, who, for a joke or some other reason, will try to fool him by simulating the hypnotic sleep. They will appear to go to sleep and obey all your suggestions.

Experience will enable you to detect the fake, but the following methods may prove of value to you:

Suggest to the subject that all feeling has left his face, and then try to tickle his nose with a feather, as I have described in the answer above. If he stands this, tell him to go to sleep. Then blindfold him, bare his arm and announce that you are going to run a hat pin through his flesh. You can be sure that if he is simulating, he will protest, thus exposing the fraud.

The facial manner will tell you much, as the 'real subject' acts in a manner which cannot be successfully imitated.

BOOK REVIEWS.

NOT HYPNOTISM, BUT SUGGESTION—By Henry Harrison Brown, paper cover, 56 pages, 25c. "Now" Co., 1437 Market St., San Francisco, Cal.

There is much in this book which will interest students of hypnotism.

While as a Spiritualist, I cannot endorse all that the author says in relation to suggestion; yet, taken as a whole, I think the book very interesting reading.

All progressive hypnotists should have a copy of this work.

LAKE HELEN CAMP.

Close of the Season of 1903.

The camp work has been completed and lives only in memory. The camp this winter has been a success. More people have been here than ever before, the attendance at the meetings has been larger, and the entertainments better patronized than ever before. The last evening the entertainment called out nearly 200 people. That was our minstrel show at which Brother Peck surpassed himself as Booker T. Washington, and every one of the fifteen who took part acted as though they had long been before the footlights.

Sunday the 15th, our closing day, was an ideal day and brought large numbers here. The writer spoke in the morning and in the afternoon Prof. Peck gave a very touching talk upon his conversion to Spiritualism, while Mr. Altemus gave some very remarkable tests. The singing by Miss Hawten who was assisted by Mrs. Beardsley, of Cleveland, at the organ, was very fine.

The evening love feast was very interesting and touching. Among those who spoke was President Bond, Vice President Hilligoss, Mrs. Fixen, of Chicago, Mrs. Cursen, of Cleveland, Prof. W. F. Peck, J. Clegg Wright, Mr. Bancroft, of Barton, Fla., George P. Colby, Mrs. Brigham, of Fitchburg, Mass., Mrs. Spencer, of Lake Helen, J. Madison Allen, of Missouri, and several others.

The election resulted in no change save W. F. Peck wanted to be excused and M. H. Clark was elected in his place. As the Board now stands, E. W. Bond is president, G. N. Hilligoss, vice-president, Mrs. J. D. Palmer, corresponding secretary, H. S. Twing, secretary, and treasurer, F. E. Bond, A. A. Butler and M. H. Clark, trustees. Financially the meeting has proved a success.

Through the efforts of J. D. Palmer, enough subscriptions have been secured to buy the dining room and kitchen. The hotel has been well patronized and the dining room ladies have kept up the promised excellence of food and service until now, and although the meeting closed last Sunday, they still have about fifteen boarders and will have more when a party of sixteen who have gone to DeLeon Springs return. They keep the dining room open until the first of April, if not longer.

One would think that most of the people had gone by the loads that left here, but last night there was a little party gathered in the dancing room of the pavilion in honor of Mrs. Beardsley, of Cleveland, whose birthday occurred that day, and about sixty people were present. There was dancing, music, recitations, and other entertainment, dainty refreshments were served, and all seemed happy. The Ladies' Auxiliary have also had their election. Mrs. Carrie E. S. Twing is president, Mrs. Carrique, of Pawtucket, R. I., vice president, Mrs. Philbrook, of Boston, secretary and treasurer. The only change was the retiring of Mrs. White, of Lake George, N. Y., as treasurer, and the addition of the vice-president. The ladies have helped the Association to \$260, and in all, have accumulated over \$350. They hope to make some improvements upon the Bazaar building during the year and purchase a sewing machine. All of you who wish to remember us with articles, please send to Mrs. Eliza Philbrook, secretary, who will remain upon the grounds during the year.

We have been saddened by the passing out of Dr. Pratt, of Attleboro Mass., who, with his wife, Mrs. Carrie Pratt, came here for the first time, she is an old camper. He had been suffering from la grippe and obliged to give up his practice, which has been phenomenal in its success, having given him a national reputation, and letters for examination came to him from across the continent and across the seas. His clear vision has helped him to heal thousands. His passing was not death in any sense of the terrible; he only longed to be free from the old body but the tenant left his impress upon his old dwelling place, and rest at last was impressed upon his face.

