

# THE SUNFLOWER

Estelle F. Baillet

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

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## THE LOST ATLANTIS.

Lecture Delivered by M. B. Little at the City of  
Light Assembly, August 2d, 1905.

Let us now call your attention to the possibility of the destruction of the continent of Atlantis through great convulsions in nature as having been in harmony with known operations of natural law.

At the present time it is known, that everything in nature is in motion, currents of warm air in contact with those of colder temperature and the proper conditions of positive and negative electrical currents in the atmosphere produce rain.

The water in all of the oceans is constantly in motion, and their currents are continuously moving in different directions, which you may find mapped out in the common atlas used in our public schools. Even the great mountain ranges are in motion, as is constantly being proven by the large number of track men employed in our great railroad tunnels in keeping the rails in proper line, from which they are continually diverging.

The facts revealed by geological research, furnish ample evidence of the possibility of the destruction of Atlantis by processes consistent with nature. It is generally conceded that the earth's surface is slowly but surely changing its geographical boundaries.

Professor Winchell says, "We are in the midst of great changes and are scarcely conscious of it. We have seen the whole coast of South America lifted up bodily ten or fifteen feet and let down again in an hour. We have seen the Andes sink 220 feet in seventy years.

The coast of Greenland is sinking so rapidly that the Greenlanders no longer build near the water's edge; while the north of Europe and the Atlantic coast of South America are rapidly rising. Within 5000 years the shores of Denmark, Sweden and Norway have risen from 200 to 600 feet.

At different points on the coast of Ecuador, ancient pottery, images and other articles made of terra cotta, gold and copper, were taken from a strata of ancient surface earth, which was covered with a marine deposit six feet thick. This land after having been occupied by man had subsided and settled below the ocean, remained there long enough to accumulate the marine deposit and again been elevated to its former position above the sea level, now it is once more subsiding.

Dr. J. W. Spencer in the American Journal of Science, calls attention to the fact of the existence of a great submarine canon in the Atlantic ocean, which has been traced by soundings for a distance of 71 miles from its head, the present outlet of the old Hudson River bed now submerged by continuous sinking. Out in the sea at a distance of 30 miles from the present mouth of the river, there is a great submarine canon with perpendicular walls 3,800 feet high and at 71 miles the bed of the river is still recognizable altho between 6000 and 7000 feet below the surface of the ocean.

The most startling demonstration of a continuous rising and sinking of the earth's surface may be found in the great anthracite coal fields of Pennsylvania, a vertical section of which shows forty-six alternating layers of coal and rock.

Each of the coal deposits was created while the land was sufficiently above the sea to maintain vegetation, while each strata of rock was deposited under water. Here we have positive evidence of twenty three different changes of

the level of the land during the formation of two thousand feet of rock and coal covering vast areas, embracing thousands of square miles.

Great geographical changes are not always the result of these slow processes, at times they are the results of appalling seismic convulsions, often attended with great loss of human life.

In 1783 a submarine volcano burst forth in the sea near the shore of Iceland. A new island was thrown up but it soon disappeared. On the main land twenty villages were destroyed by fire and water and 9000 of the population perished.

The fort and village of Sindree on the Indus was submerged in 1819 by an earthquake, together with a tract of country two thousand square miles in extent.

In 1775 at Lisbon, the nearest point on the coast of Europe to the site of Atlantis, there occurred the most tremendous earthquake of modern times. A sound of thunder was heard underground and immediately afterward a violent shock threw down the greater part of the city.

In six minutes 60,000 persons perished. A great concourse of people had collected for safety upon a new marble quay, but suddenly it sunk down with all the people on it, and not one of the dead bodies ever floated to the surface. The water where the quay went down is now 600 feet deep.

Only three years ago we were all horrified by the appalling news of the wiping out of the City of St. Pierre on the Island of Martinique from the volcanic eruption of Mount Pelee in which 30,000 human lives were sacrificed.

Thus we have sufficient evidence from modern history to satisfy us of the continuance of seismic disturbances, destructive to human life, the same as is claimed to have occurred one hundred and fifty centuries ago on the Island of Atlantis, and proving the possibility of such destructive catastrophe having occurred.

The evidence of the probability of the existence and final submergence of the Lost Continent are equally strong. Ignatius Donnelly in his valuable work, "Atlantis the Antideluvian World"—from which I am freely quoting—claims, that the Biblical idea of the flood had its origin in the sinking of Atlantis. He says:

"The legendary traditions of the deluges that destroyed the greater portion of the human race, in older times, appears to have been almost universal and, stripped of the mythical details which the superstitions of ages have woven around them, there still remains the probability of one great cataclysm being the foundation of them all."

"In the East the legends found among the races residing at a distance from the ocean attribute the deluge to cloud bursts, while natives on the coast describe it as the sinking of land into the sea."

"In the Old World we find the Chaldeans, Assyrians, Hebrews, Hindoos, Phoenicians, Greeks, Scandinavians and other races, preserved legends of a terrific destruction of human life by water, from which their ancestors, the founders of their particular nation only escaped."

Among the deluge legends of America, the Aztecs, in the traditions of the origin of their race, preserved the story of the sinking of a great island.

"In a single day all was lost—even the mountains sunk into the water."

The Toltecs traced their migrations back to a starting point, on an island called Aztlan or Atlan, from which they escaped in a boat.

The North American Indians had traditions of their ancestors escaping from an Island in the East that sunk into the sea.

While all other nations had legends of the general destruction of mankind by drowning, the Egyptians and the ancient Mayas had no traditions of a deluge. Why these exceptions? Simply for the reason that both nations possessed historical records of one great convulsion of nature, the sinking of Atlantis, from which, apparently, all the deluge traditions of other countries have originated, probably having their origin in the narrative of the terrified survivors who escaped from the sunken island.

"The similarity in the animal and plant life found on both sides of the Atlantic, furnishes strong evidence of the probable existence, in antediluvian ages, of a general highway of communication between Europe and America."

When animals and plants of the old and New World are compared, one is struck with their identity: all, or nearly all belong to the same genera, while many, even of the same species, are common on both continents; indicating that they radiated from a common centre after the glacial period.

Discoveries in the fossil bad lands of Nebraska prove that the horse originated in America. The fossil remains of the camel are found in India, Africa, South America and Kansas.

Otto Kuntz, the distinguished German botanist, announces his conclusion that, "in Asia and America the principal domesticated tropical plants are represented by the same species."

The banana which is seedless, is found thruout tropical Asia and Africa and was cultivated in America before Columbus was born. The banana is a tree-like herbaceous plant with only a perennial root; it has no bulb and cannot be propagated from cuttings.

Professor Kuntz asks, "In what way was this plant which cannot stand a sea-voyage thru the temperate zone carried to America?"

It is a generally accepted fact that many of the plants and cereals, dating back to a great antiquity, have existed in both the Old and New Worlds, requiring an almost continuous belt of land in the vicinity of the equator, to have rendered their transportation from one continent to the other possible.

Without Atlantis how can we explain the fact that the early Egyptians depicted themselves as red men on their own monuments, or account for the representation of negroes on the monuments of Central America? Or the carved heads of the elephant so freely used in the ornamentation of the temples of ancient Maya?

And from whence came the originals for the sculptured heads, representing minutely the features of several distinct races of Asia and Africa, found on the temples and palaces of Chichim—itza and Uxmal in Yucatan?

I have been informed by Dr. William De Res, an antiquarian residing in Laredo, Texas, that in the national museum in the City of Mexico, may be found heads made of terra cotta representing Egyptian, Malay, Mongolian, Hindoo and Aztec types, which were exhumed near the Mexican Capital.

He further said that "The representation of Atlantis is a large head cut artistically from a block of green serpentine of the color of the ocean. The eyes are half closed, simulating in expression the eyes of a drowned person."

It is covered with nautilus shells and has the mouth covered with the imitation of an oramental lock,

such as has been found in ancient Mexican ruins, made of bronze and considered the work of the Mayas." The lock suggesting "lips forever closed."

We find a similar belief in a future life in spirit among the ancient peoples of Europe, Asia, Africa and America.

The belief of the American Indian in a natural future spiritual existence was clear and well defined; while with the ancient Gauls, men among them exemplified the positiveness of their belief in a future life by lending money payable in the next world.

We greatly fear that a compulsory application of such sublime confidence in the continuity of life to the present religious age, would at once stampede the faith of the orthodox world.

However, the strongest evidence of the existence of the lost continent is the result of deep soundings in the Atlantic.

For science, stretching forth her mystic hand, has wrenched from the depths of old ocean her long hidden testimony, her long concealed evidence of the exact geographical locality of the sunken continent of Atlantis, of which the Azores are but the mortuary remains.

Deep sea soundings have been made by ships of different nations: The United States ship "Dolphin", The German frigate "Gazelle," and the British ship "Challenger," have mapped out the bottom of the Atlantic and the result is the revelation of a great elevation of connected ridges reaching from a point on the coast of the British Isles, southwest to the coast of South America above the Amazon, thence southeasterly across the ocean to the coast of Africa, near the Gulf of Guinea, thence southwardly down the central Atlantic.

It rises about 9000 feet above the great Atlantic depths around it, and in the Azores, St. Paul's ridge, the Ascension and other Islands, it reaches the surface of the ocean.

Donnelly claims that here we have the backbone of the ancient continent which once occupied the whole of the Atlantic Ocean, and that in these connecting ridges we see the pathway which once extended between the New World and the Old, and by means of which the plants and animals of one continent travelled to the other. The same avenues by which black men found their way from Africa to America and red men from America to Africa.

Near the northern extremity of the connected ridges is a great plateau mapped as the "Dolphin Ridge" about 1000 miles in width and nearly 3000 miles in length, covering an area greater than that part of the United States lying east of the Rocky Mountains.

Its average depth is less than two miles below the surface of the sea and a still greater depth, more than two miles, above the ocean depths surrounding it.

The centre of this elevated land is opposite the "Pillars of Hercules" or Strait of Gibraltar. The Azores islands are the summits of its most lofty mountain peaks; these islands show evidences of having been torn and rent in tremendous volcanic convulsions, while around them, descending in the sea, were found great strata of lava and the whole face of the sunken land was covered for thousands of miles with volcanic debris.

Probably the Dolphin Ridge is the now sunken Atlantis described by Plato.

So strong was the impression made by these discoveries upon the mind of a member of the Challenger staff, that in a lecture delivered in London soon after the termination of the expedition, he gave it as his opinion that the great sub-marine plateau is the remains of the Lost Atlantis.

(To be Concluded.)

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## THE BIBLE.

As students well know, the bible is not a book but a library composed of 66 books. It has, from the human standpoint, not one author, but thirty or more authors. It was not composed all at one time, but over 2000 years elapsed from the time it was begun until it was completed. It is not exclusively Hebrew, for Job and Jonah probably belong to other peoples, while most of the Pauline and some other epistles and many of the prophecies are addressed to Gentiles.

The accepted canon is not all the scripture that some have claimed as belonging to it, for Catholics accept some twelve books not in the King James version, the Jews reverence the Talmud, while Mohammedans accept the old testament with the Koran added, and Mormons with the book of Mormon added. Besides, the books we receive mention 23 lost books, some claiming inspiration, and the council that made up the canon of the new testament rejected more books than they received.

Now, notice, not what people claim for the Bible, but what it claims for itself. It claims for itself that it is revelation and a record of revelation. The prophets only, claim definitely that "thus saith the Lord," Moses and the Revelator, of course, ranking as prophets. Then, there are records of revealed power, as, the flood, the taking of Jericho, the destruction of Sennacherib, etc.

