

THE SUNFLOWER

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

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CHRISTIAN SCIENCE.

Mrs. Watson Compares Its Teachings to Spiritualism.

I listened with much interest to the lecture on Christian Science delivered by Rev. Irvin Tomlinson on Sunday last.

The report says: "It was eloquent and forceful and some of it was clear; no doubt it all was to the devotee of the faith, but to the 'uninitiated' some of it was obscure. The explanation of God as presented seemed enveloped in 'mysticism' and it may be kindly said that the way and frequency with which the Christian Scientist uses the word God reminds one of the jugglery of the Indian fakery.

The speaker gave Mrs. Eddy's definition of God which of course all Christian Scientists accept. Here it is: 'The great I am, the all-knowing, all-seeing, all-acting, all-wise, all-loving and eternal; principle; mind; soul; spirit; life; truth; love; all substance; intelligence.' Now this is all very plain to be sure, but the perplexing point is, Christian Scientists always speak of God as 'He.' The masculine gender is always used when referring to God. 'God is mind.' By what process of reasoning then is it determined that mind is masculine?

The speaker claimed Christian Science is based on the Bible, and yet I do not recall that the Bible anywhere teaches that mind is anywhere dominated by sex—and that the male sex.

Again it is said, 'God is principle.' How is it known that principle is 'he, him or his.'

Still again, 'God is soul, spirit, life, truth, love.' By what rule or logic is it demonstrated that these are all masculine? I am quite sure the Bible does not so teach and if it does it is contrary to facts.

And still again, 'God is all substance, intelligence.' How did Mrs. Eddy come into knowledge that all substance is of the male gender? All nature, or all substance demonstrates that the male and female principle permeates all life; and think of intelligence being called 'he.'

One statement made by the speaker not recorded in the report was that Mr. Tomlinson said that thru Christian Science he had come into proof of God's existence. But if God is all substance, or in other words, everything that is, intelligence and all, then all intelligent people have the same proof and it seems hardly necessary to renounce anything else and espouse Christian Science to have proof of God.

Mr. Tomlinson's lecture was very largely upon the idea of healing as practiced by Christian Science, which summed up is that prayer must be offered to this 'all-inclusive God' and then God does the healing. And here again the uninitiated feels the clouds of mysticism settling over them. Why is this praying necessary? Why must the Science healer carry the care to God? If God is the 'all-knowing' then he must know all about the human distresses and have knowledge of all the multitudinous cases of sickness, and if he is 'all-acting' he certainly could, and if 'all-loving' certainly would, heal all infirmities that prey on humanity without any special prayerful pleading on the part of healers at a stated price per prayer.

If an 'all-wise' God would not heal without special pleading and in just the proper way—for it was stated that some asked amiss and then God did not answer—then he was not as wise and loving as human fathers and mothers.

Mr. Tomlinson said, Christian Science recognized the 'personality' of God. Personality applies only to a person. Think then of personality being applied to 'principle;' to 'intelligence;' to 'truth' and 'love.' This, too, seems mystical. It was asserted that 'Christian Sci-

ence was not mesmerism, hypnotism or mental science, but was in fact their very opposite."

Now, mental scientists claim to heal and to keep well thru the power of mind, thru mental action, thru the healthy exercise of the mentality, and if Christian Science is the opposite of that then it would seem its methods were devoid of mental power, and mental action means intelligence.

Mental science heals thru suggestion, and to suggest is to think, regarding the thing or idea suggested; and do not Christian Scientists in their prayers suggest or think good that? "All is good." "All is God." "God is love." "Love is God." "I am a part of God and God cannot ache," etc. If Christian Scientists do not employ that in their healing then it is hard for an outsider to understand and we are again enshrouded in the mystical.

Spiritualism heals thru the power of the spirit, or spiritual power; it heals too, just as it is said, Jesus did by 'laying on of hands.' The writer has several times been able to drive away pain and restore health in this manner, and there have been noted healers of this kind in Spiritualism and many marvelous cures. Then if Christian Science has nothing in common with Spiritualism, as was asserted, it must necessarily exclude spiritual and Christ methods.

It was asserted, too, that Christian Science had no relationship to Pantheism. Pantheism is the doctrine that the universe is God. Christian Science says God is principle, mind, soul, spirit, life, truth and love; all substance and intelligence, the great I am, the all-exclusive whole. How far removed from including the universe is this concept of God?

Really to the on-looker it would seem that Christian Science and Pantheism were closely allied. And I am quite sure that in the 'revelations from God' that Mrs. Eddy claims were given her as the substratum rock on which to build, were included principles and doctrines inherent in other and older systems, that have been woven into the fabric of Christian Science. Mr. Tomlinson alluded to the position Christian Science allowed woman in its workings and said 'it made real to her freedom and equality,' and yet God did not reveal to its founder quite so exalted a place for woman as is given her in Spiritualism. Indeed there can hardly be said to be true equality where one woman sets herself as head above all others, both men and women. I am sure that in the Science Mrs. Eddy's word is 'law.' As self-constituted leader, from time to time she issues her 'edict' and all her 'subjects' obey. She claims that God gave the final 'revelation' to her and thus virtually shuts the door in the face of freedom of others to receive revelations from the 'all-good.'

Again, women, nor even men, are not granted the highest freedom of intellect, when they are prohibited from giving expression to original thought. In the religious meetings of Christian Science all sermons are prepared and sent out from the head center and called 'readings.' The religious services are ritualistic and ceremonial. It does not require deep thinking on the part of a person to read the printed thots of another, and surely those people who confine their reading or study to the productions of just one person in this wide world, think over that person's thots and continually repeat that person's words, cannot have so broad a range of knowledge nor enjoy so large a degree of freedom as those privileged to study all sides, and even go to the great fountain source themselves and draw fresh inspiration therefrom.

I may be at fault but I am of the impression that all the lectures given by Christian Scientists are prepared at headquarters and under the supervision of mother Eddy, or some

one authorized by her and are learned, and consequently, do not represent original thot on the part of those who deliver them. If I am wrong in this then I stand corrected.

In Spiritualism no one assumes authority. Women and men have the fullest intellectual liberty as well as perfect equality in position, emolument and pay for service rendered. In Spiritualism all are urged to think for themselves, think their own best thots. All are urged to use original expression and avoid repetitions; and surely it would be irksome to me if at all the funerals at which I have officiated—forty last year and nine thus far this year—to have been compelled to always read the service specified by authoritative power, and surely would be uninteresting and tiresome to the listeners. I think I will still hold to Spiritualism for it embodies the 'New Thot,' the 'Higher Thot,' the 'Advanced Thot,' the 'Free Thot,' and the 'Progressive Thot' of the times.

But I am glad that Christian Science is. I am glad for the good it is accomplishing. I am glad for all the lives it blesses, for all the joy and happiness it brings to human lives. I am glad that it can build churches without covering them with heavy mortgages, and while I do not approve of putting millions of money into temples to worship God in, while millions of God's children are starving and suffering in poverty and for want of money, yet I realize some good in the money thus put into circulation and the employment it gives the laborers. I am glad that the Christian Science is helping to rid the mind of fear; glad that it has no angry God sending all manner of disease and misfortune upon humanity; glad that it has no all-powerful devil to tempt people to sin; glad that it raises high the banner of Love.

CLARA WATSON,
Jamestown, N. Y.

New York State Annual Convention.

The Annual Convention of the New York State Association of Spiritualists will be held in the city of Buffalo June 1, 2 and 3.

The Convention will meet at the Spiritualist's Temple, corner of Jersey and Prospect streets. There will be three sessions daily the day sessions on Friday and Saturday will be devoted to business and the election of officers while all evening sessions and the day sessions of Sunday are for lectures, mediumship, music, etc.

The growing interest in Spiritualism and in the important truths for which it stands demands of each individual Spiritualist greater devotion and larger sacrifices for the cause. Changed conditions demand departures from old beaten paths in the presentation of the most important truths.

More people are seeking this light than ever before. The need for the inspiration which higher angelic forces are ever ready to give was never greater than at the present time, hence the need of united energetic action.

The Convention of 1906 will be called upon to deal with important questions which the changing conditions are forcing upon us, and representative workers and Spiritualists from all over the State will be present.

We urge upon all societies the early selection of delegates and that the proper reports and credentials be filed as early as possible with Herbert L. Whitney, Secretary, 35 Irving Place, Brooklyn, N. Y.

A full program will be published later.

Sincerely Yours,
H. W. RICHARDSON, Pres.

Unbelief starves the soul; faith finds food in famine and a table in the wilderness.

THE SPIRIT OF BIGOTRY.

J. P. COOKE.

It is only necessary to read the quarterly report of the Editor-at-large, to appreciate the much needed work that he is doing for the cause of reasonable religion in America. His ability seems only equalled by his activity and energetic push.

It is of course to be regretted that the Catholic papers will not admit any articles in reply to their columns. As Mr. Tuttle indicates, it is indeed the bigoted spirit of theocratic despotism.

To quote—"I wish to say by way of apology to correspondents who have sent clippings from Catholic papers, defamatory to the cause, that I have not attempted to answer, for such papers will not admit replies. Nor will any secular paper admit anything opposing Catholicism, altho articles on Spiritualism find a more ready hearing since public attention has been awakened by the recent interest taken by several men of note in Psychological phenomena. Criticism of Catholicism is barred from every secular journal and the spiritual press offers the only means of publication. The most optimistic cannot fail to discern in this subversivity of the press the stealthy hand of Theocratic despotism."

HUDSON TUTTLE.

This narrowness is to be deeply regretted and actively opposed. But I think that Spiritualism has an attitude to maintain towards an opposite tendency to bald intellectualism which is also to be deprecated.