A simple funeral service was held ere the body was taken to the station, Mrs. Stiles officiating. During the service Mrs. Pratt stood between us, looking at the calm face that would soon be covered from sight.

When passing the casket which was being put into the box she said, "How sweet it is to have friends do this service for us when in trouble."

All were anxious to do something and she appreciated it and our helpful prayers go with her on her lonely trip. She is very brave, just as a true Spiritualist should be. This is only the second death that has occurred upon the ground since the camp was located here.

Prof. Borden, wife, daughter and niece, have recently come among us. Miss Adelaide, the daughter, has been ill for some time. They spent the greater part of the winter at Lemon City, but like the climate here better as we have such a dry atmosphere.

Prof. Borden is well known in western New York as being sent out by the State Agriculturist farm to teach the farmers how to rid themselves of the San José scale, and the grape vines from the hopper and the grape root worm. We feel the young lady looks better, and think she will feel better the longer she stays.

Three new cottages have been erected and lots chosen and plans for others. David Sherman, of North Collins, N. Y., has bought the Pratt cottage, but still retains his beautiful lot that he leased last year.

Prospectors have been here to see what claims the surrounding country has to being a country for growing citrus trees and one I know is satisfied that all is well for he writes, "We will all be there next year."

The all-around workers we have had here are many. Among them are Andrew A. Butler, of Brecksville, Ohio. He has been for three years one of the faithful trustees of this camp and a worker on the grounds. He has not spared himself, but everything he could do he has done from wheeling in and stamping down the clay for the floor of the auditorium to making tables for the Ladies Aid, cleaning lamps and doing all kinds of work. But that is not all. Without money and without price he has used his mediumship, treated the sick and watched with them. He has worked days to complete the home of Mary Stewart, which Judge Underhill has helped make possible that she might have, while Mrs. J. Rodes Buchanan has donated and solicited so that Mary has a well of soft water near her house. She has before occupied Mrs. Huff's cottage, but can be quite independent in the future. Highland Mary, as we sometimes call her, has in her past been remembered for her work, but now we know she will be all the more zealous to keep the camp ground gate closed and thus have no more depredations from the cattle that delight to visit the ground.

President Bond and his wife will remain here until the last of May in their beautiful cottage. This is necessary in order that a mill may be completed for making fruit packages. It can also saw logs straight for building purposes. It is an all around mill and will give employment to a large force of men so that men who want to earn something, as well as attend camp can have their homes here. The men say that very fine machines are being placed that must have cost a great deal of money. We all desire that the Bonds, E. W. and son Maynard, may do well.

The Spencers, of the Spencer House, will probably remain during the summer. Mr. Spencer has been a faithful gate-keeper: Mrs. Spencer has fed the hungry from her bountiful table and Mr. Herbert Spencer has been faithful in carrying our mail.

Mrs. Jos. Rodes Buchanan is a remarkably intelligent woman who is well known for her own merits and as being the widow of that remarkable seer, Jos. Rodes Buchanan, will remain during the summer to complete manuscript for her new work on "Motherhood."

Judge Underhill, of Canton, O., with his son-in-law and daughter Mr. and Mrs. Fogle, and granddaughter, Miss Lynch, left for Tampa on Monday. Mr. Arthur Underhill was here during the first weeks of the camp. Judge Underhill and his son were very fortunate in drawing prizes Mr. Arthur getting the handsome silk quilt and the Judge in getting a beautiful collar that was sent to the Ladies' Auxiliary by a dear old lady with whom I boarded while I was serving the society of Atlanta, Ga., six years ago. Everyone was glad it was their good fortune for the family have done much for us. The Judge has aided us largely in fitting up the Auditorium and also in buying the dining room, and in many other ways. The family have also in all ways contributed to our advancement. Our good wishes go with them to their homes and we hope to see them all again.

If I could only write of the good people who have been here, and what

Continued on page 7.

"AT JEANIE'S GRAVE."

The flowers are asleep on the hill-side,
But they will awake in the spring;
The snow has gone from the valley,
And the birds, in May will sing.
An angel-mother, crowned with glory
In her fair hand a lily fair,
Will come and strew fresh flowers,
On your darling sleeping there.

It was hard to part with Jeanie;
She whom you loved so well;
But you trust in a "higher power"
Who doeth all things well.
You will stand by her grave and wonder
At glories of life beyond,
Where daisies deck God's temple,
And your hearts no more despond.