The bulk of the Bible consists of narratives connecting these phenomena, and these narratives, even to the gospels, claim no inspiration. There is a hymn book, and there are books of wisdom, neither claiming inspiration, and there are epistles of instruction that are supposed to be true and wise enough, but that claim no direct inspiration, though some of the authors claim to have gained part of their knowledge through revelation.—Social Thought.

## UNITY.

The first and most important truth that comes to the observer, is the unity of creation. Things appear separate and distinct, but in truth, everything that exists is included in one all-embracing system. Every part acts, and is reacted upon, by every other part. There is no such thing as absolute freedom or independence. Everything is in some way related to, in some way dependent on every other thing. Every industry is connected by invisible threads of relationship to every other industry under the broad heaven. No man labors for himself alone; or thinks for himself alone, or lives unto himself alone. Whether we are conscious of it or not, all that we do goes into the common fund of humanity, and we are only shareholders. In spite of fate, the world will be made better or worse by the way in which we spend our three score years and ten. Every thought of the mind, every act of the hand, adds something to the sum total of good or evil in the world. Every stroke of the hammer adds, not only to your own wealth, but somewhat also to the wealth and comfort of every human being.—N. M. Zimmermann.

## Astounding Memories.

Horace Vernet is the best example of visual memory. He could paint a striking portrait of a man, life size, after having once looked at his model. Mozart had a great musical memory. Having heard twice the "Miserere" in the Sistine chapel, he wrote down the full score of it. There are soloists who during twenty-four hours can play the composition of other masters without ever skipping a note.—Elgin, (Ill.) Courier.

Selfishness is sometimes mistaken for love.



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## SPIRITUAL ATTRACTIONS.

The experienced medium or sensitive who is in daily communion with the spirit world can unfold a tale not unlike the most wonderful in the Arabian Nights.

But the inexperienced or yet undeveloped medium is like a traveller in the jungles, and would probably spoil the best narrative of the aforementioned by his or her experiences, if told in the abstract, or disconnected as it necessarily must be in the beginning—i. e., before mediumship has taken a consistent turn in the world of effects or as an effect of a spiritual cause.

Mediumship, per se, is a cause—the operation of the spiritualized forces within the individual so gifted. All force is law; but in man all force is conscious, either for a material or a spiritual effect—the former governing the body, the latter spirit.

Now, as the spiritual forces take on a superior vibration to that of the material (or animal) forces, sensitiveness begins; but all sensitives are not mediums though all mediums are sensitive. Sensitiveness is only the first budding of mediumship, though through its means spirits may find access and begin operations for development, and is with many an aggravating period to pass through.

It is during this passage that the one operated upon experiences the disagreeable lessons in the school toward mediumship—the all of which is to hold up the mirror of self to the pupil and thereby discipline him or her for the real work, whether for private or public use.

In this latter regulation is included the admission of undeveloped or earthbound spirits—a most necessary part of the curriculum—not only as an aid to self-knowledge but to unfold the medial forces. Without being practiced upon they can never attain perfection for consistent spiritualistic work.

Spiritualism is the cause of the spirit world, and regulated by a systematized organization as any creedalized religion is in this world. Its mediums or agents, therefore, must be schooled or systematized in accordance with the requisites needed for their purpose—that which is in harmony with reason and love, the two basic foundations for progress and morality.

Spiritualism is thus a scientific religion, and as such needs instruments that can reason and appreciate goodness. To inherit these two qualities in accord with spiritualistic law a spiritualistic schooling must be undergone since we have none as yet to accommodate the thousands of sensitives being put on trial for medial effects.

The discipline in this school is naturally a severe one, and often continues to exercise it over its graduates till their work ends. But then it is not wasted energy and may be fitted to the aphorism "Whom the Lord loveth he chasteneth."

The best mediums are, therefore, largely the hardest tried. They are being prepared to be able to appreciate their reward.

In like manner sensitives undergo

some severe trials to make good mediums of them. To do this consistently a system has been established which affects all alike, and that is the "like attracts like" system; however, watched over by spirit guides appointed over sensitives to be experimented upon, or guardians, attracted to those venturing into the field uncalled. Of course, many have been subjected to this experimentation unknown to themselves and are brought to the surface full-fledged mediums. But now so many suggest to themselves that they have mediumship and go it alone.

To these the advice of experienced mediums is very necessary.

The first thing to take firmly in mind is that you are a spirit also and have a prior control over yourself. Exercise that right, and no spirit will be able to control you against your will. It is only where you lose that control that another spirit can take it. Thus there can be no obsession except in loss of self-possession—synonymous with being under the dominion of some weakness; be it physical or mental.

The first-named are too well known to enumerate. The latter includes, besides monomania or crankyism, a weakness of being in love with self or egotism, inordinate vanity or false pride, avarice, jealousy, hate, malice and deceit—the latter being the cause of all the "mistakes" in spirit communion, when it is but truth perverted through a medium who is not true to himself or through the exterior or brain consciousness of the investigator who is not truthful in his daily life, or presents himself before a medium in an attitude of conceit or deceit.

It is under such circumstances that like attracts like—not as spirits but as their phenomena, whether physical or mental.

In the mental mediums such phenomena partake of the principles or laws of the individual—every characteristic, virtue or vice, talent or weakness, passion or habit making up these laws and vibrate in unison with the light or impressions passing through them from spirits. If the medium's forces are clouded by sensualism the inspirations will be comparatively foggy and unintelligible. If dwarfed by selfishness or hate, jealousy or envy, they will be accordingly distorted; and if the would-be medium is untrue to himself, as not exemplifying what he professes in his teachings to others, they are deceiving.

Such being a living lie engenders a force or principle that finally controls all others, and causes spirit communications to take on a like untruthful condition, though they emanate from truthful spirits. The spirits are put down as mockers or obsessors, when the trouble is due to a lack of self-knowledge. Who studies himself in conjunction with mediumship can always avoid running into these kind of spiritual snags.

Of course, spirits, too, are attracted in conformity with ones characteristics; but with reason and love uppermost, no sensitive or medium in embryo can be harmed—except what may seem so during a spell of needed rigid discipline, as invited by some active prejudice, some secret vice or some sort of self-deception, egotism, vanity or unconscious selfishness. But not knowing does not shield one from the effects of the existent discord with Nature. Every sensitive mortal has a guardian spirit, who is ready to aid his or her charge in studying self for the asking. A spirit as ones daily companion understands his mortal charge as a mother her child. But if the sensitive be susceptible to flattery and thinks himself great in the incipency because regarded so by a few good natured innocents in the family circle or among friends, he is likely to attract spirits who have the same opinion of themselves and the combination increases the folly—both sensitive and spirit deceiving each other.

Much head- and heart-ache is often experienced ere the guardian can edge in to adjust matters—and sometimes never if his charge be persistent, willful, or too much in love with himself to listen to reason or too selfish to sense the sympathetic pleading of his guarding beggling to desist in his passion.

For the benefit of such, however, who are not too far gone in the belief that they are the entire affair in this vast school, the following hints might serve as a saying grace from imposition by spirits who claim greatness not their own:

Feeling drowsy indicates a sensu-

al spirit in nearest control—though not necessarily an ignorant one; for he may have been a scholar addicted to drink. But if he deceives it is well to guard against his tempting influence—unless the drowsiness is but momentary and intended as identification. But if such is experienced at every communion the sensitive wants to exercise his wits rather than faith. One active doubt often unravels more truth than bushels of faith.

Feeling irritable or provoked under like circumstances betrays selfishness in the control—hate, jealousy, vindictiveness, and resentment being the complements of selfishness, and the persistence of such a spirit hints at one or the other in the individual troubled—or, as above, it may be a matter of identification.

Feeling disturbed, restless, or uncomfortable, tells of arrogant or lying spirits controlling—deceivers or criminals. As there are so many forms of deception in human nature this class of spirits are in the majority, though only the milder types can come into the environments of any self-respecting sensitive—i. e., who values the opinion of the spirit world above the mortal.

To understand these spirits one must understand self, and fine discrimination used in the study, for the characteristics or forces in man that attract such spirits are very subtle and often deceive the wisest of soul culturists or psychists.

Now, besides the aforementioned influences by which to judge the quality of a spirit on the lower plane or still in the negative, there are influences by which to qualify spirits in the positive condition. They are as follows:

Feeling bright or animated indicates the presence or control of an intellectual spirit or one freed from animalism—is positive to sensual desires, therefore not a tempter in that line, though he may be negative emotionally—have anger, jealousy or prejudice left. Thus the influences will be mixed—feeling mentally bright and at the same time irritable or ill-humored.

But feeling cheerful or in a singing mood portends a good natured or sympathetic spirit—one positive to angry emotions or freed from selfishness (ill-humor always proving selfishness left, whether in spirit or mortal).

Feeling calm or tranquil bespeaks of peace—a spirit freed from both sense and self, negatively considered, or positive to material influences generally.

Such are facts gathered from a twenty-five year daily spiritual intercourse, and which every sensitive can prove to himself by observation and the study of himself as a spirit. They may be applied to mortals as well and thereby read them, generally considered. But with inspiration behind it details are added, if desired—the mere wish often revealing more than desired—but content revelation of this kind, like every thing else, also meets with indifference and satiety.

Now, besides enjoying the last-named, self-study reveals the causes of things to the extent that one probes into himself as a cause—the only possible method of ever understanding the real nature of spirit-control or so-called obsession concerning oneself, mediumship or the cause of spiritual attractions.

Inspiration is not knowledge. It simply lends faith in the phenomenon that produces inspiration. Whether its effects are true or not, must be adduced through its causal attribute, love. As love cannot deceive, inspiration may be relied upon in comparison to the love vibration that accompanies it.

Chautauqua grounds are reported to have a haunted house. If the spirit to be "poured upon all flesh" is to restore mankind to a belief in immortality, Chautauqua is perhaps entitled to a share of it—since its managers prefer to believe in the Bible.

Nervousness is due to exterior excitement or loss of self-control. Agitation to interior loss of self-control—one due to negative action of sense-consciousness, the other to like action of self-consciousness, or to sense and self vibrating for material effects.

Those who think it strange that audiences do not applaud plagiarisms are not estimating their audiences as intelligent readers of literature.

## PSYCHICS.

To be honored, we must honor others.

Wealth does not forgive because gold has no love in it.

Self-suggestion leads to self-deception.

Intuition is the soul's constitution.

A spiritual sculptor can mould an angel out of a devil.

Only ask spirit advice when you don't know, and aid when you can't do.

Sunny or cheerful hearts preserve youth.

Some are happier under a delusion than under a reality.

Love soothes the vicious or most frivolous when it reaches the soul or rises above the animal.

To know a truth absolutely, it must be sensed through the heart.

True love breaks down the barriers of station, wealth and beauty.

The heart is the pantry that stores the love emanating from life's centre.

Indolence leads to selfishness—the impulses of which are envy, jealousy, vindictiveness and hatred—love reversed.

## PERSONALS.

B.—Hypnotism is bodily control, while psychology is mental control. Either one may be without the power of resistance.

Food makes blood. This in turn generates bile for the digestion of other and stronger food. But hatred, anger, or selfishness vitiates this bile and with it the food for continued blood making. This vitiated food creates vicious blood and leads to blood diseases. Thus selfishness or hatred becomes the breeders or primal cause of diseases of the human flesh.