It is difficult for a pronounced liberal to say anything that seems to be a criticism of the scientific spirit, which generally he so cordially commends and for whose achievements he is so profoundly grateful. He appears to be passing over the enemy's camp. As opposed to the theological spirit, 'The scientific spirit has done and is doing most valuable service to human kind. The revelations of the actual universe it has made, its expositions of the order that pervades creation, its wonderful disclosures of organic and inorganic laws, its flashes of insight into the secrets of the visible worlds its grand achievement in gathering positive facts, in substituting knowledge for conjecture, facts for fancies, its contributions to the comfort of man's social and physical condition, its calm prophecy of future content and greatness, entitles it to the gratitude of all well wishers of their kind.

But some of its disciples and professors, forgetting that the career of science whether natural or social is scarcely yet entered on, fall into an intolerance of their own and set up a dogma as absolute and dictatorial as ever proceeded from council or consistory. Their animosity to the theological spirit carries them to lengths as extreme as the theological spirit has reached in its animosity towards them. They are as unmeasured in their language against sentiment or imagination as the theologians have been in their language against reason and investigation.

That man has a heart that fears, hopes, trembles with rapture or grief, loves, worships and personifies the object of his worship, longs for and constructs castles in the air from its longings; digs a hell for his remorse, and builds a heaven for its felicity; that man has a soul endowed with a vast capacity for faith, which aspires, dreams of perfection, peoples the unseen world with ideal forms of truth, goodness and loveliness; that imagination is as much a part of the mind as understanding is; that the faculty which puts things together is just as important as the faculty that takes things apart, that looking up is as noble as looking down,—is for the time being left out of view and

an excessive materialism begins to take the place of the excessive theological spiritism of the elder time.

Reasonable religion and spiritual religion merely asks that science will be liberal, comprehensive, and generous, will respect all departments of the human mind, will enroll itself honestly among the constructive powers and will call in to its aid the wealth of sentiment, manward and godward that the race in its progress has thus far accumulated. Let us have no scientific popes in place of the pontiff we are all so anxious to de-throne.

The education of man is a great matter. More than one kind of food is required to satisfy the mental and the soul hunger of the race. Great hopes, great anticipations, great beliefs, are as necessary as great discoveries in chemistry or in bug-ology.

The truth and poetry of faith is just as indispensable as the prose of information and while science furnishes the latter, religion supplies the former.

All are parts of one great whole and all are needed for the promotion of amicable relations between the various sorts and conditions of men, in a word we need the strengthening of that spirit of humanity and of kindness which can alone be relied on as a permanent remedy for human woes.

The Unexplored Regions.

Written Automatically Thru Mrs. F. A. Prosser.

The unexplored regions of the universe are so vast as to appall the unthinking mind. Hence but a brief glimpse of this otherwise unseen world causes the ignorant to quake as if some dire calamity threatened. Yet to study concerning this vast universe is wise. To strive to understand concerning the laws controlling it, to delve deep in all that promises to unfold greater knowledge concerning it, develops and enlarges the mind power of the investigator.

This is a desideratum that all should strive for. Let this study not only embrace the invisible physical world but the spiritual universe as well. This invisible and tangible experience is so simple that it may well be called the kindergarten of life, and the ambitious student will not pause on the threshold of all the greater attainments that may be his if he but lifts his perceptions to the finer vibrations that press so closely about him. The wonder that many more do not catch the vibrations and know that to live, to know, to understand, is the mission of life, and all who fail to reach this higher goal while in the mortal, but miss that much of life's unfoldment, and are retarded that much on their journey toward the perfect day.

Would that we had the power to open wide the understanding of each mortal and bring power, peace, knowledge and unlimited happiness.

Tho the troubled waters roll, life could not assume the dread aspect that now dims the lives of so many of earth's children. Did they but understand that all of life in the mortal, with all its pains and vexations was but a troubled dream, and with the awakening the clouds of doubt and fear would roll away, and the true, the beautiful, the real life would unroll as a beautiful scroll showing the glories of everlasting heavens and the true meed of life.

Oh, friends, I feel that I could go on forever if by so doing I could purge your lives of so much that is unworthy, so much that is a hindrance to you, and place in its stead the bright banner of hope, yea, of knowledge.

Banish fear and unfold the beauties that are inherent in all. Strive after this unfoldment, check the downward course, and climb the gleaming heights where peace reigns supreme, and knowledge fills all with understanding of life, aye God.

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W. H. BACH, Managing Editor.

OBNOXIOUS LAWS.

The value of the N. Y. S. S. A. was never more clearly illustrated than at the present time when its president, H. W. Richardson is trying to prevent the passage of a law which will tax mediums in the city of Buffalo.

The SUNFLOWER must admit that it approves of something that will put out of commission the gang of traveling clairvoyants, but it wants it done in a way that will discriminate between the accredited workers of Spiritualism and the traveling fakirs who work under a "bureau" system, and are engaged with the understanding that "experience is not necessary."

Mr. Richardson can be depended upon to present this matter in such a light that there will be a reasonable consideration of it on the part of the city council so that proper discrimination may be made. Such mediums as Mrs. Atcheson, Mrs. Grant, Mrs. Dr. Matteson, Mrs. Staley, Mr. Hulbert, and many others who might be mentioned, are not to be mentioned in the same breath as the crowd that advertise as clairvoyants in the daily papers.

They have no charms to sell, no stolen property to recover, and do not claim the marvelous abilities of that other class. But the great trouble is that the traveling fakirs, with one name here today, and another there tomorrow, can swindle the people out of dollars where our genuine mediums can not honestly get cents, and the Spiritualists themselves, in many cases, assist them by their patronage.

We trust Mr. Richardson will secure such a modification of the ordinance that accredited mediums will have all necessary protection. Then if they do not act the honorable, let them take the same medicine as the others.

THE EARTHQUAKE.

The whole world stands appalled at the terrible events of the past few days in California. To think of a whole city being practically wiped off the face of the earth in a few days time, large buildings being swept into the sea without a moment's warning, and hundreds of lives crushed out under falling walls! It can not be imagined by any but those who were eye-witnesses to the scene.

Will anyone be so uncouth as to call it "a visitation of the hand of God?" or will it be considered as one of the inexorable events in nature that cannot be foreseen or avoided.

What a wonderful thing is the interior of this globe! Vesuvius sending forth lava, scorea and ashes until it breaks down buildings, Kilauea sending red hot lava to such a degree that it reaches out into the sea a red-hot mass extending five miles from shore, and no one knows why it is, or how it happens.

How helpless is man in the face of the cataclysms of nature. He can only look on and stand idly by, when the mighty waves sweep ocean and beach, when the cyclone, with its twisting force, sweeps all before it, when the earthquake exerts its mighty power, razing everything in its path.

Talk of man's power! It is but the efforts of the puny ant to lift a

modern building. Words can not convey any idea of the event. But the nation has rallied to the rescue and those who still remain alive will be cared for as well as possible. We are a great nation—but we are weak in the face of the mighty forces of nature.

PEOPLES' EDITORIAL COLUMN.

This column is conducted to permit all to express an opinion. Anything that will not expose THE SUNFLOWER to post office censorship, will be published under the name of the author, who takes full responsibility for the utterance. We are not responsible for the views expressed, nor is it likely we will endorse one-tenth of them. Limit your communication to about 150 to 200 words.

CONDEMNNS VIVISECTION.

The following resolution was passed by the First Spiritual society of Manhattan, Kan.:

Resolved that we condemn the practice of vivisection either upon human beings or animals. We believe that it is cruel, inhuman and barbarous, and results in no good. We believe that no advancement is ever made by cruelty. We believe that the practice is degrading and demoralizing to all who take any part in it, and laws should be passed making it a penitentiary offense. We hope every society will pass similar resolutions, and have them brought prominently before the people by having the same published in news papers having a good circulation.

FLORA M. ALLEN, Pres.
CARRIE V. SHUMWAY, Sec.

DO GHOSTS EXIST?

They certainly do! On one Tuesday night in August, 1903, my husband and I had just retired to rest, when a ghost appearing like a middle aged man, wearing a high silk hat, came up to our bedside and struck my husband on his face and chest.

While he remained in the room there was a continual noise, like dry leaves blown about in a fierce wind. My husband has always been against Spiritualism and had doubted the truth of every vouch for appearance. The man was a stranger to us and very unprepossessing in appearance—in fact, my husband said "he was a jail bird if anyone ever was."

PHOEBE A. NAYLOR.

LIGHT AND DARKNESS.

"Physical Culture" for April devotes an article by Charles Turner Brown to Moses Harman, who has been again sentenced to serve a term in the penitentiary for publishing in his paper "Lucifer," matter appertaining to sex or the purification of marriage relations. In connection with this article, the aforementioned magazine prints a photograph of Mr. Harman holding up his grandchild as a model of his philosophy, and gives his address for the benefit of those who desire to sympathize with him as "500 Fulton street, Chicago, Ill."

In closing the article the writer says that the charge of the jury in this case was dangerously near class legislation—the purpose seeming to be the suppression of all information to the people relative to a subject which is and must be of as much concern to the masses as to the favored classes—This, together with the late Comstockitragium, will probably awaken many to the realization that our boasted free press privilege is a conditional one—based on the mental conditions of those who don't know the difference between philosophy and smut.—A. R. Melchers.

Annual Meeting of the Morris Pratt Institution.

Cordial greeting to all:

This is to call attention to the approaching time of our Annual Meeting, which will be held on Tuesday, May 15th, 1906, at 2:00 p. m., at the Morris Pratt Institute, Whitewater, Wis.

Important matters will come before the Association for consideration, and it is hoped that all will be with us at this meeting, to express your wishes and cast your votes in regard to the conduct and management of our beloved School.

With fraternal regards, and hoping to meet you at our coming Annual, I am,

Sincerely Yours,

EMMA J. OWEN.