When the cherubs twine fresh roses
Round the sweetness of her brow,
And bright angels chanting music,
With all blessings her endow.
Spirit friends know the heart's deep anguish,
And only "they" can know
The helpless grief you suffered
To see your darling go.

When the sun of that still March evening
Sank in the Western sky,
Her weary spirit was waited
To her angel friends on high.
This life is a passing shadow
And the fairest flowers must fade
When the hand of death, low-bending
Demands his tribute paid.

This life has its trials and crosses,
Its sunshine and shadows, too,
The brightest web of human warp
Has dark threads running through.
From all her earthly trials
Her weary spirit has fled,
But the light of your light seemed faded,
When they told you that Jeanie was dead.

Beneath the mound you laid her,
But her soul has gone beyond
To join in the heavenly choir,
In that land by angels tuned.
You'll stand by her grave and ponder
On bright days past and gone;
And wonder why that angel of death
Should take her from your home.

Whenever you bring fresh flowers
To strew on her grave, you will hear
Spirit voices calling from heaven,
In accents sweet and clear.
Saying, "Don't mourn too deeply,
Bear what has been given;
Try to fulfill your promise,
And you'll all meet her in heaven."
—Nellie C. Mosier.
Kent, O.

Dunkirk, Allegheny Valley and Pittsburg R. R.

(Central Standard Time.)

No. 1	No. 3	IS EFFECT NOV. 23, 1902.	No. 2	No. 4
a. m. p. m.	a. m. p. m.		a. m. p. m.	a. m. p. m.
7.00 * 3.05 Lv.	Dunkirk	Ar.	10.00 6.00	
7.10 3.15	Fredonia		10.02 5.52	
7.14 3.19	Laona		9.58 5.48	
7.34 3.39	Lily Dale		9.42 5.32	
7.38 3.43	Cassadaga		9.30 5.20	
7.45 3.50	Moons		9.31 5.21	
7.59 3.58	Sinclairville		9.24 5.14	
8.02 4.07	Gerry	Lv.	9.15 5.05	
8.12 4.17 Lv.	Falconer	Lv.	9.04 4.54	
8.45 4.45 Ar.	Jamestown	Lv.	8.30 4.30	
8.17 4.22 Lv.	Falconer Junc't	Lv.	8.57 4.47	
9.10 5.18	Warren	Lv.	8.07 3.57	
10.35 5.30 Ar.	Titusville	Lv.	6.50 2.40	
a. m. p. m.			a. m. p. m.	

*Daily.
†Daily except Sunday.

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

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Suggestions for the improvement of the paper are invited.

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

Would a report of your meetings, social gatherings, etc., look well in this column? It is your fault if they are not here. We will print them if you send them. Try it.

The faithful adherents of the Cause of Spiritualism, in Albany and Troy, observed the Anniversary of Modern Spiritualism by holding extra meetings Sunday evening. Mr. Mathew Stephenson held his regular Sunday evening meeting which was as usual well attended. The people of Albany appreciate his untiring devotion to the Cause. His lectures are interesting and his tests reliable. Three meetings were held in Troy—Dr. H. Dalton held the principle one the hall being well filled. He is a very interesting speaker. All present were in full sympathy with the medium, and in every instance his tests were acknowledged. With such mediums the cause of Spiritualism must have a great revival in these cities the coming season. An attractive feature of the Doctor's meetings is the music. He has engaged a Professor of music from Albany, who interprets the music and words of our beautiful hymns in such a manner as to reach the hearts of the audience. "Beatrice."

The Anderson, Ind. Temple Society held Anniversary exercises on Sunday March 15th. G. W. Kates and wife will hold a series of meetings there and because of their presence the celebration was held at the above advance date. The exercises were interesting and attracted good attendance. Mrs. Kates gave a lecture at the morning session, and Mr. Kates at night spoke upon "Fruit of the Spirit." Spirit messages were given by Mrs. Kates, Mrs. Pearce and Mrs. Barnes. Interesting remarks were made by the Temple speaker, Mr. Thos. W. Smith. The Children's Lyceum gave an interesting program at the afternoon session. The Temple is keeping a good work in activity, with regular speaking and an interesting Lyceum, the girl members serving as choir for all the meetings. Their singing attracts much attention and wins applause.—A Visitor.