Let patriotism for your Cause, like charity, begin at home. When you have a good thing worth publishing, send it to the papers that represent your cause and not try to flaunt yourself by sending it to some secular paper.

Some one has said that he didn't want to give up the phenomena for fear of drifting back into the Church—a sure sign that the Church has accepted our philosophy. Thus we need constant new inspirations to keep ahead of the Church.

There are no frauds in Spiritualism. What seems so are spiritual imitations produced by fakirs—not mediums.

Many will risk a long period of obscurity for a momentary triumph.

Eliciting credit from one is often done to hide wrong from another.

## OBITUARY.

Frank W. Wyman second son of Parker and Lucy Ann Wyman was born in Brunswick Ohio, Nov. 26 1856 and died at Bennetts Corners, Ohio Aug. 3rd, 1905, aged 48 years 8 months and 7 days. His boyhood days were spent on his Father's farm, but in early life he cared for himself working by the month for various farmers of the surrounding county.

He was married to Miss Cora Wilkinson, April 5th 1881 and made his future home with her parents where he lived at the time of his death. He leaves a wife, son and daughter, one brother, one sister and a host of friends to mourn his untimely end.

Stricken in the prime of manhood with no hopes of recovery from the first of his sickness was seemingly more than his friends could bear, but he faced it bravely with the calm reasoning power that characterized his life, a life which has not one blot but was filled with good deeds. Honest, upright, faithful he was indeed a shining mark for the arrow of death and the end came at last peacefully, and the gentle spirit has gone to meet Father, Mother and Brothers.

Thus a devoted husband and loving Father, kind brother and true friend and neighbor has gone from us—gone but not forgotten.

C. F. C.

## Bradford R. White.

Passed to spirit life from the home of his daughter, Mrs. Hattie Ihlenfeld, at Nero, Wis., August 10th, in the eighty-ninth year of his earthly pilgrimage.

He became interested in Spiritualism over twenty years ago and since that time has been "only waiting" for the summons that would carry him over.

He had no disease, the change coming as the natural result of the wearing out of the body.

The last time I saw him he asked me if I thought that "those boys," meaning my brothers and his grandchildren, would meet him when the time came for the change.

I told him I felt sure that the first thing he would see on regaining spiritual consciousness would be those whom he had known in earth life and the boys would be the first to greet him.

He was quiet for a moment then said, "If you think that I would not care if the change came this minute."

He was my grandfather, the one to whom my little book, "Grandpa and the Boys," was dedicated.

All day of his funeral I could only think of the joyous reunion that was being held in that land, not "From whence no traveler e'er returns to tell the tale," but in that land of brightness where so soon we shall all be called; and may we all be as ready and willing as he was to make the change.

W. H. BACH.

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

ADDRESS  
A. F. MELCHERS, Lily Dale, N. Y.



## LILY DALE NEWS.

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

## ASSEMBLY JOTTINGS.

Sunday began the sixth week of the City of Light Assembly, and was called "Peace Day."

It began with peace in the atmosphere, as it had been raining off and on for the two days previous, and the "Calm after the storm" had settled down on the Dale for this glorious day.

The usual open-air concert by the N. W. Orchestra at 9.30 announced the opening of the exercises, followed by services at the auditorium.

These consisted of a symposium of speeches from a number of speakers present on this occasion—accompanied by music, song and tests, though it was left for the afternoon to bring out the crowd that filled the auditorium to repletion—which seats about 800, with spare room for 200 more, and convenient standing room for 200 outside.

These services were opened with fine renditions from the aforementioned orchestra, among which was the "Overture—Wilhelm Tell."

W. J. Colville was programmed as the speaker of the day. But prior to this Chairman John T. Lillie made various announcements—those of especial interest were the reading of several communications from the following:

The first from the Assistant Secretary to President Roosevelt, stating that the latter sent his regrets in not being able to attend this peace convention, being prevented by circumstances, but sent his hearty approval of same and official congratulations.

Other letters of similar tendency were from the Governors of New York and Ohio—the latter appending his own signature to the communication.

Following an invocation on peace Prof. Arthur Uvedale of Toronto, favored with a tenor solo, which was well rendered and highly appreciated by the audience as the applause denoted.

Mr. Colville then delivered his address on Peace.

As it required an hour and thirty minutes to express himself—with many telling points unfolded—a synopsis would hardly begin to reveal anything of its merit and fullness.

After the address Mrs. Annett Pettengill and Mr. Lillie rendered a duet for alto and baritone—a pleasing combination—following which Georgia Gladys Cooley gave spirit messages. Services were closed by Mr. Colville singing "Holy City" and pronouncing the benediction.

In the evening of that day a thought exchange was held at the auditorium, presided over by Dr. J. F. Geddes, to which Miss Bernice Baldwin furnished the musical exercises.

Mrs. W. Ripley of Toronto was the principal speaker on this occasion, since there was a dearth of volunteers in the audience to avail themselves of the opportunity to express themselves.

Her efforts were highly appreciated and her answers to questions very commendable.

Monday has no regular speaker on the list, but the day was made interesting by a concert in the morning, a class lecture at the auditorium in the forenoon—Mr. Colville speaking on Light and Colors—a conference in the afternoon, and a progressive eucra party at the auditorium in the evening.

Tuesday Wilson Fritch, the Emersonian lecturer held the rostrum, and many who could enjoy the classical in dissertation attended.

The speaker's subject was "Trust Yourself." His point reached was to prove the value of being true to self by working out the divinity that was the life of the individual—that if this had obtained from the time that man could reason, the world would not have been duped by so many false ideals or conceptions of a deity.

Intuition defines the real man, and who follows this will not become an imitator. Imitation is not the strong point of character.

Strength rests in originality—be-

ing original and trusting in self for achievements.

Tuesday evening an entertainment composed of prestidigitation by an expert in this line and a musical concert on anomalous instruments, by another expert, took place at the auditorium.

What was not seen was the operator's secret. What was witnessed by the audience was mystifying, but interesting.

And however done every feature presented was clear, and entitled the performers to a medal for perfection in the art of doing things which seem wonderful, but may be very simple if you know how.

Wednesday—Woman's Day—the greatest of the season, was not behind its predecessors, in point of interest and affection—that day when the light of truth sets in favor of the light of love.

A cloudy sky with threatening rain, somewhat marred the initiatory enthusiasm, but as the decorations, both in the auditorium and on the grounds began to materialize, the clouds began to dematerialize, and let forth the sun's genial rays on the City of Light.

Following the early concert at the upper band stand, another was given in the auditorium, prior to opening the session held there.

A large crowd had congregated to attend the symposium by prominent speakers promised.

While the band was still discoursing sweet music the president of the Assembly, Mrs. Abby Louise Pettengill, entered, conducting two well known characters the world over—Rev. Anna B. Shaw and Miss Susan B. Anthony—towards the rostrum. They were hailed with a hearty round of applause.

Mrs. Pettengill then opened the Assembly in well chosen remarks and words of welcome, whereupon she introduced Miss Anthony, who addressed the auditors in a short but effective talk on the subject of the day—woman.

Sweet song by a ladies quartette followed—then some excellent remarks by Miss H. W. Lord, a new star on the firmament of woman's right—a song by Miss Edna Grant; and a lecture by Rev. Anna B. Shaw, answering questions previously asked by auditors on slips of paper.

She won the hearts of her hearers by stating that she had sacrificed a \$75 engagement to come to Lily Dale—saying it was like coming home.

Her answers to the questions propounded were logical and clear, and it may be said irrefutable—all appertaining to the subject at hand—woman.

At the afternoon session the house was packed to the extreme. All available chairs and park sofas had to be brought into requisition to accommodate the eager, and several hundred had to content themselves with standing room outside. It was estimated that 1500 people were present.

On this occasion Mrs. G. W. Humphery presided—and with her accustomed ease and grace.

Miss Anthony was introduced as the first speaker. Then recitation of a poem by Miss Lord; a song by Mrs. Jessie Hawks (who before closing again sang and was loudly applauded on both occasions.)

Then came the chief attraction of the afternoon—grand address by Rev. Anna B. Shaw.

Although she spoke over an hour, she held her audience like a pole to the compass needle—fascinated, interested, good humored and unwearied—a marvellous phenomenon per se.

All she said was to the point and beyond counter argument, and all was accepted without any desire or feeling to doubt it. Of course, it all appertained to the ruling spirit of the day—woman.

The evening witnessed a similar assemblage at the auditorium to attend the grand ball.

Several hundred took part in the grand march, which was a scene of beauty and grace, and over 600 looked on who could not get to the dance floor for want of space.

Besides the grand moving picture of the living concourse in all its sweetness and beauty there were the beautiful decorations, which added to the charm as they scintillated in the brilliant illumination of electric lights—all of which was the effect of all cause in existence—the motherhood of life—WOMAN.

Thursday afternoon Mr. Wilson

Fritch again lectured at the auditorium—taking for his theme a continuation of Woman's Enfranchisement, embodying in it a beautiful dissertation on the home and that which makes it.

His pith was that love is the foundation of the family, and that to make it the ideal of society it should require no police regulation to hold it in tact.

Love, said he, was the divine principle in nature that first instituted it, and with love regulating it, no law could tear it asunder—thus there would be no need of law to enforce duties appertaining to it.

In conjunction with this service Miss Edna Grant and Mr. J. T. Lillie sang each a solo.

At the close Mrs. Margaret Gaule Reidinger regaled with spirit messages that were accurate in testimony concerning life beyond the grave.

Thursday evening the Willing Workers had their Bazaar opened to the public, and many availed themselves of the opportunity of securing handsome souvenirs in remembrance of their visit to Lily Dale.

Friday morning the usual Lyceum parade and exercises took place. Friday afternoon Rev. Anna Shaw again lectured to a large audience, eliciting its undivided attention to her words of wisdom and splendid logic, with the accustomed musical exercises added, and spirit messages through Mrs. Reidinger at the close.—Friday evening witnessed an interesting entertainment by the Lyceum, which was highly enjoyed by participants.

Saturday afternoon Mr. Charles Barnard read popular 'County Fair' and Saturday evening terminated the week's program with the regular dance at the auditorium.

## THE LYCEUM.

The Friday evening entertainment at the auditorium, under the auspices of the Children's Progressive Lyceum, was one of the state affairs of the season. The program was lengthy and qualitative—exemplifying the good taste and management of its conductor, Miss Carrie Twing Howard, whose untiring efforts in behalf of the children cannot be too highly estimated. Fourteen numbers were presented to an appreciative audience—among the same two orchestra renditions, a number of piano solos, recitations in character and song, a Spanish dance, tableaux with red-light illumination, groupings of lyceum in recitation and song, a character-study (the cobbler in meditation) and all more or less applauded with calls for encores. But mind and physical energy can accomplish wonders, and Miss Howard combines both in happy unison, and to her belongs the credit of this grand effect.

## NOTES.

Mr. and Mrs. Lyman C. Howe paid our sanctum a visit on Thursday.

John W. Ring of Galveston, Texas, editor of the Progressive Lyceum arrived Sunday, and will conduct Lyceum Day of this week.

Mrs. Elizabeth Schauss of Toledo, O., paid our sanctum a visit. She is an ardent worker in Lyceum, the foundation of our future success.

Among the outside decorations on Woman's Day the Brookins Cottage takes the prize. Beside those of flag and bunting, the cottage was studded with many hued electric lights after night fall. The SUNFLOWER cottage took the prize in the way of decorations on the other side of Melrose Park.