See'y. M. P. I. A.

SPIRITUALISTS FIGHT AGAINST HIGH LICENSE.

President H. W. Richardson of the New York State Association of Spiritualists appeared before Ald. Sullivan's Committee on Ordinances yesterday afternoon with Edward C. Randall, Reuben H. Coatesworth and William P. Colgan attorneys for various clients opposed to the proposed new ordinance which would grant licenses at the rate of \$300 to persons of good moral character for the practice of clairvoyance, fortunetelling, sooth saying, magic or sorcery.

The Rev. R. B. Adam also appeared before the committee. For one gifted clairvoyant, he claimed, there are 99 persons fraudulently engaged in the business. He admitted, however, that \$300 would amount to prohibition of good and bad alike.

President Richardson presented a brief in behalf of the State Association of Spiritualists. Admitting the proper motive back of the proposed ordinance, Mr. Richardson submitted that it "would reach far beyond the mark at which it was aimed, and would, if enforced, defeat justice to a large number of Spiritualists who are doing conscientious work for the uplifting of the human family."

"Consequently, as president of the New York State Association, representing the organized movement of this religion, I ask the privilege of presenting a few shots from the standpoint of a Spiritualist."

Mr. Richardson is the well-known Democrat of East Aurora, who ran for Congress against Col. D. S. Alexander. He described clairvoyance as the spiritual sense of sight, and said that with the persons so gifted "it is just as natural to see clairvoyantly as to see with the physical eye, and while the spiritual or clairvoyant sight is a natural gift, it is a finer, more attenuated sense of sight and the person so gifted discerns the more attenuated spiritual body, and spiritual things which cannot be seen or discerned with the physical eye."

According to Mr. Richardson, clairvoyant sight cannot be prevented by legislation any more than physical sight. He argued that fraud was sometimes totally dis-

ting from the legitimate practice of clairvoyance, which is an important part of Spiritualism, furnishing "proof of the continued life of the individual after the dissolution of the physical body."

To forbid the legitimate practice of clairvoyance, Mr. Richardson contended, would be to interfere with the religious belief of many people and thus infringe upon constitutional rights. It was all very well to put a stop to dishonesty and fraud, but with all due deference to the city fathers he submitted that the proposed ordinance should not be enacted without the addition of the following clause:

"The provisions of this ordinance shall not apply or be binding upon ordained ministers, speakers and mediums holding license heretofore or hereafter issued by the New York State Association of Spiritualists."

Mr. Randall, who has written a book on Spiritualism, supported the views of Mr. Richardson, and it was pointed out that the license in Washington is only \$25, while in St. Louis it is \$100.

The Rev. Mr. Hulbert of the Harmony Circle Society of this city and Madam Mazeppa also appeared in support of a modification of the proposed ordinance.

President Sullivan, after hearing both sides, announced that the matter would be laid over for further investigation. Meantime the authorities at Washington, St. Louis and Toronto will be communicated with to find out their practice in the regulation of this business.

—Buffalo Courier.

In the Andes Mountains.

Baron Erland Nordenskjold, who has returned to Europe from South America, where he spent about eighteen months in exploring the wilds of the Andes mountains, reports the existence of at least three tribes that two years ago were practically in the state of men of the stone age. One tribe had never been visited by a white man. He passed through another that refused to come into any kind of communication with his party.

"Within one's self must lie the source of strength, the basis of consolation."

Be What Your Mother Thinks You are.

Whilst walking down a crowded city street the other day I heard a little urchin to a comrade turn and say, "Say, Chimmy, lemme tell youse I'd be happy as a clam, If I only was de feller dat me mud-der t'inks I am."

"She t'inks I am a wonder, an' she knows her little lad Could never mix wit' nuttin' dat was ugly, mean or bad."

Oh, lots o' times I sit an' t'ink how how nice 't'would be, gee whiz! If a feller wuz de feller dat his mud-der t'inks he is "

My friend, be yours a life of toil or undiluted joy,

You still can learn a lesson from this small, unlettered boy. Don't aim to be an earthly saint, with eyes fixed on a star.

Just try to be the fellow that your mother thinks you are.

—WILL S. ADKIN.

Concerning Oranges.

An eminent Japanese bacteriologist has shown that the acids of lemons, apples and other fruits—citric acid, malic acid—are capable of destroying all kinds of disease germs. Cholera germs are killed in fifteen minutes by lemon juice or apple juice, and typhoid fever germs are killed in half an hour by these acids, even when considerably diluted. If you squeeze a lemon into a glass of water containing cholera germs, and let it stand fifteen or twenty minutes, you may drink the water with impunity, as the germs will be dead; these juices will kill other disease germs. Instead of telling a man to have his stomach washed out, we can now tell him to drink orange juice, which will cleanse the stomach as thoroughly as a stomach tube, provided it be not a case of gastric catarrh. If we have to deal with gastric catarrh, in which there is a large amount of tenacious mucus adhering to the walls of the stomach, a stomach tube is required, but in ordinary cases of biliousness, foul tongue, bad breath, sick headache, and nervous headache, a fruit diet is a wonderful purifier.

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LILY DALE NEWS.

The spring work has commenced. The men are raking up the leaves and gathering brush, cutting down trees and getting them into firewood for the pumping plant, and all around is indicated that soon the open season will be here. The perennial plants are mostly up and spring flowers are in bloom. English, sweet-scented violets, crocus, polyanthus pinks, wild violets and other woods flowers, and the mild evenings invite the followers of Isaac Walton to the borders of the lakes where bullheads are commencing to bite.

We receive many letters asking us what the prospects are for the coming season. We think they are about as usual this time of the year. The program seems to be somewhat ahead of the general average of years, and the talent is fully up to previous seasons so far as announced. In the way of entertainments, the talent seems superior to the past seasons.

We do not know much about the mediums who are to be present, but we seldom do know anything much about them until about in June. We do not believe there is any foundation for the report that the management will not extend the same courtesies to the mediums as have been extended in the past, and we look for about the same line as we have had in the previous years. In fact, we think this season will be a fair average with other seasons.

Some cottages have been rented and negotiations are going on others. Our real estate agents report inquiries, but it is still too early for many definite engagements of cottages. Quite a number of rooms have been engaged by those who spend their vacation here every year.

Some of our summer residents are returning. Mr. and Mrs. Linn Nutting and son have returned for the summer and are occupying Mrs. Nutting's cottage on South street, for a time. Mrs. Bush is occupying her cottage on First street, and Mrs. Sage has opened her cottage on Third street. More are expected next week.

C. D. Griswold has gone to Warren, Pa.

Miss Mabel Staples of Jamestown spent Sunday with Hazel Smith.

Mrs. Paul has gone to Angola where her brother, Glen Smith, is sick.

Earl Turner and Guy Richardson started for Texas last Tuesday, where they have secured positions in a lumber-mill. About fifteen people went from this section, so the boys will have company.

Friends of Mr. and Mrs. A. C. White walked in upon them Wednesday evening last and gave them a surprise of the old-fashioned sort. Refreshments were brought with them and after a pleasant evening spent in a social way, the wants of the inner man (and woman) were supplied, everybody agreeing it was a success. The surprise was complete and we did not know but Mrs. White would back clear thru the partition before she stopped.

A letter received from Mrs. Stone informs us that Laurel has had quite a hard siege with pleuro-pneumonia, but is now recovering nicely.

Mr. and Mrs. Ed Scott have returned from Wellsville where they have been visiting.

Our people have watched the papers with intense interest the past few days, as so many of our visitors are in California cities. It is understood that Mrs. Pettengill was at the St. Francis hotel in San Francisco. That hotel was not destroyed by the earthquake, being only cracked and seamed and no reports of any killed or seriously injured there, but it was completely destroyed by fire later. Jacob Wright and party were on their way home, and had probably gotten out of the earthquake region. Mrs. Dr. Dobson-Barker, for many years a prominent worker in Spiritualism, and her daughter, Mrs. Cora Ringler, are at San Jose, where many fatalities and much destruction of property was reported. The mother and sister of our editor are at Los Angeles where slight shocks were reported, also Mrs. Doty, Mrs. Pemberton and Mrs. Babcock, who have had rooms in the Sunflower Cottage the past two years.

Mrs. Lillie is supposed to have been at or near San Francisco, altho this is not positively known. Several

Spiritualists and New Thot journals were published at San Francisco, and if they had printing plants of their own they are totally destroyed.

Mrs. Golden is visiting her daughter, Mrs. J. H. Turner.

Mr. Starr's son-in-law Mr. Hawks of Warren, Pa., spent Sunday on the grounds.

Mr. and Mrs. E. Richards arrived Saturday evening. Mrs. Richards will remain in their cottage on Second street, but he has returned to Hornell, where he is settling up the business of a tannery for the U. S. Leather Co.

Mr. and Mrs. Frank Smith are moving into Fuller's bakery building, on South street, for the summer. Mr. Smith is a good baker and within a week Mr. Fuller will be supplied with a full line of baked goods.

CONFERENCE.

Altho the weather was bad, there was a very good attendance at Miss Huntington's Sunday evening. The subject, "Is suffering necessary to Spiritual progression," led to discussions upon many other subjects and the meeting was held until a late hour.

We are invited to meet at Miss Huntington's next Sunday eve, 7.30. Subject, "What constitutes Spiritual growth?"

World Making at Lily Dale.

Among the new men with great ideas, who will be at Lily Dale this summer is Dr. Samuel Phelps Leland. Ph. D., L. L. D., a scientific and literary lecturer and writer, who has been a favorite on the rostrum for over twenty years. The Doctor will deliver two lectures on World Making on July 25th and 28th, explaining the birth of worlds, their growth, geological period and changes, the forces that have wrought them, the production of life in its varied forms, the chemistry of petrification, the story told by the fossils, earth and hills and the translation of the wonderful gospel of the skies. The lecturer is not only a close student and a strong thinker, but an able orator, giving his audiences art, science and eloquence combined.