G. W. Kates and wife, N. S. A. missionaries, desire all to remember that mail directed to them at 600 Pennsylvania Ave., S. E., Washington, D. C., will always be forwarded by Mrs. Longley, the N. S. A. Secretary. Persons constantly ask for their address. Write to them, as above, at any time and they will receive your letter.

Dr. B. F. Austin lectured at 3 p. m. Sunday, March 29th, for the First Spiritual Church of Baltimore, Md., to a fair audience, on the subject, "Can Any Good Come Out of Nazareth?" (Spiritualism.) As usual the subject was well handled, showing the Doctor's ability to prove that something does come from the knowledge of Spiritualism, a something that the church cannot give us. The continuity of Life. At 8 p. m. the society celebrated the 55th Anniversary of Modern Spiritualism with Dr's Austin and Ravlin as the principal speakers. Thus closes our engagement with Dr. Austin. His lectures have been well received and very instructive. We hope to have him with us again. Dr. N. S. Ravlin will occupy the rostrum for balance of the season. At the Anniversary meeting the hall was well filled with a large and attentive audience. The president of the society, Hon. Chas. H. Shirm, made an excellent memorial address and eulogized the past services of a few of our arisen

members. He feelingly spoke of Bro. Fickey, Mrs. Rachael Walcott—former pastor and also of one of the pioneer members whose name I could not catch. D. Feast, correspondent.

The First Spiritual Association, of St. Louis, Mo., celebrated the 55th Anniversary of Modern Spiritualism March 29th, 30th and 31. The principal speakers for the occasion were Thomas Grimshaw, the regular pastor of the Church, G. W. and Mrs. Zadia Kates. Three meetings were held Sunday, one Monday and two Tuesday. The Sunday afternoon meeting was devoted to the children and a very pleasing program was arranged one of the main features being, a dialogue entitled "A Business Meeting," in which there were ten characters. The meetings were all interspersed with musical selections by the Church choir and soloist. The meetings were all splendid and the audiences crowded the large and beautiful Temple.

Moses Hull speaks in Conneaut, O. on Sunday, April 5th at 2:30 and 8 p. m., and in Sandusky, O. April 10th and 12th. He would like weekday evening work near those cities. He goes to Findley, O. following his Sandusky appointment.

The first Spiritualist Association of New Philadelphia, Ohio, observed the 55th Anniversary of Modern Spiritualism March 29th with appropriate services in Eagle Hall. Upon calling the meeting to order President H. C. Matthews stated to a fair sized audience that although he had made every effort to secure a public speaker for this occasion, owing to the great call for such services throughout the country upon this date in particular, he had failed to do so. In lieu of this fact part of our service he had prepared an article upon the subject in hand, which he proceeded to read, and to the evident satisfaction of all present, the article showing deep thought and a thorough knowledge of all the requirements of our Association. Several others had carefully prepared articles along this line showing by their earnest manner and pleasing address how well they loved the faith and work. I understand that they took in several new members to the Association and all expressed themselves as being much pleased with the afternoon's experience. The old officers were continued for another year and beyond a doubt within that time will earnestly strive to please and build up an Association already six years of age. Before closing the meeting Mrs. Matthews, Sec'y, with her pleasant smile passed to all present tracts and numerous publications issued for free distribution by the N. S. A., at Washington, D. C. All present were given a warm invitation to accompany Mr. President to his home where a liberal reward awaited those so fortunate as to have availed themselves of the invitation; consisting of the good cheer of life. It was a happy, happy day for us all and oh, how earnestly we hope that many such are in store for the Spiritualists of New Philadelphia, O., and especially for our worthy President and his pleasant companion.—Harold M. Remington.

For the past two years a few earnest Spiritualists have been maintaining a room nicely furnished in the heart of New Philadelphia, Ohio, for the purpose of developing mediumship. They have the assistance of several noted mediums, and are meeting with good results, several members of the society having developed into good mediums; the result of this work must rebound to the glory of our Cause as already many of our most prominent people have begun investigating, while others have become converted and are openly advocating Spiritualism. Until recently they have had the idea that they could do the most good as an independent body. On Thursday evening, March 26th, at one of their regular meetings, it was decided to become members of the N. S. A. and they have sent for a charter as the Second Association of Spiritualists of New Philadelphia, O. In their final organization officers were elected as follows: Pres., Thomas Hines; Vice-Pres., B. F. Froelich; Secretary, Chas. Pemberton; Tres., Ralph Kinsey; Trustees: Miss Ella Hines, Mrs. Perry Kinsey, Miss Annie Fertig. Thursday and Friday evenings April 2nd and 3rd the noted trumpet medium, Mr. Ernest Stevens, of 559 Oak St., Columbus, O., will be with this new association and as he is well-known by all its members a good time is expected.—H. M. Remington.