At the German meetings the past week Mrs. E. Stumpf delivered a number of interesting lectures and gave tests after the same, while, among other talent Prof. Uvedale delighted his hearers with his melodious tenor voice. He will sing regularly at these meetings for the rest of the season.

The fine order observed on Woman's Day was due to the efficient police system, under the management of Mrs. Wm. White—whose lieutenants were Mrs. Moltz and Mrs. Prather—all of Titusville, Pa. Few arrests were made, as nearly every man, who had the sense of a goose, provided himself with a Woman's Day badge in time.

The foolish or frivolous have a long road to travel to reach the serious path to perfection or peace.

## RAILROADS ARE CO-OPERATING.

Name Special Low Excursion Rates to Syracuse During the State Fair.

The efforts of the State Fair Commission to attract large crowds to the annual exhibition, held at Syracuse during the week of Sept. 11, are being heartily seconded by the passenger departments of all the principal railroads of the state, which have named special low excursion rates of one fare for the round trip, plus 25 cents admission, to Syracuse good during the fair. In addition the New York Central, West Shore and D. L. & W. roads and doubtless others will have on sale on Tuesday, Wednesday, Thursday and Friday of that week special two-day excursion tickets good for the round trip at seventy-five per cent of one fare. These rates are very low and are given to aid this enterprise of the state.

## Recognized Materializations.

On Friday evening, July 21st, a seance was conducted by Mr. Cecil Husk, at the house of Madame Zeilah Lee, 15 Saltoun-road, Brixton. The sitters, seventeen in number, were, with two exceptions, strangers to the experience. Nevertheless, within half an hour departed friends manifested their presence to their loved ones on earth. One gentleman twice recognized his son who had been drowned at sea, and his brother, sitting beside him, also identified his lost nephew the second time that he manifested himself. Another sitter saw his mother and cousin who passed over some years ago.

A lady put a question to 'John King,' while he controlled the medium, concerning a difficult case at law. The question was answered and a 'direct' communication was made to the lawyer who has the said case in hand; much to his surprise and consternation, as he was a great sceptic on the subject of Spiritualism, and had not previously attended a seance.

During the evening a gentleman sang 'Annie Laurie,' and before he had finished the second verse a pianoforte accompaniment began, which was continued to the end of the song. The instrument had not previously been opened. Cardinal Newman also appeared, with his cross, and went round the circle blessing each one. A sitter, a Roman Catholic, who doubted whether he was doing right in investigating Spiritualism, asked if he should sever himself from the Church or discontinue his investigations, and emphatically advised not to leave the Church of his fathers, but at the same time to stand fast by the truths he was gradually learning since he began to study the evidences of spirit return, and to realize the blessed truth that "there is no death!"

AN INTERESTED INVESTIGATOR. [As the seance narrated above was a promiscuous gathering, and held in the dark, we should have felt it necessary to withhold the report but for the fact that our correspondent assures us that the sitters were able to identify their spirit friends by means of the luminous slates.—London Light.]

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The high and the lowly have access there,  
The rich and the poor have an equal share.  
'Tis the corner of life of which none of us tire,  
And where all may gather their flowers of desire.  
A marvelous place is the Garden of Dreams,  
Where we bathe our tired brows in the life-giving streams;  
Of the beautiful maybe whose magical chain  
Stretches on thru death's dark till we find it again,  
And the flowers spring up whose outspreading sweetness  
Is the fadeless soul essence of each life's completeness.  
Where bitterness melts and dissolves like the mist  
O'er the valleys and hills the glad sunshine has kissed;  
Where the breezes of joy waft their fragrance thru  
The murmuring old and the welcoming new.  
The spirit of man finds infinite themes  
For weaving sweet hopes in the Garden of Dreams.  
God's yearning in man has there builded high  
A palace whose spire pierce the blue vaulted sky;  
Where the angels climb down to the souls that climb up  
And give them to drink from the Christ loving cup  
'Till they learn to make real that true life which seems  
To belong here on earth to the Garden of Dreams.  
Still onward and downward o'er chasms of gloom.  
O'er rivers of beauty that whisper of cheer.

—Woman's Tribune.

## TRAINING THE CONSCIOUSNESS.

BY URIEL BUCHANAN.

When you have become conscious of the omnipresence of the Divine Mind you may get rid of every form of fear.  
If you recognize that you are one with the Supreme you need have nothing to fear, for only the good has reality in the realm of cause. What appears evil is but the reflection in the material mind of selfishness and error and a misconception of the purpose and meaning of life. Man is endowed with true power in proportion to his recognition of his divine birthright.  
When the higher self can consciously control the vibrations of the material body, it will become the master of every emotion and desire. When the higher self can change the mental states at will it has become ruler of the intellect.  
When you have conquered the objective mind and the material body and live constantly in the recognition of your oneness with the Supreme Mind, true knowledge and power will be received and reflected.  
When you can banish fear from the mind you are free. Nothing can harm you except what you permit to enter the consciousness thru the door of fear.  
Recognize your oneness with the Infinite Spirit and have faith in its protecting power. Learn to distinguish the true from the false. Observe closely the incidents of daily life and learn from the little things the lesson of progress.  
Build from what you observe, thought by thought, the foundation of character. Live in the world of the real and seek companionship with those in sympathy with the higher thought.  
Observe minutely and accurately all that you see, and learn to choose between the perishable and the imperishable, the false and true.  
Build beautiful thoughts day after day and aspire to the realization of the highest and best. Open the mind and heart to the inspiration of new and broader conceptions.

fish individual would not be tolerated among such people—partly because there can be no harmony between them, and partly because the former would be offensive to their presence.

Mortals are not yet angelic enough to suffer for others to the degree of sacrificing health and happiness, which would be the inevitable result of imposing a very selfish personality on those who have outgrown it. Spirits do not mind it, because free from the flesh, which is effected detrimentally by a selfish or vitality-robbing aura or magnetic surrounding. Mediums, however, seem to obtain very little regard in this respect, being imposed upon by all classes, who rob them of more than they give, whatever the cash value of their donations. But mediums have prerogatives not possessed by others—they have "spirit bands" who replenish this lost vitality, though this does not absolve the "spiritual thieves" who carry off the medium's strength to add to theirs. Skeptics, scoffers, and fraud hunters are of this order, and will in turn be robbed by nature; i. e., selfishness bears its own fruit in the final paralyzing of the life forces, that makes helpless creatures of them in their dotage, or an unhappy, earthbound spirit when they throw off this mortal coil, there to be attracted to their like in the mortal, and go through all the vicissitudes of earth life again as controls or obsessors of their affinities. It is earth for the selfish; heaven for the unselfish or sympathetic, whether rich or poor.

The emanations thrown off by spirits are as effective to sensitives as those of mortals are, and may be felt by non-sensitives when very active or existing in large volumes, as on battlefields, old camping grounds, or forest retreats. The "hallowed feeling" cognized in sacred edifices are analogous to those permeating the first named—influences created by spirits still attracted to those places for various causes.

Now, it is through these emanations that the science of psychometry was established, and those who can sense them are called psychometers or psychometrists. Few people are so dull as to be entirely oblivious to these psychic influences, but not all understand them in detail; but when walls tell tales, or pieces of furniture betray the secrets of their owners, when a glance of the eye lays bare the whole character of the man, or a letter unravels his past—all through these never-ceasing vibratory emanations, a new world unfolds itself to the mental vision, a higher existence reveals itself to human consciousness, and life assumes a higher value to the possessor. Ennui or weariness is shelved; despair is cast off, superstition is displaced by fact, the mystery of life is explained, and nature becomes an open book to the student. Morality is a natural sequence for psychometry teaches cause and effect, and to know this is to know how to live right.—M.

Man is aided by spirit power according to his willingness to rise morally or spiritually; but is tried according to his imperfections, and kept down according to his willingness to do wrong; i. e., watching opportunities for this effect.

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One hour slower than Eastern Time.

No. 1. No. 3.		IN EFFECT MAY 14, 1905.		No. 2. No. 4.		
a. m. p. m.				a. m. p. m.		
7.05	4.45	Lv.	Dunkirk	Ar.	9.25	8.00
7.15	4.55		Fredonia		9.17	5.52
7.19	4.59		Laona		9.13	5.48
7.39	5.18		Lily Dale		8.56	5.30
7.43	5.27		Cassadaga		8.53	5.27
7.51	5.34		Moods		8.45	5.18
8.09	5.42		Sinclairville		8.38	5.11
8.08	5.50		Gerry		8.29	5.01
8.19	6.01	Lv.	Falconer	Lv.	8.19	4.50
8.45	6.30	Lv.	Jamestown	Lv.	7.45	4.15
7.45	5.30	Lv.	Falconer	Ar.	8.45	5.15
8.25	6.06	Lv.	Falconer Junction	Ar.	8.12	4.48
9.18	6.57		Warren	Lv.	7.20	3.51
10.40	8.20	Ar.	Titusville	Lv.	6.00	2.30
a. m. p. m.				a. m. p. m.		

## SUNDAY TRAINS.

Leave Titusville 7 a. m., Falconer, 9:21; Lily Dale, 10:00; arrive Dunkirk, 10:30.  
Leave Dunkirk 4:45 p. m., Lily Dale, 5:18, Falconer 6:01 p. m.; arrive Titusville 8:20 p. m.

## SPECIAL SUNDAY TRAINS.

July 2 to September 10, Dunkirk, 9:15 a. m., Lily Dale, 9:50, arriving at Falconer 10:32 a. m. Returning, Leave Falconer, 5:30 p. m., Lily Dale, 6:18, arriving at Dunkirk 6:55 p. m.  
July 16 to September 3, Dunkirk 1:00 p. m., Lily Dale 1:34, arriving at Falconer 2:45 p. m.  
Falconer, 11:30 a. m., Lily Dale 11:35, arriving at Dunkirk 12:01 p. m.

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

Visitors to Lily Dale from the east and west can make connections with D. A. V. & P. trains at Dunkirk, Falconer, Warren and Irvineton. 92-1yr

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

## WOULD HAVE BEEN DEAD.

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

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## Creed and Deed

J. P. COOKE.

As the spiritual philosophy is more and more developed and accepted as the working hypothesis of the universe, its adherents will be judged more closely by their daily lives.

It is admitted now, by people of all faiths and shades of faith, that conduct is the test of creed.

There are still multitudes who look on creeds and statements of belief as passports to felicity hereafter, not as helps to conduct now.

These are the prejudiced who follow the tradition. But the intelligent have already abandoned the notion, to some extent, at least, and they make conduct here a necessary accompaniment of felicity in spirit hereafter.

People professing to be religious and openly disregarding the laws of morality are ranked as hypocrites by the sincerely devout.

Not as they profess, but as they truly live, shall they receive gifts, fresh from eternal distance, free from hypocrisy and deceit.

Thus do they become children of the light, heirs to immortality, sons and daughters of the living God.

Conduct attests character, and character avouches faith, this is the general persuasion.

Confucius said: "When I was young I heard men's words and believed their actions. But when I became old I heard their words and looked at their deeds."

The early Unitarian movement was pre-eminently distinguished for its admirable results in conduct.

The lives of its advocates were characterized by that "sweet reasonableness" which has been commended as the perfect work of the Holy Spirit.

The "Liberal" creed produced noble men and women. Channing, Parker, Bryant, Star King, James Russell Lowell. The circle of New England poets, with Longfellow and Holmes—not to mention a great "cloud" of worthies; who worked most faithfully for the good of humanity as Charles Sumner did.