LAURA G. FIXEN.

Low Rates to California.

Tickets at very low rates will be sold to Los Angeles and San Francisco, April 24th to May 4th, inclusive, by agents of the D. A. V. & P. R. R., good returning until July 31st. Stop-overs allowed on both going and return trip. For full particulars about rates, routes, etc., apply to ticket agents, or write to A. J. Smith, G. P. A., Cleveland, O.

Anniversary at San Jose, Cal.

The First Spiritual Union of San Jose, very successfully celebrated the 58th Anniversary of Modern Spiritualism, April 8th, with an all-day meeting. Commencing at 10 a. m. with the Sunset Lyceum, Miss Merle Muntz, conductor. Then followed the usual conference.

A delicious banquet was served in the dining room at twelve-thirty; and tables being decorated with yellow California poppies.

The afternoon program opened at 2:30. Mrs. Nettie P. Fox, giving the address of welcome. Good music followed.

Mr. A. S. Howe, state president, and his wife, Mrs. M. E. G. Howe of San Francisco, then followed with lecture and tests.

At 7:30 p. m. Mrs. Bock and Mr. Howe sang a beautiful selection; Mrs. Fox giving an invocation. Mr. Howe then addressed the people for nearly an hour. Mrs. Howe gave spirit messages, from flowers, at each meeting. Many who received messages, recognized them in tears and trembling voice. So pleasing were some of the communications, that they brought forth cheers from the entire audience.

April 15th the annual election of officers will be held.

Mrs. Dr. Dobson-Barker.

Low Rates to California.

Tickets at very low rates will be sold to Los Angeles and San Francisco, April 24th to May 4th inclusive, by agents of the D. A. V. & P. R. R., good returning until July 31st. Stop-overs allowed on both going and return trip. For full particulars about rates, routes, etc., apply to ticket agents, or write to A. J. Smith, G. P. A., Cleveland, O.

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Buffalo Notes

N. H. EDDY, Correspondent.

THE FIRST SPIRITUAL CHURCH of Buffalo meets at the Temple, corner Jersey street and Prospect avenue, Sunday 10:45 a. m. and 7:30 p. m. Wednesday evening service 7:45. Children's Lyceum Sunday 12 m. HARMONY CIRCLE meets at Keystone Hall, 551 Main street every Sunday evening at 7:45. Chas. S. Hulbert, Pastor.

LIBERAL THOUGHT EXCHANGE meets at Stirling Hall, 274 Connecticut street, Sunday at 7:45 p. m.

Sunday April 15th, at the First Spiritual Church, Mrs. C. Fannie Allyn of Boston, Mass., gave two very creditable lectures, one in the morning also one in the evening, from the subjects, that were handed up from the audience. Marked interest and attention were given to the discourse. Mrs. Allyn has good audience and is appreciated by both the people and the officers and members of the church.

At the evening service, Miss Dean who has fine musical talent, rendered a very fine solo in a very acceptable manner. Mrs. C. Lewis Chase, of 241 E. Eagle street, was present and while under the influence of her spirit intelligences, gave spirit messages which were recognized as correct. Mrs. Chase is an excellent medium and demonstrator of the truths of Spiritualism and the facts of spirit return.

The Wednesday evening service at the Spiritual Temple April 18th, was well patronized, a good audience being present. Mrs. L. S. Staley was the medium and message bearer. Very creditable work was done by her and her spirit guides in the demonstration of spirit return. Messages and tests were recognized as correct also very good in details. Following Mrs. Staley, Mrs. Allyn gave a short lecture, which was deeply interesting and was listened to with marked attention.

There are two other societies in the city each doing their part in demonstrating the facts and philosophy in Spiritualism.

The 8th of May, the Y. P. S. I. will give a social and dance in the parlors of the church. A general good time may be expected by all who come. Refreshments will be served. Those who have heretofore attended the Y. P. S. I. socials and dances can vouch for the jolly good time that they had. Come and bring your friends.

ADDITIONAL BUFFALO NOTES.

Harmony Circle's Easter meeting Sunday, April 15th was quite a brilliant affair from the members standpoint. For again had those undefatigable workers, Mrs. Gilbert and Mrs. Griffith, assisted by their helpmates, decorated the rostrum and part of the hall, until we were lost in surprise and admiration at their beautiful work. The color scheme was grandly blended and showed the high artistic powers of our designers.

The floral motto "Easter Greeting" and "Welcome" seemed to find a place in their hearts as many words of praise were given to the society, as well as their generous contributions to the voluntary collection.

The services were of a high order. The guide of our pastor, Chas. S. Hulbert, taking as his subject, "The Truth of Spirit Life." It was one of the most soul-inspiring address ever given on our rostrum. Mrs. DeWolf gave messages from the spirit side of life, followed by Gray-light, the Indian message bearer of Mr. Hulbert, who has the happy faculty of reaching entire strangers, with tests that are recognized.

One more entertainment. Look out for the date.

—SECRETARY.

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near the camp grounds, on the bank of the middle Canadian Lake. All lathed and plastered, nine rooms, boat house, fruit trees and nice shade. Will be sold furnished or unfurnished. Owners going south. For particulars address, Box 141, Lily Dale, N. Y.

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Owing to the state of my health, I will sell my store located on the Camp Grounds at Lily Dale. It is near the postoffice, next door to the meat market and one hundred feet from the Sunflower office. I carry a stock of groceries, notions, paints and hardware. Bakery attached. New, light store, no old or dead stock. For details, if you mean business, address, 260-ft. FRANK FULLER, Lily Dale, N. Y.

Concessions at Lily Dale.

Persons desiring concessions at Lily Dale will please make applications to Laura G. Fixen, General Manager, 1047 Carmen Ave., Chicago, Ill.

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H. H. Tobias, D. D., L. L. D., Chd.-ago, Teacher and Healer. Involution—Unfolding of Super-Conscious Mind without pain. Adams' "Crazy Sleep" "P. R. E. C. E." I am speaking the Whole WORLD for healing of the body by unfolding of MIND.

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TEST MEDIUMS.

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Mrs. B. W. Belcher, 293 Pleasant St., Malboro, Mass.
G. Walter Lynn, 74 S. 8th, street, Oakland, Cal.
Miss Ella C. Preston, 3205 Morgan St., St. Louis, Mo.
Mrs. O. W. Grant, 135 Prospect Ave., Buffalo, N. Y.
Mrs. Edith McCrossman, 202 East First Ave., Columbus, O.
Mrs. Elizabeth J. Demorest, 300 Anderson St., Allentown, Pa.
Alix A. McFerry, Excelsior Springs, Mo.

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Mrs. Mattie Rector, 140 Hicks St., Utica, N. Y.
Mrs. Dr. Dobson-Barker, 290 N. 6th, San Jose, Cal.
Mrs. A. A. Caworth, 223 E. 2nd, Jamestown, N. Y.
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1926 Forbes St., PITTSBURG, P A

N. S. A. Missionaries' Quarterly Report.

CHESANING, MICH.

At Chesaning, Michigan, we found the society that we organized in that place three years ago, in a flourishing condition. Mrs. Waldon who is its president is a live one. The other officers are good workers and are supported by a small membership of earnest souls. They have a fine choir which was an inspiration and great help to us in our work with them. Miss Mattie Sherriff who has had charge of the music at Haslett Park Camp for many years in the past, is the leader. She is also the efficient conductor of their little lyceum and teaches the children to sing which is one lovely feature of the lyceum work.

This society is studying Spiritualism, it formed a reading class when first it was organized and appointed Mr. H. J. Hopkins, who is one of the veteran workers, as reader. Regular meetings have been held throughout the entire three years and they have gained much thereby. They are anxiously waiting for the N. S. A. Reading Course. We hope the Committee will soon have it ready for them, and for the many others who are calling for it.

This society has employed some of the best speakers. They felt obliged to get good brother Austin to come there and correct a mistaken orthodox preacher, who sought to kill this little society when it was but a new born babe. Mr. Austin did his work effectively as is his custom and the poor orthodox man's efforts proved a huge boomerang. His vindictive words brought condemnation on his own reverend head from even those to whom he ministered.

This society, small as it is, located in this little town of 1327 population, is doing an excellent work and should be an object lesson to all Spiritualists and an example for weak societies to follow.

The Chesaning society has adopted one resolution that all societies might to advantage. It allows no members to be buried by orthodox rites if they desire a Spiritualist funeral. If the friends are not able to bear the expense of a Spiritualist speaker from a distance the society furnishes the necessary funds, and their last wishes are respected.

SAGINAW, MICH.

At Saginaw, Mich., conditions were different. The society that we organized there at about the same time we organized the Chesaning society was dead. It almost "died a bornin'." It had a larger membership than the Chesaning society, and the outlook was much better for it. But conditions changed. We were told that a few parlor meetings were held after we left. One active family moved away. No speakers were engaged, factional feeling arose and the society expired without having accomplished much.

According to some critics we "should not organize small societies." "It is a detriment to the cause." We have been accused of being "too zealous in organizing societies," etc. Our experience demonstrates that many of our small societies are among the most active and successful societies we have.

Saginaw is a large city. Chesaning is a small village. Saginaw society had a larger membership than Chesaning. Saginaw society died, Chesaning society lived and flourished. No one can tell how a society will succeed until the trial is made. A great deal depends upon the president. A good leader is essential to the success of a society.