The Sunflower \$1.00 per year.

PSYCHOMETRY; OR
THE SOUL OF THINGS.

Continued From page 3

vidual on whom their consciousness is centered; and furthermore, that deceit, selfishness or criminal intent are known by a sort of intuitive consciousness (discernment). And, on the other hand, that purity, chastity, and good will (humanity), are known by synonymous impulses in favor of the individual or on one's own account when coming *en rapport* with persons or conditions possessing these qualifications, or virtues—unless one's own nature is too corrupt to sense that which is good and pure.

An active selfish or sensual vibration, for example, may temporarily neutralize an antithetical vibration in another, and even pervert the good or convert it into evil according to the influence of the operator. But "To the pure all is pure" if powerful enough to resist the temptation of an impure or an uncharitable vibration, to which a sensitive is also subject, if self control is lacking.

But—debaring the latter—such is character reading or psychometrizing—also termed knowing the "soul of things," and to which the technical appellation of Psychometry has been applied. Through it much may be understood not known to physical science, and is a beacon-light to the traveler among strangers, besides being a comfort to the practitioner.

It may be developed by a rational adherence to the rules of health or a temperate life in which the storing or saving of vitality is an object or a principle—and self-control in all matters emotional or passionate, for the latter is unnatural vibration, being in discord with nature and darkens man's perceptive qualities accordingly.

Active hatred or a false sense of pride (arrogance) may possess the necessary force for penetrating effects (the discharge of which into one's solar plexus nearly everybody has experienced) but it is like a broken wire throwing out its fluid promiscuously, wasting its energy or substance, and obtaining nothing in return for it.

But passion in any form, whether it be a parcify, covetousness, vanity, or conceit, ambition (which is the desire to be something in the effect in contrast to aspiration, the desire to be something in the cause) is said to be an obstacle in the way of obtaining correct delineations, all of which are colored according to the tastes, and feelings of the operator, and leading into the common error of judging others by one's self. In temperance and justice, therefore, it may be said, reposes a knowledge of the "Soul of Things" or the light of causation.—Truth.

March, 1903.

Less Than Half Rates.

To San Francisco and Los Angeles, Cal. and return over the D., A. V. & P. and Lake Shore & Michigan Southern Rys. Tickets will be sold May 2, also May 11 and 17th inclusive, good returning until July 15. Stopovers allowed in certain Western territory. Inquire of ticket agent or write A. J. Smith, G. P. & T. A., Cleveland, O.

Wanted to Pay.

Very much indebted customer enters a butcher's shop, remarking, "I'll take a leg of mutton, and I want to pay for it."

"All right," replies the butcher, handing forth the meat, which customer takes and starts to go. "Look here," cries the butcher, "I thought you said you wanted to pay for it?"

"So I do," was the reply, "but I can't."—London Telegraph.

Disinterested Friendship.

The majority of men recognize nothing in human affairs as good unless it yields some return, and they love those friends most—as they do their cattle—from whom they hope to obtain the most profit. Thus they lack that loveliest and most natural form of friendship which is sought for its own sake only, nor do they know from experience how beautiful and how lofty such friendship is.

Happy Day.

"What are you writing?" asked the freshman.

"Just dropping a line to my governor, wishing him many happy returns of the day," replied the sophomore.

"Why, is this his birthday?"

"No; pay day. He sent me a check this morning."—Philadelphia Press.

LAKE HELEN CAMP.

they have done and what they hope to do, you would have no space in your valuable paper for anything else—and right here I want to thank you for giving us space. We hope your readers will be glad enough to so that each one will send a new subscriber to you and to all the other papers. Not one has refused to publish our contributions. It has been a labor of love with me and I have before me clippings that would make with this, nineteen long columns written for the spiritual and secular papers about this camp.

We had the pleasure of receiving a visit from Etta Burns, now of Daytona, who is well known at Lily Dale, and she very kindly consented to sing for a large Sunday audience. We had the beautiful song "The Bird with the Broken Pinion." She rendered it most beautifully and tears were in many eyes. She also assisted in an entertainment and her own true self found her way to the bedside of our now arisen brother, Dr. Pratt. While here she was the guest of Lida Reed Burnham.