Then the adversary raised a cry that good conduct was all that the creed had to show, that it began and ended in good behaviour having no savior of the orthodox "grace" about it.

When the time came for a departure from Unitarianism to a larger spiritual philosophy the same mournful tone was raised again.

It was prophesied that "Atheism and Materialism" must be the inevitable lot of people who disbelieved the anonymous writings and miracle stories of the New Testament.

To reject the story of the unhuman birth of Christ was to call in question his rank and discredit his office. To earnestly believe that he was a son of man, a child of humanity, was supposed to preclude the possibility of his being a "Son of God," a spiritual man, a ray of the living light.

To reduce the New Testament to the level of ancient literature was to abolish the idea of revelation. Of this there could be no doubt.

The radical stand for truth, taken by Theodore Parker was regarded as giving license to the natural propensities of man and letting loose the passions of savage society. The prediction failed; of course it did.

Parker himself was remarkable for the irreproachableness of his life; for the exuberance of his kindness, and the consecration of his humanity.

The believers of his school have been true to the principles of their noble leader. His followers are known by the firm texture of their moral character.

The early work done for Spiritualism and for spirituality and truth, by the circle of spirits among whom were Parker, Channing, Star King, John Pierpont, and a host, thru Fannie D. Conant and Luther Colby;—stands in majestic beauty in the fore front of Spiritualism.

And this without the slightest intimation to belittle the great army of workers in the cause, whose lives have been given to the spreading of these truths. Justice to this group involves no injustice to the fellow laborers.

Parker was more of a Christian in feeling than was commonly thought. He fully accepted the divine quality of the life, manifested in the man Jesus. His sense of the ever presence of a personal

mind and will controlling all things, was profound and at times overpowering, his veneration for Jesus was enthusiastic.

His belief in conscious immortality was held with an intensity of conviction seldom equalled and never I think surpassed—His "God-Consciousness" was remarkable.

He read the New Testament with wonder; he prayed; his heart clung to the pious associations with persons and places.

He meditated by himself, he practiced humanity and self-restraint he believed in self-sacrifice.

Parker's movement was like a second reformation. Luther transferred the articles of the creed from the old church to the Bible, modifying them, the better to accommodate them to the new shrine; Parker re-transferred them from the Bible to the divine soul in man, modifying them still further to the requirement of the new depository.

Such tenets as the soul would not authenticate be dropped by the way. Such as the soul would authenticate be preserved and felt that they were much safer where he placed them than they had been before.

The faith in God, providence, immortality, which the old creed inculcated had a new, living freshness for him, as being made a part of his spiritual constitution. It was part of God as being of the inner life of all organisms. Science and philosophy are demonstrating these truths daily.

Thus, Parker, continued ever to breathe the air of the faith of his fathers; cherishing the boldness of its aspiration towards heaven, the sweetness of its trust in providence, and the fervor of its devotion to human weal.

His writings attest the power of his moral inspiration. He sat like a child at the feet of Jesus. He took Christianity at its highest word and gave it the most spiritual interpretation possible. His creed was peculiarly calculated to form conduct of a noble and beautiful type. It exalted the soul, as the life of God, and thereby set the seal on moral grandeur.

It glorified human nature, dignified human life and sanctified all the experiences of the human lot. It ennobled duty and insured its rewards.

It exhibited evil in all the aspects of its malignity and mischievousness; and it set goodness in its most attractive light.

It placed existence under providential law; and allowed endless opportunity for the vindication of character. The creed of deed!

It held up an ideal standard of excellence in the life of Jesus and gave the weakest a chance to attain to it.

Such a system was in the highest degree stimulating to virtue and could not, unless grossly misapprehended, be construed as unfriendly to goodness. This he did without injustice to God, without crediting to any angelic being, the supreme control of all things.

For all things are held by the law of attraction and the attraction is God, whose love and goodness is the safeguard of truth and of all being.

### The Deific Man.

At a Bible-class in the Lozells-street Hall, Birmingham, Prof. Oliver Lodge is reported to have said of scientists:—"Their knowledge was extraordinarily incomplete. He well remembered how a recent statement of his to the effect that the human brain was the product of aeons of evolutions had caused a newspaper controversy. Writers argued that because the human brain in the time of Edward I., or in the still more ancient time of the Greeks, was as brilliant as it is at present, there had been no evolution. He had not meant centuries by aeons. Edward reigned but the day before yesterday. And if the Greeks belonged to antiquity, they lived but a very short time ago in the eyes of eternity. They knew that man had been evolving for many ages. Some thought that evolution had been misguided, a product of chance. The word chance was unknown to science. Man was the product of the labor of the earth during the millions of years when only reptiles crawled over its surface. Man was the highest part of nature. The highest man that ever lived must have been the representation of the Deity.

### Adventures of a Bank Note.

A lady passing down the Rue Richelieu had the misfortune to lose a pocketbook containing, among other valuables, a 1,000 franc note. The pocketbook was picked up by a chair mender named Renaud, who lives at Montreux. He placed it very carefully in his pocket and proceeded home. It is not often that a chair mender has occasion to change a note for that amount, and Renaud, recognizing the impossibility of turning it into gold without detection, agreed with a friend to do the business for the consideration of 100 francs. This friend, Lucien Mathern, also a chair mender, was in his turn filled with apprehension. The difficulty was solved with the aid of a horticulturist named Simonnet, who kindly consented to buy himself a horse for 300 francs and return the change. Renaud was thus richer by 600 francs. All might then have gone well if, two days later, it had not been discovered that the horse had been stolen from a dealer at Meaux. This led to the arrest of the trio, and later in the day the police put their hands on the horse thieves.—Paris Messenger.

### A Dark Dungeon.

About the middle of February, 1862, while in winter quarters, General Naglee of Pennsylvania, who was a strict disciplinarian, was in command of the First brigade, of which the Second New Hampshire was a part. He thought the guardhouse of the Second regiment too comfortable quarters for prisoners and ordered Colonel Marston, who later won fame as a soldier, lawyer and statesman, to build a dungeon without so much as a crack or opening anywhere, so that it should be perfectly dark. The dungeon was built with four solid walls, and one day General Naglee came over to inspect it. He was accompanied by Colonel Marston. "Where is the entrance," said the general, "and how do you get anybody into it?" "Oh," said Colonel Marston, "that is not my lookout. I simply obeyed your orders."

### The Possibilities.

A Richmond (Va.) judge tells a story which illustrates the difficulty met in trying to stop the carrying of pistols. A tough youth was brought before the judge, charged with firing a revolver in the street. The testimony in the case was to the effect that the young hoodlum had filled himself with whiskey and had discharged his weapon in a crowded street. "Twenty dollars and costs," said the magistrate. "But, your honor," interposed counsel for the prisoner, "my client did not hit anybody." "Why, you admit that he fired the gun?" "Yes, but he fired in the air," explained the lawyer. "Twenty dollars and costs," repeated the judge. "He might have shot an angel." And the riotous fellow went to jail, not having the money to pay his fine.

### A Curious Custom.

In Byfield, a small Northamptonshire village in England, a curious old custom is still observed in connection with the letting of certain land. The ceremony is held in different licensed houses in the vicinity, and the clergyman presides over the proceedings. The company, chiefly consisting of local farmers, is seated round a large table. Presently one of them rises and bids a certain amount, immediately walking round the table and out of the door. If this can be done before the next bid is made, the land is his for the season; if not, bidder No. 2 commences the walk, and so on. This curious auction occupies some considerable time and causes great excitement.

### Interested.

An English magazine tells a court story. A counsel in the middle of his cross examination was handed a telegram. "Hello," he said, as he read it, "So-and-so has won the Derby." "Mr. A.," said the judge severely, "it is very unseemly that in the course of solemn judicial proceedings, where a man's liberty and reputation are at stake, you should be talking of the winner of a horse race. Er—by the way, does the telegram say which were second and third?"

### The Weight of the World.

A cubic foot of earth weighs about five and a half times as much as a cubic foot of water. A cubic mile of earth then weighs 25,649,300,000 tons. The volume of the earth is 259,880,000,000 cubic miles. The weight of the world without its atmosphere is 6,666,250,000,000,000,000,000 tons. If we add to this the weight of the atmosphere given above, we get a grand total—6,666,255,819,600,000,000,000 tons.

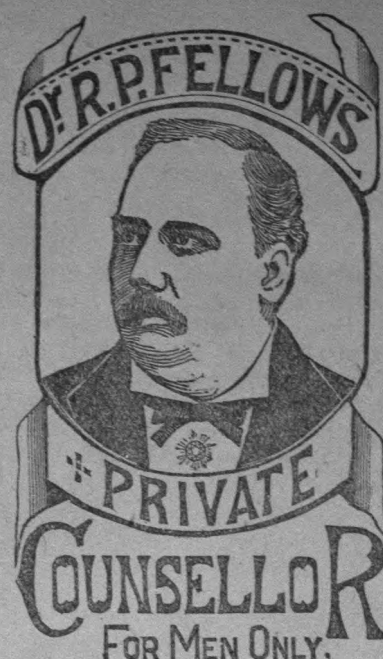
### Thin Plaster.

Paper Hanger—We'll have to paper right over the old paper. We can't get this paper off without taking the plaster along with it. Owner (modern cottage)—Because the paper sticks to the plaster? Paper Hanger—No, because the plaster sticks to the paper.

### Two of Many Differences.

A woman tells most when she is sad, and a man tells all when he is scared. You can jolly anything out of a woman; you can bluff a man out of his breeches.—Richmond Missourian.

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## LIBRA.

"And Leah conceived and bare a son, and she called his name Reuben" (Libra) "for she said, Surely the Lord hath looked upon my affliction; now therefore my husband will love me."

Reuben is supposed to be gifted with double sight, to see the sun, and the vision of the sun. To the leading characteristic of Reuben (Libra) is a power of foresight, vision, or intuition perception.

## SCORPIO.

"And she conceived again, and bare a son, and said, 'Because the Lord hath heard I was hated, he hath therefore given me this son also,'"—and she called his name Simeon (that is, Simeon or Simeon that hears or obeys; that is heard.)

The characteristic of the sign Scorpio is to hear and obey authorities, and the people born under it are useful as superintendents; as such they demand to be obeyed also.

## SAGITTARIUS.

"And she conceived again and bare a son, and said, 'Now this time will my husband be joined unto me, because I have borne him three sons.'"

He was called Levi (who is joined, or held, and associated.)

The leading characteristic of the Sagittarius nature is fidelity, faithfulness to the marriage vow.

## CAPRICORN.

"And she conceived again and bare a son, and she said, 'Now will I praise the Lord.'"

Therefore he was called Judah (the praise of the Lord.)

This has a two-fold expression, that of the great business idea embodied in Capricorn, and also that deep interior, inexpressive, extravagant ideality of this sign.

## AQUARIUS.

And Rachel said, in envy of her sister, "Give me children or I die."

And again she said, "God hath judged me and hath also heard my voice, and hath given me a son,"—therefore she called his name Dan, (judgement, or he that judges.)

The Aquarius nature has quickness and accuracy of intuition in judging the nature and disposition of people.

## PISCES.

"And Bilhah, Rachel's maid, conceived again and bare Jacob a second son, and Rachel said, 'With great wrestlings have I wrestled with my sister, and I have prevailed.'"

And she called his name Naphtali, (wrestlings of God—my wrestlings.)

This shows the anxious nature of the sign Pisces.

## ARIES.

"And Leah said, 'A troupe cometh'—and she called his name Gad, (which means around and prepared.)