The Spiritualists of Saginaw refused to work under the old charter, and demanded a new organization and a new charter. So we organized a new society. We hope this one will live and thrive. If it does not we shall be obliged to organize another, and keep on organizing until we get one that will live. There are a great many Spiritualists in Saginaw some of whom—what a pity—have gone over to the Theosophists and Christian Scientists where they appear to be working well and lending their moral support and financial aid. How can Theosophy or Christian Science with their impossible theories, become attractive to one who has learned the practical truths of Spiritualism and the blessed demonstration of Spirit communion.

BATTLE CREEK, MICH.

Our next place of labor was at Battle Creek, Mich. where three or

four years ago one of the best societies in the state flourished. After years of excellent work, reverses came and the last year has been one of struggle, though first class talent has been regularly employed. A few of the faithful have kept the work going. We went there for one Sunday only, but after learning the condition of the society, at the earnest request of the officers and members we decided to remain two weeks more. Our meetings were successful. Interest in the work increased with each succeeding meeting, and on Sunday March 26th we held an all day Anniversary service in which we were assisted by three veteran workers, viz: Dr. Peebles, and Dr. Johnson of Battle Creek, and Dr. Julia M. Walton, of Jackson, Mich. President of the Michigan State Spiritualists Association. Mrs. E. T. Clockner who is the President of the association, presided in her usual dignified and pleasing manner. All of the speakers and mediums were at their best. The dining tables were "heavy laden" and every one sought to "give them rest." Everything was as "free as the grace of God" and everybody was indeed happy. Earnest souls pledged themselves to labor more faithfully than ever before to advance the cause and build up the society during the coming year. During our two weeks labors here we added twenty seven names to the membership roll, and went on our way rejoicing.

DECATUR, ILL.

At Decatur, Ill. we found the little society that we organized two years ago still at work. It has kept up parlor meetings during the entire time and has employed speakers occasionally for a month or more at a time. This society is small, but it is composed of earnest souls who are doing the best they can under the circumstances. What they need most is the funds to employ first class talent to hold public meetings. The society not being able to employ sufficient talent, it is trying to develop its members to fill the place. Circles are being regularly held for this purpose, but the crying need is for the Reading Course of the N. S. A.

We closed the month of March in Decatur and went to St. Louis Mo. to assist brother Grimshaw in the Anniversary services April 1st, 2nd and 3d. Of this we will have more to say in our next report. In Michigan and Illinois there is a tendency to lukewarmness on the part of many Spiritualists. Some of them have lost their enthusiasm on account of the agitation of the fraud question. It seems strange, yet it is true. It would seem that one who is a true Spiritualist could not be turned aside from anything. Though there were ten thousand frauds Spiritualism would remain everlastingly true just the same. This little shadow like the single cloud of a summer day will soon have passed and the sun's bright rays will appear more beautiful for the temporary shadow.

We have been greatly hampered in our work for suitable places to hold meetings. During the month no less than eight places where our services were wanted, our people were unable to secure halls for week-day evening meetings. We shall be glad to hear of successful work being done by the N. S. A. Committee on Building Fund. Some societies hire halls taking exclusive control and sub-renting to others, reserving the use of same for themselves. This usually proves of great advantage and makes the rent low to the Spiritualists. But the best way is to own a hall or church for ourselves. This can be done in many places if the Spiritualists determine to have it and work for it.

E. W. SPRAGUE & WIFE,
N. S. A. Missionaries.

PREMIUM BOOKS? YES.

We still have a few. They are well bound, most of them have gilt tops, and they are something everyone wants to read. They are yours for 25 cents each, one or all of them, when the order is sent with a year's subscription to THE SUNFLOWER.

HEROES AND HERO WORSHIP. A series of lectures by Carlyle on this interesting topic, given in the inimitable style of the author, and it makes an interesting book; one that is calculated to throw light upon the myths of the present and past. No verbiage is necessary regarding any of Carlyle's works.

Prof. Garrett P. Serviss on Ghosts.

By Hudson Tuttle, Editor-at-Large N. S. A.

What would the New York Journal be if not sensational? and what would "Prof." Serviss do if there were not yellow journals to write for? "Prof." he writes before his name, meaning a little less in his case than plebeian Mr., not because he is professor of anything in particular but a sort of professor-at-large, of anything and everything that he can write about that is sensational.

He has written about all he does not know of Spiritualism, and it is voluminous, and in a late number of the New York Journal attacks the belief in ghosts, the lucid understanding being—no ghosts, no spirits! It will be a brave ghost that henceforth visits earth by the light of the moon, and should one venture, it will find not a soul who has read the Serviss creed, will believe it more than a fancy.

"Prof." Serviss claims to be a scientist, a profound thinker, an extraordinary keen observer, and as a writer there is no subject in heaven or on earth he shies at or feels incompetent to make plain to ordinary understanding. His great difficulty seems to be, not in writing up subjects, but in getting subjects difficult enough to exercise his comprehension, and of interest enough to be accepted and—paid for!

Ghosts! it is ridiculous that intelligent people can believe in them and henceforth to have seen one will bring the blush of shame for the imbecility and childishness of the thing.

Perhaps the "Professor's" evidence is one of the neatest personalities ever brought before a court. It is an instance where he, the leading popular scientific writer of the world, fell into one of "nature's" "traps" and was caught in his foolishness. The trap was not set in this country. That would be too commonplace. For dramatic effect it was in Sicily, he was one morning on Mount Etna. He looked over the beautiful Mediterranean sea toward Catania, and saw a number of kites flying at an immense elevation. They were at great distance and must have been of vast size to be seen. He was pondering over the problem, and they could be floated as high as the top of the mountains, when his guide, as the sun dispelled the vapors, called out, "The sea! the sea!" Then it was the kites changed into ships floating on the blue waves. He had been deceived by his great elevation "which had raised the sky line," and blended sea and sky. Had he not been undeceived, he would ever after, he says, believed that he had seen kites, and not ships.

This is a pretty story, but the application made of it is remarkable. All ghosts are seen in the same way. There is always a blunder somewhere. It is an illusion of the senses. If "Prof." Garrett P. Serviss can be fooled into thinking a fleet coming into harbor is a lot of kites, what hope is there for the rest of mankind? If it is possible for him to be deceived, does it not follow as an axiom that everybody may be deceived, and the senses are wholly unreliable?

True, if such a common man as John Smith, had made such a feat of transformation of ships into kites, we would ask right off, how much brandy did he carry in his canteen? Snakes sometimes come instead of kites, and old sailors with a bit of gray, have seen sea serpents a mile long and had the "sky line" so high they saw the head and tail of the monster in the clouds!

No scientist before this era of "Prof." Serviss ever thought of applying such facts to ghosts. If they had how much ahead the world would now be! There is no doubt that "Prof." Serviss' theory will explain many ghostly appearances that have been seen by those like himself, when their "sky line" got too high, but the theory by no means covers all phenomena of this kind. The voluminous facts gathered by the Psychological Research Society, and endorsed by its members who surely are, in scientific attainment, the equal of "Prof." Serviss, he ignores or has no knowledge of. To him such stories are child's prattle. He has cast them to the limbo of outgrown things.

If there is no sunshine in the heavens, make it in your heart—and keep it there.—Mrs. Edgar M. Hayes.

BOOKS AND PAMPHLETS

—BY—

Moses and Mattie E. Hull.

The Old and the New;

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GOTTLIEB, HIS LIFE; OR LOVE TRIUMPHANT.

BY S. P. PUTNAM.

The wide whisper of this new paradise came faintly after a while to the ears of Gottlieb's wife and child. They did not notice it at first, but more and more the beautiful mystery was talked about—more and more they caught glimpses of the wondrous change and felt a desire to see the inscrutable glory. Perhaps they might meet Gottlieb, for they felt that he was somewhere in that mysterious region. Most eager was the longing in their heavenly bosoms to meet him; they had not forgotten him, tho ages had flown by. True love is immortal; it is stronger than fate. Tho fate may separate in outward form, it cannot dis sever the spirit. The yearning for each other is unquenchable; even the Almighty's thunder cannot destroy it.

This deathless yearning made them daring, and so they found their way to the mystic realm of love. They were dazzled by its wonderful beauty; a new bliss enchanted them. The heaven they had left behind seemed a dreary place. They saw no thrones, no ranks, no archangels; each was as lofty and as lowly as the other. There was no worship except the eternal reverence for one another, which found no pompous expression. Over all there brooded a thrilling energy that bounded not, but made more free. Sweet liberty in perpetual sacrifice was the law of that bright abode, which law was not a fixed form but the delightful outflowing of the untrammelled nature. They wandered thru interminable beauties; gardens, groves, hills and streams glowed in soft effulgence. There was infinite variety. It was not like the stately monotony of heaven—an unchanging magnificence. Every moment there was a new brilliance; some new truth, some new feeling, was flashing into vivid expression; the vision was ever enlarging. There was unity but not sameness. Nothing is so infinite as love; it rejects no faculty; it kills no thot; it limits no feeling; it makes use of the largest and the least; it is manifold in its possibilities and seeks to actualize them in endless forms and modes.

They found Gottlieb. How happy the meeting, and how swiftly the hours of the days flew by! They were never tired of listening to Gottlieb's varied history. He was the same Gottlieb as of old, yet wonderfully "rich and strange," for he had indeed passed thru a mighty life; deep things had dawned upon him. They, too, were changed—amplified somewhat by their pure and beautiful life in heaven. They had gathered radiance thru the sweetly gliding centuries; but they felt that Gottlieb had experienced greater marvels than they, that grander visions had answered to his simple toil. They felt that in this free world there was a bliss such as heaven had not granted. They longed to stay; the eternities seemed so bright, so manifold, so ever new. It was like the dear home-life on earth, yet immeasurably more radiant. In heaven they worshipped; everything was splendid, yet formal. Here they simply loved; there were no authorities, no institutions, no imposing ranks. All was free, spontaneous, changeful, like a mountain-brook, yet perfectly harmonious. They saw how happy the unclaimed soul could be, and caught the rapture of obeying the inward instead of the outward glory.