I think I wrote a few weeks ago of the severe illness of our sister, Mrs. C. C. Bacon, of Elyria, O. Both spirits and mortals were determined to help her and with their help and that of the superior climate she is among us the same sunny friend as ever. The other day she got to thinking of the kindnesses that had been bestowed upon her by the camp friends and thought she would buy some presents but said she did not know where it could begin or end and so made up her mind to hand the secretary \$25, as a donation to the general fund. It was gratefully received and her name will go down in the history of this Association as one who was interested in the success of the Southern Cassadaga Camp.

Another thoughtful act was done by our friend Lida Reed Burnham at the election of officers for the Ladies' Aid. We had planned to in part pay our secretary, Mrs. Eliza Philbrook, for her untiring work in behalf of the Association and had last year voted her the sum of \$20 for the season. After the election Mrs. Burnham arose and said she had thought to put into the ladies fund \$5, but with the knowledge of Mrs. Philbrook's hard work and loyalty to the camp, she desired to have it added to the secretary's meager salary, which was not intended as that, but as appreciation for her labors. All were glad and she was voted \$25 for the coming season.

Although J. Madison Allen has not appeared as a speaker except at conference and home circles, the people have cause to be very thankful to him for his helpfulness. He is a fine musician and has not been at all backward in aiding us in every kindly way. At the entertainments his violin solos have been highly appreciated as he makes his violin talk to the heart of the people. He has some original songs that are charming, and has a versatility of talents that have been, some of them, amusing and some of them instructive—that dealt with the eternal principles of life. He has made many friends here.

Husband and I leave here the 24th for home. I will remain there until April 3 when I shall start for Philadelphia to speak for the Thompson street Temple that has just won the McIlroy case in the supreme court. For the month of April my address will be 1211 Stiles street. I expect to speak the Sundays of May in Buffalo at the Spiritual Temple.

We have had a pleasant winter and on our way to the bracing breezes of old Lake Erie's shores there will be the memory of the roses and lilies and fruit, and above all, the friends left behind. Also there will be the memory that has a good grip upon us of the mocking birds that are this moment pouring out their liquid notes that often awaken us from our sleep at night. I have wondered sometimes if there was not sympathy in their hearts for those who were dreaming sad dreams and they got up an impromptu concert to change the vibrations—for to me there is a meaning in every sweet song.

Once more I will ask your readers to send to Mrs. J. D. Palmer, corresponding secretary, Willoughby, Ohio, for descriptive circulars so you can choose your lot and have a home here next year, also to speak early for cottages or rooms in the Apartment House. This is the last from Lake Helen this year.

CARRIE E. S. TWING, Scribe.

SPIRIT

Photographs.

ARTISTS.

Send your own photograph, or look of hair and two dollars, and receive three finished pictures of some loved ones, that have passed to the beyond and are anxious to reach you.

River Falls Wis., March 5th, 1903.
Me. and Mrs. A. Norman—
Spirit Artists.—I received my spirit photographs yesterday and to me I must say this is a revelation. I fully recognize all five faces upon them as my nearest and dearest friends in spirit, and such evidence reveals to me beyond a doubt our future existence.

T. H. BARNETT.
Independent slate-writing, tablet-writing and readings, by mail, sealed questions answered. For particulars address with stamp enclosed, and receive a proof.
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It has already had an extensive sale which will grow as it becomes known.

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Grandpa and The Boys.

This is a beautiful little souvenir poem by W. H. Bach. It portrays a grandfather talking with his grandchildren and recalling the changes that have come in every thing since his younger days. It is beautifully printed in type below, on channel paper, with hand-made deckle edge cover, and illustrated.

Price, postpaid, 25 cents.

THE SUNFLOWER PUB. CO.,

Lily Dale, N. Y.

MEDIUMSHIP OF MODERN SPIRITUALISM.

Continued From First page.

stop, in thought, from the turmoil of earthly things and meet with the multiplied thousands who seek to unfold the best in man. Perhaps but a brief space of time can be given and possibly that must be as you hasten along the street, but you have come in touch with the great host that is moving onward and upward to the spiritual expression of the inner man.

The development of mediumship does not mean to crucify the physical but to so unfold the spiritual that the carnal naturally and harmoniously becomes submissive to the soul energies. A well developed and pure physical body is the most certain means for expression of the soul's best. Make the house of clay clean and pure that the radiance of the soul may shine from it; each organ of the body is for some divine purpose and the proper spiritual development does not mean the mortifying of the body, but the proper use; and by spiritual growth each organ of the body becomes responsive to the higher demands of the soul forces, and man becomes a divinely human being.