Aries signifies the body kept in harmony, and the nature is one which arms and prepares for all service.

## TAURUS.

"And Zilpah, Leah's maid, bore Jacob a second son, and Leah said, 'Happy am I for the daughters will call me blessed.'"

And she named him Asher (blessedness or happiness.)

This shows the happiness of the self-satisfied Taurus nature.

## GEMINI.

"And God here opened unto Leah, and she conceived and bare Jacob the fifth son.

And Leah said, 'God hath given me my hire because I have given my maiden unto my husband.'"

And she called the child Issachar, (price, reward, recompense.)

Gemini shows the mental uses and rewards which it obtains.

## CANCER.

"And Leah conceived again and bare Jacob the sixth son.

And Leah said, 'God hath endowed me with a good dowry; now will my husband dwell with me because I have borne him six sons.'"

She called his name Zebulun, (dwelling, habitation.) Cancer shows the domestic proclivities.

## LEO.

"And afterwards she bare a daughter and called her name Dinah, or Dianah," (who judges, luminous, perfect.)

The seventh child of Leah was Jacob's eleventh child.

To the sign Leo is really a feminine sign, but as carrying out the mystic number seven, it is a male sign, so considered. But as Joseph the child of Rachel was born at this time, he stands for the sign Leo, and means adding, increase, showing the love nature, and sex principle.

## VIRGO.

When Rachel died, she was bearing Benjamin (son of right hand or power.)

Virgo signifies the strong will, the tyrant. Self-preservation and maintenance are the characteristics of this sign.

## A Dying Boy's Telegram.

Many and strange are the ways in which missing people, deprived of the aid of memory, have been restored to their relatives, but the story of the recovery of her lost husband by Mrs. James Crerand, of Camden, North America, is one of the strangest on record.

Her husband had been missing for two years, and no trace whatever could be found of his whereabouts. It was while the wandering man's son, a telegraph operator, lay at the point of death, his eyes having closed for the last time, as the watchers at his bedside thought that hope was revived in a strange manner, for the recovery of a lost husband and father.

By the side of the dying youth stood one of his fellow telegraph operators, who observed him making signs with his hand as though he were dreaming of his work and actually tapping out some words in the Morse code. Unmistakably the message was read as follows: "Come home, father, or it will be too late."

When he concluded it was seen that the youth's spirit had passed. His last thoughts had been of his long lost parent.

The touching incident set Mrs. Crerand wondering whether her son had, in that mysterious moment when the soul leaves the body, seen his father or divined his whereabouts. Today the queer occurrence is engaging the attention of students of psychical research in all parts of America. The lost father has been found as the direct result of his dying son's message, which gave renewed zest to the search for him. The account of his wanderings and return to his wife is remarkable. In the year 1903 he went to San Francisco on business, and while there was taken ill. Total loss of memory supervened. Two months ago he was traced through his hand writing, a note signed "A Man" was identified by his wife as written by her husband. Even when the two were confronted he failed to recognize her. "I do not know who I am," he said. "My mind as to my past is a blank. I didn't seem to have a name, and so signed myself 'A Man.'"

His little five year old daughter awakened his memory by leaping into his arms and caressing him. Then he knew who he was, and at that dramatic moment the events of the last two years, during which he had worked as a book canvasser, vanished from his mind. He did not remember having forgotten himself. One odd effect of his experience is that Mr. Crerand's hair suddenly turned from jet black to snowy white. His son's deathbed message is considered an illustration of the sub-conscious self which is said to be possessed by every human being.—London Light.

## What Toads are For.

Frogs and toads are certainly entitled to our protection, according to the Humane Education Committee, on account of the good they do in destroying vast numbers of insects and worms.

The toads do this in the gardens and the frogs in marshy places, where the air, on account of flies and other insects, would be almost unfit to breathe without the services they render.

The Department of Agriculture estimates the value of one toad to be twenty dollars a year.—Rena Michaels Atchison.

## Faith is truth felt.

To enjoy the objective world we must occasionally live in the subjective exclusively.

## HUMAN RIGHTS—III.

SAMUEL BLODGETT.

The Declaration of Independence affirms: "We hold these truths to be self-evident; that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness." This was a glittering send-off for the occasion, but the statement is not nearly all true; and it is the part of reason to separate the truth from the error.

It is not true that all men are created free, or equal. All little children lack freedom very much. They gain in freedom as they gain in power, but they never become really free as long as they are a part of society. This is not only a fact, it is a necessary fact. We are not created very nearly equal. We are not created equal in vitality, in physical or mental capacity. We all have our weak points in which others are stronger. Many are weak speaking in general terms, and some are exceptionally strong. All we can say in this respect is, all are born with the equal freedom to make the most of themselves that their capacities and environments permit. Some are born with great and wide sympathies, while the sympathies of others are narrow and small. Some are faithful to every trust and cannot be induced to commit a known wrong, and others are very susceptible to evil surroundings. Some are susceptible to external and spirit influences, and are much more self contained.

Our abstract rights are greatly modified by our abilities. If one does not have sufficient vitality he has no right to life. If one's evil propensities render him unsafe in running at large he has no right to liberty. We have no right to pursue happiness if our way of doing it is to the injury of others. We have no right to be leaders among men unless we are competent. We have no right to sing in a crowd that desires something else. Each one has the right to be rewarded in proportion to the service rendered, and no further. Each has the right to succeed, financially and otherwise in proportion to his ability to do so fairly; and this is the manifestation of inequality. We have no natural right to the good will of our fellows, but if we earn love and honor we have a right to them. We are not called upon to love all equally, but to love people in proportion as they are lovable; in proportion as they appeal to our affection. We should school ourselves against ill will, but not against a choice in our associations, and not against the manifestation of such choice. Hate none; sympathize with all; love those who are lovely. Love impels the desire to be useful to the beloved, but many believe they love when it is only the desire for self-gratification.

The fool may not be to blame, but he has no right to a social standing equal to the wise. We may pity the bad, but they have no right to be recognized as good.

In many matters we cannot think alike; but each has the right to be respected in his views and life so long as he harms no one. The Shakers have a peculiar faith, and a peculiar way of living, but they do not harm you or me, or other people in general; therefore it is none of our business. The Mormons have believed in Polygamy and practiced it; but they have not tried to compel us to this course; they have been honest with themselves and harmless to outsiders; therefore, to interfere with them forcibly is unwarrantable tyranny. Utah has as good a right to representatives of her choice in the national government as any other state, and I arraign the W. C. T. U. as a body engaged in religious persecution. But if people cannot help being narrow minded, bigoted and foolish it is their misfortune.

## Latest from the Moon.

The old idea that changes are taking place on the moon has been carefully investigated by M. Puiseux, a French astronomer.

Going over all records, from the earliest observations to the latest, he concludes that the reality of the supposed changes has not been proved, and that the varying sensitiveness of the retina for faint objects is sufficient to account for differences seen, while different conditions of exposure might explain all appearances in the photographs.

## THE LEOLYN.



A fine summer home on the bank of one of the Cassadaga Lakes. The lake on the west side, the primitive forest on the east, and beautiful parks on the north and south. Good boating, fishing and magnificent drives.

Delicious home cooking. Table supplied with the best of everything. Fresh fruit, vegetables and berries furnished by the farmers every morning. Imperial mineral water free to guests.

Write for illustrated booklet.

## FOR RATES ADDRESS

A. C. WHITE, Manager,

Lily Dale, N. Y.

## THE MAPLEWOOD.



The Maplewood, the Association Hotel, will be conducted on a liberal plan, at \$1.50 to \$2.00 per day, with special rates by the week. The best of service will be maintained, and it will be the aim of the management to cater to the comfort and convenience of the guests. The table will be supplied with all the staples and delicacies of the season.

For rates, reservation of rooms, or other information, address,

CHAS. A. TERRY,

Lily Dale, N. Y.

## Jackson Cottage

Newly Papered, Painted and Renovated

Pleasant Rooms, Large Veranda, Centrally Located.

Three Minutes Walk from the Auditorium and Postoffice

GOOD HOME COOKING

Cooked Meats, etc.

Furnished to Campers at the Kitchen Door, from 5 cents up

We thank all for past patronage and announce that we are better prepared than ever before to cater to the comfort of our guests.

A. H. JACKSON, Prop., 11 Third Street, LILY DALE, N. Y.



## The White Restaurant and Bakery

DAYTON & HALL, Props.

WILL SERVE

Regular Meals at Reasonable Rates. Lunches at all Hours.

All kinds of Baked Goods from our own ovens, fresh every day.

Ice Cream, Ice Cream Soda, Grape Juice, Summer

Drinks, Candy and Cigars.

Good Meals, Cool Dining Room, Prompt Service.



## The South Park House

J. H. CHAMPLIN Prop.

NEAR THE AUDITORIUM.

Large Veranda, Cool Dining Room, Bath Free to Guests.

RATES:—\$1.00 to \$1.50; 21 Meal tickets \$5.00; 7 Dinner tickets \$2.00; Single Meals, 25 to 40 Cents.

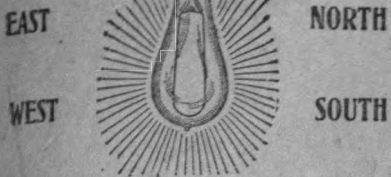
LIVERY AND DRAY. I wish to announce that I have secured a fine line of rigs, and will be prepared to supply the demand for the summer. The Association Dray will meet every train.

C. D. GREENAMYER,

Lily Dale, N. Y.



## LIGHT FROM EVERYWHERE



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

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

Always sign your full name and address to every communication; not necessarily for publication, but as a guarantee of good faith; "correspondent" or "subscriber" gives no clue to the author. The printed article can be signed that way if you wish it but we must have your name for our own information.

Manuscripts will not be returned unless stamps are enclosed for return postage. If not used they will be retained thirty days and then destroyed. Retain copies of poems as we do not return them if we can not use them.

Suggestions for the improvement of the paper are invited.

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

Mr. and Mrs. I. S. McCracken of Cincinnati, O., are on a visit to their daughter, Mrs. D. H. Nellis, at Ainsworth, B. C., and are greatly pleased with that part of the country. The writer says the people are congenial and liberal, and one feels at home.

Transitions:—Alex. McKee, Anderson, Ind.—Mrs. L. B. Torrey, S. Hingham, Mass.—Mrs. M. A. Prentice, Waupaca, Wis.—Mrs. Eliza Smith, Clarksfield, O.—Miss M. Bonter, Moorland, Mich.—Catherine Campbell, Charlestown, Mass.—B. F. Clark, Belvedere, N. J.

T. M. Welsh, of Beaver Falls, Pa., writes: I desire to express my appreciation of Lily Dale and its people. I, with my wife and some friends from Beaver Falls arrived on the grounds Saturday, July 23d, procured lodging with Mrs. Greenamyer, who made our stay with her very pleasant. Having provided for the physical we then proceeded to search for spiritual food, which we found in abundance. In the lectures which were soul-inspiring and food for thought, delivered by such personages as J. Clegg Wright, M. B. Little, Susie Clark, Laura G. Fien, Dr. J. F. Geddes, Mrs. Lillie, and such a test medium and message bearer as Georgia Gladys Cooley on the platform, we found much to appreciate. And with the grounds full of good mediums, Mr. and Mrs. Norman and Fred. Evans from whom we got good slate-writings. Also Mrs. Moulton for fine readings, and Frank McKinley of Toledo, Ohio, the trumpet medium with whom we had the most convincing tests and positive proof of spirit return, as well as comfort and consolation, that we have ever received in all of our experience. Taking all these things into consideration, it seems to me that the God of Nature intended Lily Dale to be the northern home of Spiritualism during the hot months of mid-summer. Our visit to Lily Dale will always be a bright spot in our journey through life, to which we will look back with pleasure. It was with regret that we left on August 11, but with the feeling that it had been good to be there. May Lily Dale and THE SUNFLOWER ever prosper.