"O Gottlieb," said his wife, "I wish I could stay with you forever. How happy I should be! But I must go back; it is my duty; my place is in heaven, it is God's command."

"O mother," said Gottlieb's child, "I do not want to go back! My heart tells me to stay here. I never was so happy. Heaven seems a dreary place. The Great White Throne a shadow. I shall be homesick there forever. I can never worship again, never pour forth any more glad songs; they will seem a mockery. O mother, mother! forgive me for thinking so, but I cannot help it! O mother, must I be false to my deepest soul? Must I say what I do not really believe? What is this mystery of life? What is the truth? Is love the sovereign force? O mother, what shall I do? Shall I revolt against heaven's king?

I am no longer his; I cannot bear his service. Yet I am afraid of him; he is an awful terror to me. Can we not stay here and never see him again or his courts? Will he not let us stay and be simply loving and true? Will he flame after us in vengeance? Why does love seem so beautiful if it is not true? It must be the mightiest, for it is the sweetest and the gentlest. It is not the law of the universe, and can God destroy us if we obey it? What is the way, the truth and the life?"

"My dear child," said her mother, "I cannot tell. But I must obey God. His plan must be the best; in the end it will prevail. This is all a fleeting show; the Lord of heaven will destroy it. I owe him my allegiance. Did he not save us from an endless hell? Did not Christ die for us? O, where is our gratitude? We must love God. This simple, natural, human love will not do. We must not give way to it. We must not make it the sole law of our lives. I wish I could. I wish God would let me; but he will not. I know that love is indeed beautiful; it can make the whole universe a paradise; there is perfect bliss in it; but it is not enough. We must love God; we must worship him; we must bow down before his throne; we must be his slaves, or we cannot be secure. We must go back to heaven, my darling child; we must take our place in the dazzling ranks again and pour forth psalms of praise; we must crush this mere natural affection, and from our bruised hearts, make sweeter melodies. It is God's will tho I cannot understand it. It is a dreadful, dreadful mystery. This beauty must fade away; it is not a part of God's plan. I dare not trust in it; indeed, I dare not trust in my own heart or vision of the truth. O, I am wretched! God forgive me. Let us hasten. Gottlieb, farewell. I know that you can not go with us; its gates will be shut against you. You seem to be happy here. I know that we could be also happy in this beautiful world forever, but I am afraid that it is only meant for a warning; that the terrible waves of hell are rolling underneath and will surely burst forth in thunder and wild ruin. Would that love could be universal; but God has ordered otherwise. Love is not sufficient in itself; there must be authority, worship, general custom. We must come to God thru ordinances and arrangements; we must obey him and not ourselves. Good-bye. My heart is with you but my creed tells me that this is all wrong."

"Farewell," said Gottlieb, "I do not ask you to stay, to do one single thing that seems wrong, for if you did even this sweet world, as well as heaven itself, would be a roaring hell. We must do what we think to be right, and it will be right sometime. Our honest mistakes will not ruin, but out of bitter-sweet fruitage give us laurel crowns. I do not think that heaven's king will destroy this beautiful outgrowth of love. I do not think he can; it comes from the very heart of things and is woven with a power that he does not possess. Perhaps, by sheer force, he can scatter these temples and palaces, and desolate these hills and valleys, and make these seas roll again in molten horror—perhaps he can do this, tho I doubt it; perhaps he can imprison and torment us, tho I doubt it; but I defy him in the inward principle of the soul. He cannot touch that; he cannot subdue my conviction; my thot is free in spite of all his thunders. I do not think he can injure us outwardly even if he would, for pure, simple love is stronger than a thousand thrones such as he sits upon. But I do not think he would injure us even if he could. He is not essentially bad; a mere tyrant. He does what he thinks best; obeys his own inward vision. He believes in authority. He means to be kind, and I do not think he would willfully destroy this fair creation. He would not have the heart to do it. Could Christ do it, who lived so sweetly and mildly on earth and died to save so many? I think not. Justice does not demand it, and mercy pleads against it. Farewell. I have within me a dim wondrous hope that this deep discord of things will finally pass away. How, I cannot tell. It does seem that love must sometime triumph. Dear child, I know that you must go with your mother. The sweetnesses, the songs, the exaltations, the glories of thousands

of years bind you together. Good-bye. Revolt not against the Almighty until, in your innermost thot and purest aspiration, you know that it is right to do so; and then do it, no matter how dark the way."

They went back to heaven, yet they could not sing so sweetly, so gladly, as they had once done. Heaven did not look so splendid as formerly; the refuge of the Great White Throne seemed at times a ghastly glare; still, in all sincerity, they tried to worship God and be his true servants.

So the ages rolled by. Hell became more beautiful and heaven more dreary and thin, and earth became completely heretical. When after the lapse of a thousand years, not a single human being applied for admission at the gates of heaven, St. Peter said, "Confound it." He wanted to say "Damn it," but didn't dare to. He stretched his orthodoxy to the utmost and expressed the biggest oath he could. If he did not express the bitterest, his heart was not to blame; it was the narrowness of his creed.

So orthodoxy does some good; it cuts off an immense deal of virtue in many directions; but it clips a bit of evil now and then. Tho it does not prevent a man from "shaving" his note, it will persuade him to pay it rather than stand before the world a confessed cheat; tho it seldom induces one to lend a helping hand, it does keep him from murdering outright. In this case it kept St. Peter from swearing, tho it didn't keep him from the bitter feeling that makes one swear. Well, if orthodoxy influences one to black his boots and preserve a decent outward appearance, it is better than nothing. It ought certainly to take rank with the curry-comb; and so far as the Thirty-nine Articles are a curry-comb, perhaps we had better keep them until the beasts of burden become men.

(To be Continued.)

THE BOOK OF LIFE.

For each and every entity this voluminous tome is being inscribed, each thot, inspiring an action and leaving its impress upon the sealed book. Not deigning introspection but fearlessly entering into the turmoil and strife, periphrastic of a ship without a rudder.

An entity upon the earth plane desirous of making a journey to some foreign port, acquaints himself with all particulars to the most infinitesimal points, equipping himself property thru the laws of nature, both physically and intellectually for this undertaking. Why! let me ask of you dear reader, are you not better equipped for this journey of life; not only upon the sphere which we are demonstrating thru matter, as this is only a preparatory school the law of chemical dissolution becoming active at the birth of the mortal, indicative of the metamorphic functioning of the chetalar or soul forces. Our development upon this plane is simply the inscription upon the fly-leaf of the book of life.

The subconscious powers with which the omniscient creator has endowed us, are capable of vigorous activity, submitting themselves to the omnipotent; perihelion of the soul.

To keep pace with this magnificent constellation which we inhabit during our mortal period, requires not only the specified delineations by which we are sustained. Far more preferable is the magnetic attraction existing between the conscious and subconscious power, elucidating new thots preparatory to an infinitude of knowledge inebriating the soul to drink freely from the fountain of life, thus being brought en rapport with the invisible forces.

The music of the spheres is as valuable to those who are attuned, as the whirl of the work shops in our midst. This may seem improbable. I would ask you to retire to a secluded spot of a summer evening with the broad canopy of the heavens, the magnanimity of which no man can conceive, lighted by innumerable orbs of incandescent constellations, sparkling with jeweled hues which can not be surpassed by the luminosity of the earth's buried treasures. Can you not see inscribed in symbolic characters, burning with intensity, the magnanimity of the omnipotent powers. Your soul joins the angelic throng in parans of joy and rapture, you are at-one-ment with your creator.

Do we realize that we belong to one of these constellations suspend-

ed in space, that we also are journeying with great rapidity towards the infinite; that time as we specify it can never be reproduced, our yesterdays are forever gone, we exist to eternity in the present; retrospection, only as it serves as a mentor to better understand the lessons of life, takes its place in the fundamental principles of the book of life.

Transition as has been taught is not the means by which soul growth is attained, it is only the casting off of the husk, as the seed dropped at maturity from the plant, we need the lessons of life also the maturity as nature teaches, while in the physical environment, to promulgate the soul forces with susceptibilities of the higher forces of life, this is the opportune moment, let us not be laggards in the work.

We are not yet capable of understanding and using the most familiar forces about us, tho invisible to us, they are giants in strength. The nature of these forces will be promulgated as man's subconscious powers advance which are already proven by the stupendous advancement in scientific circles. This growth will continue as it is in embryo yet, only waiting for the unfoldment of the chrysalis. Let us cultivate these powers, there is no dogmatic theory by which these subconscious powers are strengthened, simply a withdrawal into oneself, cultivating the attitude of humility and harvesting the incoming flow of harmony, as Thomas Huxley has said, "Make yourself as a little child and receive the inspiration from the angelic messengers." Make of yourself what you will, attuning yourself to the vibrations of the great sculptor. Scale the heights, invulnerable fortresses shall be surmounted; the planet upon which you exist shall be a field of glory and the book of life luminous with the radiations permeating the auro in which you peregrinate.

ROSE B. HELEN.

What Was He to Do?

Human inconsistency
Is seen in many ways.
'Twas ever so, and long ago
And also now-a-days.
'Tis told of one—a union man,
It was a curious case.
Nothing without a union stamp
Would suit his mighty grace.
So, once to him a brat was born.
His wife said, 'twas a boy.
He gazed, but saw no label, cried:
"I can't accept that toy!"
At last he died and was interred.
And was labeled: "Union mate."
But found that neither at heaven or hell
Was a label on the gate.
NEMO.

God has the best place for the best men, altho men cannot always see this until the work is all finished.—H. J. Steward.

An Interesting Document.