Mediumship is more than the simple communion of soul with soul, although this alone is very sweet and inspiring; it is the harmonious unfolding of the soul forces that they may dominate our lives and make each and every experience conducive of good.

Mediumship is the doorway which brings the spirit in touch with the spirit, thus purifying the thought and life. Our spirit friends who have passed the portals find it necessary to return to the earth-plane for certain forces necessary to their growth, and they ever yield much of spiritual forces for our betterment, if by our own proper life we attract the best.

We must ever remember that through these portals come developed and undeveloped, and we are moved by just the class that we attract by our life. Andrew Jackson Davis' "Diakka and Their Earthly Victims" is a valuable work explaining the possible influence of the undeveloped.

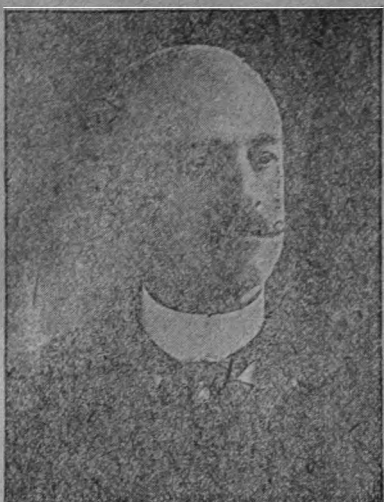
Now let us make our lives expressive of the best we know, and let us know much, for knowledge is abroad in the land, and by our pure thoughts and kindly deeds attract the spirit forces that will manipulate our emanations for both their and our own advancement. In this land of shadow we are preparing for the land of reality; soon we will take our place in the Summerland and then we will be seeking for a means of demonstrating our presence to those left behind, so let us learn what we can while here.

THE REAL.

Let us aspire to know spiritual truths; to know that the real and eternal man is not the visible bodily form, but the indwelling and always-present God-intelligence and life principle which animates, actuates and controls the mind and body, and which ultimately reaches a degree of evolution where it gets beyond all nature; where all nature, internal and external, is the servant of the Real Man. Man suffers as he is the servant of nature—he must be the king or master of nature, or in harmony with nature before he can be free. The soul, in its evolution, works in, through and beyond nature, and realizes its reality or eternal existence—becomes the conscious Real Man. All souls do this; the goal of all is the same. The difference in man is only the difference in degree of evolution—the different points on the eternal Path in which they exist. All souls are going onward and upward to one goal—God.

MY ANGEL.

Written expressly for the SUNFLOWER.
Out of the hum of the city,
Out of its grind and din;
Out where the river murmurs
And the song-bird chants his hymn
There in the golden silence
I wait for my angel's voice;
And her dulcet tones of silver
Bid me "Forget! Rejoice!
Forget all the words of passion,
The stinging hiss of scorn;
Rejoice in the truth of nature,
In the certitude of morn.
Forget all the jealous strivings,



C. Walter Lynn,
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The maddening rush in the night;
Rejoice in the spirits' freedom,
In the coming of the light."
I hear, but I cannot answer
O'erawed by her beauty rare:
I know that her grace is symbol
Of the land where grows no care.
I long for the day when the sweetness
Shall burst on each mortal's sight,
When all men shall take from my
angel
The key of the realms of light.
Will Phillips.

Editor Two Worlds, Manchester, England.

JEFFERSON'S TEN RULES.

- Never put off till tomorrow what you can do today.
- Never trouble another for what you can do yourself.
- Never spend money before you have earned it.
- Never buy what you don't want because it is cheap.
- Pride costs more than hunger, thirst and cold.
- We seldom repent of having eaten too little.
- Nothing is troublesome that we do willingly.
- How much pain and evil have cost us that never happened.
- Take things always by the smooth handle.
- When angry, count ten before you speak; if very angry count one hundred.

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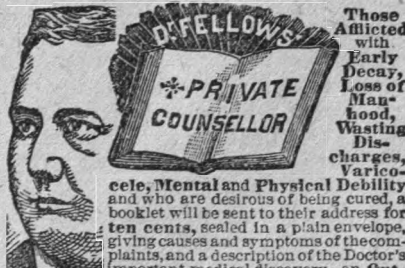
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