Queen City Park Campmeeting opened July 30, the first session being held at 3 p. m., at which time a fair audience assembled at the pavilion in spite of steady rain. The opening address was delivered by Mrs. Tillie U. Reynolds, followed by Mrs. Effie Webster-Chapman with messages. Those ladies filled several dates during the week in their usual pleasing manner. Mrs. Ida Lewis lectured and gave tests on the other dates to interested audiences. During the second week, Mrs. Lewis, A. F. Hubbard, Dr. S. N. Gould and Mrs. Abbie Cressett lectured, Mrs. Lewis giving messages. Mr. Newman Weeks also delivered one or two addresses. The excellent music for the meetings is furnished by the Misses Burnham and Farnham of Montpelier. Conference meetings are held nearly every morning. Sunday afternoon, August 13, Mrs. H. L. P. Russegue, of Hartford delivered the first of her series of lectures to a large and appreciative audience. Dr. W. B. Mills gave very satisfactory tests afterward. Mrs. Russegue has the platform to, and including August 22nd, Friday evening, entertainments consisting of music, recitations, tableaux, etc., have been given in the pavilion. There are many transients coming

and going constantly and everyone occupying cottages apparently find spare rooms in demand.—E. R.

Dr. J. F. Geddes is open to societies for winter engagements as an inspirational speaker. Address 103 Lafayette St., Jersey City, N. J.

E. W. Sprague and wife, N. S. A. Missionaries, will serve the Watertown, N. Y., Spiritualist Society during September. Their Services may be secured for mid-week meetings in towns within reach of Watertown during the month. Address 618 Newland avenue, Jamestown, N. Y., until September 1st. After that date address Watertown, N. Y. General Delivery.

The Era of Bradford, Pa., says: Rev. M. H. Houghton of this city, in a public address at Lily Dale recently expressed his belief in Spiritualism. He is quoted as saying, after referring to popular theories about the hereafter, that his Spiritualistic friends are the only ones who come out and declare they have proof that dead people live. "I am here to say," he asserted, "that the trend of human thought and human events is toward the truth of this claim."

"The tending not only of the phenomena of Spiritualism, but the phenomena of the universe is to prove this a truth. The entire country has its eyes upon the movement, societies of psychical research are investigating, are asking: 'What is it? Spiritualism is doing more to uphold the human race, more to cheer and comfort mankind than any other known religion or philosophy. I say to the Spiritualists of the United States, organize, move up to the colors you bear, and with malice toward none, with charity for all, your cause shall forward, triumphant. Mr. Houghton is a spirited orator."

The San Diego, Cal., Union says: The lecture delivered by John W. Ring, national superintendent of Spiritualist societies, at the Spiritual Temple, Thursday evening, proved very interesting. Mr. Ring is from Galveston, Tex. It was announced at the beginning that he would lecture on subjects in the form of questions that would be submitted by persons in the audience. There were three questions offered for his consideration, the first being, "Is the doctrine of reincarnation consistent with the doctrine of Spiritualism?" In reply the lecturer said that Spiritualism aims to teach, not so much a doctrine as a fundamental philosophy and law of life. Its teachings rests upon the basic proposition that all is life, consequently there is no actual death, and what appears to be death is only a form of change of continued life that has no beginning, and no end. The second question asked was, "What is the highest value of spirit communion?" To this query Mr. Ring replied that while continuity of life beyond the grave was a very important and valuable fact that had been satisfactorily proved by spirit communion, still in his opinion the highest use that can be made of this privilege is the opportunity given to learn and apply the law and philosophy of life by loving and serving humanity, and by living the truly spiritual life whose daily acts spring from a realization of the divinity of all men. The third question propounded was: "If Spiritualism is a religion, and religion is a system of faith and worship, on what basis does the Spiritualist place his faith, and whom or what does he worship?" In answering this question the lecturer said: "Spiritualism invites faith in Infinite Intelligence, expressed in Divine Law, and Love. It teaches that worship can be directed to the same source in which we live, move and have our being. It sees God expressed in every human soul, in every human life, and defines worship as serving the Creator by serving humanity as the creature. It teaches that all will be happy as soon as they are worthy of happiness."

Stranger (at the door)—I am trying to find a lady whose married name I have forgotten, but I know she lives in this neighborhood. She is a woman easily described, and perhaps you know her—a singularly beautiful creature, with pink and white complexion, seashell ears, lovely eyes, and hair such as a goddess might envy.

Servant—Really, sir, I don't know—

Voice (from head of stairs)—Jane, tell the gentleman I'll be down in a minute.

Each flower, herb and tree takes out of the soil only those elements needed for its growth and complete unfoldment.

Each is too busy about its own work to discuss the other elements it leaves behind. Why not learn a lesson from the vegetable kingdom? Out of the great mass of facts and theories offered in the philosophies and religions of the world, the soul should select those that appeal to the Inner Consciousness, neither accepting nor rejecting the remainder, but leaving them inviolate for those to whom they appeal. I declare nothing is false for others. I only affirm what is right for myself.—George A. Fuller, M. D.

Nature.

## Mineral Park Camp.

Mineral Park Spiritualist Camp, July 18, '05. Bright and beautiful as is almost every day in balmy California, dawned the Socialists Day at the camp.

The many friends of Mrs. Cowell, —the soul of the camp,—had a special matter on hand, as it had been learned, that today marked another mile stone in the mortal pilgrimage of the good sister.

For some days secret plans had been working and today they must be culminated: great care must be taken for Mrs. Howell is everywhere present attending to the needs of the camp and the comfort of the campers.

After the evening meal the dining room was transformed into a reception and banquet hall, a large table was spread and loaded with good things to eat, ferns and flowers,—a profusion of pansies,—brightened every corner magically touched by the deft hands of Mrs. Adelaide K. Brooks.

A host of the friends arrived and by pretext of business Mrs. Howell was brought to the room, escorted to the seat of honor made beautiful with a profusion of flowers, as all arose and greeted her, "Who are we, look and see, we are the happy Spiritualists, don't you see?"

Mr. John W. Ring, then accused Mrs. Howell of many things such as, doing good, promulgating Spiritualism, sunning campmeetings, and in a thousand ways making the world bright and beautiful and people happy.

Mr. J. L. Dryden of San Diego, was the first to offer defense, Mrs. Ada S. Horman, Willard J. Hull, Mrs. Augusta S. Armstrong, Mrs. Kate Hopkins, Mrs. R. Cowell of Oakland and others endeavored to defend Mrs. Howell but rather proved her "guilty" of every charge preferred.

The court decided that since Mrs. Howell was guilty of every accusation she should be tagged and with impressive words Mrs. R. Cowell tagged Mrs. Howell with a gold badge pin on the front of which was inscribed, "Spiritualist Camp Meeting, Cal. July 18, '05" and on the back "Presented to Mrs. Nettie Howell as a token of appreciation for her devotion to Spiritualism."

Mrs. Howell was very much moved but responded very gracefully in her own inimitable way.

Refreshments were served and a most delightful evening spent.

## Freeville, N. Y., Camp.

From this little garden of nature, Central New York Camp, I send these lines. Rev. J. S. Scarlett left us Friday evening for his home in Cambridge, Mass. His place is taken by D. A. Herrick, who will remain until close of camp, which closes Sunday August 20th. Mrs. R. W. Barton, of Elmira, N. Y., bid us good-bye Monday morning while all wished her a ood speed after her unselfish labors among us. The program of the week is so filled with great variety and no doubt the attendance will be large. Among the visitors of the week was Mrs. Mary C. Von Kanzler, whose ministrations of nearly thirty years upon the public rostrum has yielded rich fruitage to the ranks of Spiritualism. She has gone to her home at Fulton, N. Y. Sunday the 27th, she will meet the writer at Sylvan Beach, where with local talent to assist, there will be a two weeks grove meeting with three Sundays. During this meeting there will be an association formed to carry on a yearly camp on the shore of Oneida Lake.

Persons wishing information will address me after the 20th, Sylvan Beach Temperance Hotel, or call on Miss Stevens on the grounds.

SARAH A. WALTERS.

## Nature.

Each flower, herb and tree takes out of the soil only those elements needed for its growth and complete unfoldment.

Each is too busy about its own work to discuss the other elements it leaves behind. Why not learn a lesson from the vegetable kingdom? Out of the great mass of facts and theories offered in the philosophies and religions of the world, the soul should select those that appeal to the Inner Consciousness, neither accepting nor rejecting the remainder, but leaving them inviolate for those to whom they appeal. I declare nothing is false for others. I only affirm what is right for myself.—George A. Fuller, M. D.

## An Appreciative Letter.

Editor Sunflower: It is certainly gratifying to find two of my editorials copied in THE SUNFLOWER. I always feel that I have written something truly worthy when I find it reproduced in your paper which is so full of good things and proceeds along such broad lines.

But after all the reproduction of the editorials at this time may mean some form of telepathic communication, since I have been thinking almost constantly of the beautiful visit I made to the City of Light just a year ago.

An extended western trip interfered with a repetition of that delightful time this year.

I had the pleasure of making the trip to Portland, Ore., with Rev. Anna Shaw and Susan B. Anthony, as a delegate from Ohio to the National Woman Suffrage Convention. Today both Miss Shaw and Miss Anthony are at your assembly proclaiming a message that shall one near day equalize the entire race, and open wide the door for some of the reforms which have had their birthplace on the rostrum and in the hearts and brains at Lily Dale.

Wishing you every success as you spread the gospel of new and happier and divine things, I am, sincerely yours,

KATE ALEXANDER.

Associate Ed., Press Post, Columbus, Ohio.

The beginning of real wisdom is manifested by reverence for a great first cause. But it requires a little heart experience to realize this.