A New York lawyer who had just returned from Guadalajara has brought with him a document which, if authentic, is valuable beyond price. It was secured from a man in the Thiever Market, in Guadalajara, who was ignorant of its value and had no information to give concerning its history beyond the fact that he bought it from a woman about a year ago. It is a parchment showing evidences of extreme age and bears in Latin the sentence which was pronounced upon Jesus Christ by Pontius Pilate which translated reads:

"I, Pontius Pilate, here in Jerusalem, regent of the Roman Empire, judge and condemn to death Jesus, known as the poor Nazarene, and of the nation of Galilee, a seditious man, opposed to the law and to our Senate and the great Emperor Tiberius Cesar. And I determine that his death shall be upon the cross, fastened with nails, as is the custom with criminals. Because here join and congregate each day many men, rich and poor, who have not desisted to provoke tumult thruout Judea, proclaiming this man the Son of God and King of Israel, and threatening ruin to this noted city of Jerusalem and its temple and its sacred Empire. And because he had refused tribute to Cesar and had the boldness to enter with palms of triumph and a great multitude into the city of Jerusalem and into the sacred temple of Solomon.

"I therefore condemn the first centurion, named Quinto Cornelio, to remove from the city of Jerusalem this offender, putting upon him such robes as shall make him known to all, and the same cross on which he is to be crucified and conducted thru the streets between two robbers who also have been condemned to death for thefts and murders, in this manner making an example which all people and all criminals shall heed. And I further command that the public crier shall proclaim his offences as here expressed, and that after having traversed the public streets he shall be taken by the port of Pegora, now known as Antonio, to the mountain of Calvary, where it is the custom to execute all criminals. There he shall be crucified on the same cross that he was carried, and his body shall be left hanging between those of the two robbers. And above the cross, in the three languages which are now generally known—Hebrew, Greek and dLatin—shall be placed the inscription, 'This is Jesus of Nazareth, King of the Jews' so that all may understand and that he shall be known to all. And let no one, of whatsoever state or condition, under penalty of losing rights and life, dare to interfere with the execution of this sentence with full vigor as I have commanded, according to the Roman and Jewish laws.

"Year of the creation of the world 5232, the 25th of March.

Some Plain Facts Regarding the Gold Eagle Mining Company of the Black Hills, So. Dakota.

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Suggestions for the improvement of the paper are invited.

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

Watson's Magazine for May has a number of interesting articles for those who are investigating along that line of thought. Politics, religion, railroads, bucket shops, etc., are all considered from the standpoint of the different authors, in addition to a number of cartoons.

One of the most interesting publications that comes to our table is the Literary Digest. It is what its name implies, a digest of the literary matter of the day. It is published by Funk & Wagnalls of New York and can be had at all news stands.

Mrs. K. E. Easton, way up at Athabasca Landing, Alberta, Canada, is doing some quiet missionary work for Spiritualism.

G. W. Brooks is filling an engagement at Milwaukee, Wis.

Mrs. A. E. Kibby has been filling an engagement with the First Spiritualist Society of Newport, Ky., where they held very interesting anniversary exercises Sunday, March 25th. Her address during April will be 110 E. Third street, Lexington, Ky.

Mrs. A. E. Sheets can be addressed for engagements at her home, Grand Lodge, Mich.

Dr. E. H. Denslow has been giving a series of parlor lectures at Elkhart, Ind. The Dr. is an earnest worker as well as a very intelligent one.

Chicago friends of Mrs. Kiser, formerly Mrs. DeWolf can call upon her for a short time at 251 S. Hermitage Ave.

We have great reports from our friends at Pittsburg regarding the success of the work there. Dr. Lockwood always attracts the best class of people in any city in which he fills an engagement.

S. S. King writes from Hamilton, Ont.: As President of the First Spiritual Society of Hamilton, I advise our [Board to engage mediums of moral character and ability that will command respect. I am pleased to say that we have a very prosperous society of intelligent people. It is our aim to place Spiritualism here on a plane that will compare favorably with any church. It is unfortunate that there are intemperate and immoral mediums that will force their way before the public even if they have to bury their way from professed Spiritualists, thereby causing the public to denounce Spiritualism in general as a fraud. The truth of Spiritualism is proven at our hall to a large congregation every Sunday this month by Mrs. Ripley of Toronto who has the respect of every one that knows her as no doubt you will remember the impression she made while on the rostrum at Lily Dale. We have arranged to have Mrs. Clark of Syracuse, N. Y., for May, and Mrs. Travis of Hornellsville, for June, and Bro. B. F. Austin for the first of July. We are also arranging to have Mrs. Fannie Allyn of Boston, for mid-week meetings.

The Easter exercises at Arlington Hall 31st and Indiana Ave. Chicago, were enjoyed by over 300 people. The decorations were fine. The special music by Mad. Loy Marie La Nerve, was the first we have ever had.

All the people were pleased especially with the tests and demonstration. We have the largest meeting in the city and our doors are open for all. Dr. Beverly is surely a great success in managing a meeting, as all have an equal chance. The Doctor will spend some time at the camps this

summer, and will teach and demonstrate mental and magnetic healing.

A subscriber writes: "It is refreshing to read the SUNFLOWER. It goes to the core of Spiritualism—holds to its causes rather than to its effects. Those articles on mediumship and human development touch the right chord after being convinced through the phenomena. The latter we must seek at seances, but their raison d'être we must seek in our class papers, and the SUNFLOWER is filling that bill most satisfactorily. Such matter elevates the individual, and only through this means can we hope to elevate the cause itself."

Good Word From Indianapolis.

I have just picked up an old paper of January 13th, 1906, and so many beautiful things I have read and reread—and each time they seem fresh. I have that many times I would write you the many good people and things we have in our little village of Indianapolis.

We have heard so much of the beauties of Lily Dale, I long to see it. My first visit was at Camp Chesterfield, last summer, as guest of Mrs. Thomas O'Neill, and it surely was a great pleasure. Their cosy cottage, and lovely surroundings, the water, so pure, so cool and refreshing.

The services in the auditorium, all of which I attended, were a great pleasure, and will linger in my memory for years to come. Sister O'Neill is a good entertainer because it is of the heart.

March 27th, she and her good husband entertained a party of about thirty, in honor of their thirty-fifth anniversary. A royal good time was had, and many good things were received. One gentleman entertained us with some songs finely rendered and accompanied by his wife on the piano. Mr. and Mrs. Briggs of Colorado, were among the guests, and were formerly from this city. It was midnight long before we desired it, and farewells were said and the pleasant reminiscence of the evening will never fade from our memory.

On this occasion brother and sister O'Neill received many beautiful and useful presents and some from friends from other states.

We have many Spiritualists in this city and much interest in this beautiful work. I am only a beginner in the work, but it has brought much joy and love into my heart, so much of peace and comfort into my home.

Years I was a staunch Episcopalian. I lived as the church taught, as near as I could, but there was a continual longing for something, I knew not what. When we would occasionally attend a Spiritualist meeting I was ashamed to be seen going in. I always enjoyed them tho. One Sunday my husband and myself were walking down the street and said, let's go to the Spiritualist church. We did, and Sister Ropp-Amos was the message bearer and her tests were so fine and she gave my husband and I one, and it convinced me that spirit return was true. I have been delving deeper, deeper, and the more I delve the more beautiful it becomes. I feel as if only a thin veil intervenes between that beautiful home of the soul and that of mortals.

I never fail to see some joy in everything. I am happy—truly so, and I try to spread sunshine where ever I go.

We have many good mediums here and many societies all of which I wish prosperity. I am secretary of the Helping Hand Club of Spiritualists. We have a nice club and although only a few weeks old, have collected over twenty-five dollars, and assisted a sick sister, and made a few sick-room presents by flowers. We meet every Thursday, and are striving to build up our Club until we can start a church where harmony and good-will, will reign supreme.

Oh, may that day soon come when discord shall cease, petty jealousy will be no more, and we can see some spark of good in the most vile.

Let each one do their best to make life worth living, to turn some sorrow to joy, and darkness to sunshine, and lift all clouds that may cross your path with cheering, helpful words and deeds, and our lives will be made brighter thereby.

MARTHA WOOLSEY.

An ad in the SUNFLOWER bring good returns.

Easter at Conneaut, Ohio.

At the Spiritualist hall Easter was observed yesterday by appropriate services. Rev. and Mrs. G. W. Kates officiated. The decorations of flowers and plants was very excellent and made a beautiful setting for the speakers. A song service was given by Mrs. Kates, Mrs. Bonney, Miss Grant and others, with accompaniment by Mrs. Finney.

The address of the afternoon was given by Mrs. Kates upon "The beauties of death." This was handled from the standpoint of death being natural and the resurrection fully compensatory of life on earth. The revelation of the spirit has always been that they have gone into a life of progress, where every possibility of the soul is given opportunity to develop out of sin and ignorance. The speaker showed that death is only a means to higher life; and the world spiritual being entirely natural where we meet "the loved ones gone before" and thus causes us to rejoice with a joy, hence death is beautiful. But a life ill spent brings its natural result and death does not eliminate us from the dross we have gathered. "As we sow, so shall we reap."

A children's service of much interest followed, interspersed with songs and recitations.

At the evening meeting Mr. Kates spoke upon "The Resurrection Proven by Past and Present Revelations." His text was: "God is not the God of the dead but of the living." Matt. 22: 32. The speaker inferred from this that the apostles realized that there is in reality no such thing as positive death. It is but a change of the state of existence, comparable to the butterfly, but more immediate, for death and the resurrection are similar. As Paul said, "In the twinkling of an eye, at the last trump, we shall all be changed."