## CAMP-MEETINGS.

Verona Park, Rockland, Me., Aug 13 to 27  
City of Light Assembly, Lily Dale, N. Y., July 14 to September 5  
Chesterfield, Ind., July 15 to August 26  
M. V. S. A., Mt Pleasant Park, Clinton, Ia., July 30 to August 27  
Los Angeles, Cal., June 25 to July 25  
Forest Home, Sawlake, Mich., July 30 to Aug. 21  
Circle of Light, Williams Bay, Wis., May 15 to Oct. 31  
Onset, Mass., July 23 to Aug. 27  
Unity Camp, Lynn, Mass., June 4 to September 24  
Sunapee Lake, N. H., July 30 to Aug. 27  
Vicksburg, Mich.—July 30 to Aug. 20  
Mineral Park Camp, Garvanza, Cal.—June 25 to July 25  
Central N. Y. Sp. Asse. Camp, Freeville, July 23 to August 20  
Parkland Heights, Pa., July and August  
New Era, Portland, Ore., July 9, continuing 4 Sundays  
Edgewood, Washington, July 30 to Aug. 20  
Ashley, O., Aug 6 to 27  
Central Ohio, Columbus, June 4 to 25  
Camp Progress, Upper Swampscott, Mass., opens June 5  
Ocean Grove, Harwich, Mich., July 9 to 23  
Lake Brady, O., July 30 to Aug. 20  
Grand Lodge, Mich., July 21 to Aug. 21  
Winfield, Kan., July 15 to 25  
Madison Spiritual Association, Sept 1 to 10  
Worcester, Wis., Aug. 5 to 27  
Escondido, Cal., Aug 6 to 20  
Maple Dell Park, O., July 9 to Aug. 27  
Illinois State Camp, Belmore Park, July 1 to Sept 1  
Lake Pleasant, Mass., July 30 to Aug. 27  
Island Lake, Mich., July 25 to Aug. 28  
Niantic, Conn., June 12 to Sept 11  
Mantua, O., July 9 to Aug. 27  
Franklin, Neb., Sept 1 to 17  
Ottawa, Kan., Sept 15 to 25  
Hastlet Park, Mich., Aug 6 to Sept 3  
Temple Heights, Northport, Me., opens Aug. 13

## G. A. R. Excursion—Denver.

Exceptionally low rates to Denver, Colorado Springs and Pueblo are offered for sale on August 29 to September 3d inclusive, by Agents of the D. A. V. & P. R. R. Tickets good going and returning via different routes and until October 7th. Ask agents for further information or write A. J. Smith, G. P. A., Cleveland, O. 229-3t

## FOR RENT.

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

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

N. H. EDDY,  
ASTROLOGER,  
And Character Reader,

93 Prospect Avenue, Buffalo, N. Y.

Life Readings by mail, \$1.00 and upwards. Trial readings, 25 cents and 2 two-cent stamps. Send sex, time, place, and if possible hour of birth. These readings are of great benefit to business men, and to parents in dealing with their children. Many mistakes are avoided by having a horoscope of a child, showing its natural tendencies.

Circulars, with full explanation of different price, or Detail Readings Sent Free Upon Application.

The Wonder Wheel. An Astrological Game. Anyone can give a Perfect reading after a few hours practice. An instructive and amusing device for an evening party or to mystify your friends. You ask them the date of birth, and in a few minutes you tell them all about themselves. Price, with book for instructions, \$1.00. Postage, 10 cents.

Tabula Magus. A pocket chart that tells you the best hours of the day to begin any venture. You should try to collect money when the money planet rules. Look for pleasure when Venus rules. Avoid anything likely to be unpleasant when Mars rules. Price, complete work, \$1.00; abridged work, 50 cents.

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

## LILY DALE ADVERTISEMENTS.

## Mrs. Maggie Turner

TRANCE, TEST and BUSINESS MEDIUM,  
Corner 4th and Cleveland Avenue.  
Also has several nice rooms for rent for the season. Large veranda, nice shade.

THE SCIENCE OF THE  
SPIRIT, SOUL AND BODY

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

The Latest Production of Spirit.  
Price \$1.50 at this office and at the Pond Cottage, near Auditorium, Lily Dale, N. Y.

## DOCTOR OLIVER

will read for a limited number daily by appointment. Located at the Pond Cottage, near Auditorium, Lily Dale, N. Y.

Mrs. S. E. Pemberton,  
THE TRUMPET MEDIUM

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

## MRS. L. EVELYN BARR.

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

Trumpet Readings are given in the Light.

## Laura E. Conklin

The renowned medium of New York, will give  
SITTINGS DAILY  
from 10 a. m. to 4 p. m. Gives Names of Sitters, also of those passed away.  
28 SOUTH STREET, Next to Sunflower Office.

## COTTAGE FOR SALE.

Furnished or unfurnished. One of the finest locations on the grounds facing the park, two minutes walk from the Auditorium, across the street from the Maplewood Hotel. Ten rooms, halls, closets; draws and cupboards built in the walls, has furnace, and acetylene gas plant, with all connections. Three large verandas. Good, dry cellar. Terms, part cash, balance easy terms.  
Address Mrs. M. M. JONES, Lily Dale, N. Y.

## Mrs. Purple's Cottage For Sale.

I wish to sell my cottage across the street from the grocery store and South Park Hotel. Fully furnished and has always been rented. Has large veranda. Two minutes walk to the auditorium. For terms and full particulars address, Mrs. M. B. Purple, Lily Dale, N. Y.

## DE WITT C. HOUGH

Son of the late Mrs. Stoddard Gray, will hold Seances for  
Full Form Materializations  
Sunday, Tuesday and Friday Evenings at 8 o'clock. 28 South Street, next to The Sunflower Office.

Rooms and Cottages For  
Rent and Sale.

Anyone desiring cottages or rooms, for rent or sale, can get full information by addressing, enclosing stamp, or calling on  
NELLIE WARREN, 5 North St., Lily Dale, N. Y.

## SUMMER HOME FOR SALE.

A beautiful summer home, on the banks of the Middle Cassadaga Lake, forty rods south of the entrance to the camp grounds, will be sold on reasonable terms. No finer location for a summer home could be found. For particulars address,  
B. F. HASTINGS, Lily Dale, N. Y.

## PIERRE L. O. A. KEELER,

A Writing Medium for 25 Years.  
Readings by Mail, \$1 and 3 Stamps  
Permanent Address,  
LILY DALE, N. Y.



### Reply to an Attack on Spiritualism in "Public Opinion."

Public Opinion is one of the leading and instructing valuable newspapers, maintaining a dignified and honorable tone, far removed from "Yellow Journalism." But in a recent number a writer among other "new religions," catalogued Spiritualism in a style that for untruthfulness, mistatement and vicious hatred, was vilest "Yellow Journalism." The following was written in reply, and contrary to my expectations was accepted by the editor and published, thus happily reaching the readers prejudiced by the article. Public Opinion thus proves its claims to just and fair journalism, and giving everyone a square deal.

Editor of Public Opinion:  
I request a brief space in your "Readers Letters," to correct a very erroneous statement made in the article on "Wealth of new religions." Spiritualism is introduced among the other cults, and the impression carried that its "mediums" are all rascals gaining great wealth from their dupes.

The author says:—  
"Most of these [mediums] are merely idle rascals, who make a profession of playing on the heartstrings men and women who yearn for messages from those who have entered the shadowy beyond and who in senile eagerness are ready to believe any materialization, however clumsy and stupid in execution."

He states the number of believers at 1,500,000—which probably should be doubled to be correct—of societies he says there are 660; 19 state organizations, and 52 campmeetings. He fails to mention the central organization which unites them all, the National Spiritualist Association. This is located at Washington, D. C., where it has a splendid home, a valuable library, publishing and educational bureau, sends out missionaries, and has a charity fund for needy workers. It grants endorsements to worthy mediums and ordains speakers, thus conferring on them all the rights and privileges of gospel ministers. This entire work is carried on by voluntary contributions. Not a dollar is exacted of any one.

So far as "rolling in wealth," speakers and mediums, on the average receive less than the ministers of other denominations. As for mediums, these are rascals and frauds passing under that name, as there are many black sheep among gospel ministers. Spiritualists are among the first to expose these and herald their deception. Materialization, is by no means the only or most important phase of manifestations and if eliminated would not weaken the other evidences.

Of these frauds, there may be examples of perfidious deception. These are not mediums more than a counterfeit bill is money. In all my long and intimate connection with Spiritualism, dating almost from its beginning, I have never known a medium who acquired great wealth by his profession. I have known a great number who have sacrificed wealth and position for their faith.

Of all the mediums in this country, it may be safely said that not one in a score are known to be thus gifted beyond the circle of his or her own family or friends. They hold seances for their own instruction or at request of friends and would regard it as almost sacrilege to accept pay for entertaining angel visitants.

Among the advocates of Spiritualism are many of the leaders in science, art, literature and statesmanship. Sir Wm. Crookes after twenty-five years in investigations, states that he has become more and more confirmed in his belief. A. R. Wallace, co-discoverer with Darwin of Evolution, and Varley, who was electrician to the Atlantic telegraph, are other examples. Prof. Varley was convinced through the wonderful mediumship of his wife, Sardou, the French author, according to his own words, is one of the most astonishing mediums. Flammarion, the great astronomer, Elizabeth Barrett Browning, Queen Victoria, Prof. Hare, Hyslop of Columbia, and James of Harvard, and Mrs. Underwood, author of "Automatic Writings," are a few names from a list which might be extended to pages. "Are these senile"? Are they dupes?"

The opinion of Crookes, Wallace, Hyslop or James, would be received by the scientific world with deference on any other subject. Why

not on Spiritual phenomena, to which they have given years of careful study?

Spiritualism has come to stand for vastly more than its phenomena. As undeveloped by its supporters it is a knowledge of everything pertaining to the spiritual nature of man, and as spirit is the moving force of the Universe, in its widest scope it grasps the domain of nature. It embraces all that is known and all that can be known. It is a cosmopolitan eclecticism, receiving all that is good and refuting all that is bad. It is a philosophy, a religion, a science, of life here and hereafter.

In the name of the large and increasing body of Spiritualists, I protest against this vicious attack and misrepresentation of a cause which is dear to them.

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

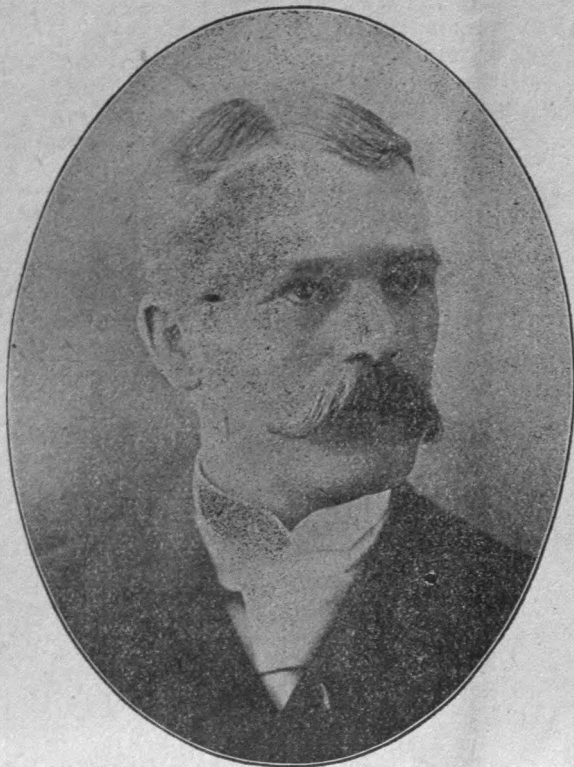
Music cheers because it is a substitute for sympathy—musical talent being one phase of the awakening of the love principle in man.

### N-Rays in Disease.

The N-rays which are among the latest scientific illustrations of psychical action, are referred to in "La Lumiere" in connection with recent experiments by Commander Darget, recorded in "La Nouvelle" de Bordeaux.

He says he has discovered that diseases in general arise from an accumulation or congestion of vital fluid sometimes over the whole body or in one part of the body, and photographic plates have confirmed his theory. "I believe," he says, "that each malady has a special vibration and that when photographic plates for registering more exactly and rapidly this kind of vibrations are invented, that the practice of medicine will have taken a great step, since the diagnosis will be accurate and certain."

The Commander thinks that the power of the N-rays as shown by him to prevail all thru nature, animal, may be the point of departure of new and most important discoveries.



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### PROGRAM AUGUST.

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

### SEPTEMBER.

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

### TEST MEDIUMS.

Annette J. Pettengill, July 1st, two weeks.  
Georgia Gladys Cooley, July 30th to August 16th.  
Margaret Gaule-Reidinger, August 18 to close of session.

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JOHN T. LILLIE, Chairman.

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