The speaker argued that we must all be resurrected at once, because that is the process of nature, and the law of God and nature is identical. Nature never absolutely destroys. No soul can be eternally lost, for soul is an eternal principle of life. The apostolic doctrine that we are resurrected only thru and by Jesus, is erroneous, and was in no sense claimed by their Messiah, who only demonstrated to their materialistic minds that he had risen. And as other thousands of spirit persons have so demonstrated we can accept with all faith that Jesus did.

When this mediator, medium, messiah, said, "I am the resurrection the life," it was so said by the spirit controlling the medium, Jesus, as the spirits speak today. Hence it was not that Jesus is the resurrection, but the spirit. It was the spirit who performed the works and said: "If ye have faith, these works shall ye do." It was the words of the spirit that became "The word of God," for the early Christians worshipped the spirit and enjoyed their teachings. Jesus wept as he considered Lazarus to be dead, but the spirit had power to call Lazarus from coma, and said, "I am the resurrection."

The speaker argued against a physical resurrection and claimed that spirit continuity is proven by the scripture and reaffirmed by modern revelations. Indeed, the spirit birth has been discerned by human eyes and hence power to see the spirit is within possibility, if not near being developed. All nature proves the resurrection. The present festival is when the dormant forces are springing into visible expression and give promise of a fructifying power that from the decay and death of last year, will there be renewed life and added fruitage. "That which thou sowest is not quickened except it die." And it is now fully proven that "There is a natural body and there is a spiritual body."

The true Christian dispensation becomes a spiritual one, revealed in the past and the present. All churches must prove the resurrection for mere faith will not suffice. The spiritual kingdom will be established when all know the truth and live righteously under the law of being. "The last enemy that shall be destroyed is death," and that destruction having occurred, we are fully ready and expectant to hear the angel songs of "peace on earth and good will to men."

—Conneaut Daily Post-Herald.

[To the Spiritualists of Wisconsin.

It is with pleasure that we call attention to the fine program we have prepared for the forthcoming Convention of the Wisconsin State Spiritualist Association which is to be held in Milwaukee April 23, 24, 25, at Lincoln hall, 149 6th street. Some of the finest workers in the field will be there and every Spiritualist should aim to attend the meeting.

There is important work for the good of the cause to be considered at the business sessions and it is imperative that the friends of Spiritualism be there to aid. Spiritualists this is your work, your cause and your association; will you be with us and make this the banner Convention in the history of the State Association? We need you, and you need organization.

Look at the array of talent: Cora L. V. Richmond, Geo. H. Brooks, Amanda Coffman, Prof. A. J. Weaver, Mrs. Catherine McFarlane and Mrs. Anna L. Gillespie. All of these are expected at the meeting, and in addition to these there are many excellent workers who are local in Milwaukee who will be present and aid with their thot and psychic powers. Can you afford to miss this opportunity?

Lincoln hall, in which the meetings will be held is centrally located and is admirably situated for just such meetings as these. The St. Charles hotel which has been selected as the headquarters for the delegates and visitors is one of the best in the city, and is only a few minutes walk from the hall. Everything is being done that can be for the entertainment and edification of

the people. Better write to the hotel and secure rooms.

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Relentless and wise and kind.
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'Twill some day the answer find.
—Ernest Green Dodge.

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OFFICE OF SUPERINTENDENT CITY PUBLIC SCHOOLS.

CHARLESTON, S. C., June 21, 1900.
A. F. MELCHERS:
I herewith return your English Grammar, with thanks for privilege of examining it. I am proud of my former pupil, and commend him for his labor of love. Hoping it may appear in book form and receive a large patronage.
I am very truly,
HENRY P. ARCHER,
Supt. City Public Schools.

ADDRESS

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

"The rich [are not always goodly, but the godly are always rich."

STRAY THOUGHTS.

SAMUEL BLODGETT.

For at least seventy-five years the doctors of Europe peddled small pox for the assumed purpose of staying its ravages. This looks ridiculous at this time, but it looks no more so than the present method will in one hundred more years.

They knew they were making many sick with that disease that might permanently escape without this practice, and they also knew it added greatly to the death rate from it, but still it went on, and would most likely be popular now were it not that they have adopted a substitute; and it is a substitute more depleting to the vital force than inoculation was. Doctors know and we all know that vaccination is dangerous, and we all know that it does not prevent small pox; but this knowledge only makes the most of them more intent that all shall be victimized, and victimized often. Not only this, they are flooding the country and the world with other serums to poison the blood of human beings. The same old idea is continually repeated, to discover a way to cheat nature out of her inflexible method of giving suffering to the violators of physical law. And the same old delusion is ever present that if we have not quite accomplished the feat we have moved a step towards it. Little progress can be made until we learn to trust and reverence our bodies and our vital functions.

No brute deliberately forms habits of eating and drinking substance that are injurious. Human beings do; using tea, coffee, tobacco, opium, alcoholic drinks, and even arsenic. And no generation learns from the preceding one to avoid these evils. Animals do not deform their bodies with corsets, or use up their vitality with sexual excesses. They do not turn night into day with any kind of social debauches. They do not poison their blood with an infusion of rotten tissue, in the blind and false hope that it may save them from disease.

They make the most of the present, and do not worry about the future. They conserve the vitality they inherit, and with reasonable environments live a healthful life till old age disqualifies for longer existence. A polluted blood is not conducive to a vigorous inheritance, and the sins of the fathers are visited upon the children. Very few come into the world with the vital stamina that they might have possessed had their ancestors lived normal lives.

People feel a pride in tracing their line of descent thru people of honored and noted renown, and there is no harm in that if it does not make them arrogant and haughty; but the great good to humanity is to come by looking ahead. What is past cannot be changed, but we have something to do in shaping events which are to come. If we look ahead and think what we would like our descendants to be, our descendants in the great unfathomable future as also our immediate children, it will be all the better. Try to make yourself what you would like to be and it will have its effect, lasting as long as your remotest posterity does. Teach your children to do the same; and do not object to your daughters marrying men of small means, but you have a right to object to their marrying those of inferior physical and mental qualities. This is laying up treasures in heaven for all that class that are to have children.

One of the great differences between human beings and the brute creation is that human beings are always wanting to experience and experiment in all directions, while animals are always satisfied to live simple, normal lives. This continual hunting for new sensations and modifications of old ones, and new mechanical devices and new fashions, while it is the key to all progress, it leads into serious difficulties, and with the most to absolute degradation in some respects. It is this disposition that leads the boy to form the habit of using tobacco and alcoholic drinks, against the advice of those who have proved by experience that it is not wise, and the custom of vaccination has its origin here. This is also the foundation of the ever changing fashions.

A little more philosophy would count the right way.

FROM DARKNESS TO LIGHT.

How Death Affected a Church Member.
(Concluded.)

Think you dear reader, we who so longed to know the fate of our loved ones, who had left us, disregarded that still, small voice? nay, rather we hastened to avail ourselves of the services of a most excellent medium, it being our good fortune to obtain a reading on our first application.

Who shall tell our surprise and wonder at the first words that passed the lips of the psychic.

"Mother dear, I am so glad to reach you, so glad to tell you I am not lost. Do not grieve over that. I am supremely happy, and best of all joys in this new and better life, is the fact that now the mists will be swept from your brain and I can talk to you and comfort your loneliness. You will often seek this medium and thru her I may tell you many grand and beautiful truths."

This and much more came to us on that, our first visit with our first spirit guest. It was as the we were indeed in the presence of angels, and as we went out from that room a new light filled our hearts, a new buoyancy in our step, and as we passed down the streets of that busy city everything seemed changed.

Some may ask could one so soon be convinced of the immortality of the soul? So easily inveigled into believing they could speak with the dead? We can only reply to such that so vivid was the expression of that sublime, tho unseen, presence, so true to life every utterance, no thot of doubt ever crossed our minds, but rather a deep peace. It was as tho we had passed from death into life, from darkness into eternal day. Not dead but alive and forever to revel in the delights of a life unhampered by the retarding hindrances of the life this side.

As we pondered on this, to us most strange and wonderful phenomena, a desire to look deeper into the science, to see if indeed it be a miraculous thing, that we could hold converse with the spirits of our departed friends or was it a natural law but dimly seen and poorly understood.

Kate Field has said, "I look to see science prove immortality and who shall deny that this is indeed a fact. Is not science proving immortality? Do we not today stand on the threshold of even greater revelations than ever before in the history of the world? In these wonderful days of research science has crossed the line between body and spirit and a new realm of investigation is slowly but surely being opened up to our wondering minds, and the time is not far distant when we shall be just as sure of the other life as we are of this. Not by faith alone, but by experience much more vivid than has been the privilege of the writer of this sketch of experiences. The old idea of the other world will have been conquered by the new revelation; death, once a monster to be dreaded, will soon be looked upon as only a release from the ills of life and a passage into the larger opportunities of the life beyond, and the heaven which has been to us so unreal and unnatural a place of abode, will be to us a home to be longed for.

We believe that in no sense will the thing we call death alter these qualities which constitute our character. The grave which has seemed ghastly and heaven a dim uncertainty, will, when this new science shall have swept the mists away, show us the life beyond with its limitless opportunities for advancement and its new beauties.

It is meet and right that we have faith in science. True some of its achievements are so startling that we look with awe and wonder and each new discovery seems so marvelous we are prone to believe the end has been reached, the zenith of our aspiration attained; but sober thot tells us, even greater things shall yet be known, and while we accept these marvelous revelations of science, shall we utterly ignore larger and more beautiful truths of spiritual revelations?

Shall we not rather accept these grand and beautiful truths as beacon lights to lure us on to the more lofty ideas of life here and closer companionship of the life beautiful for how can we who entertain angels do otherwise than purify our lives that we may be worthy to sit in communion with our unseen guests and as we accept this most inspir-

ing thot burdens will grow lighter, the future a glorious certainty and not a blind belief.

We can then do our work with good cheer, bow with reverence, bear with patience, for voices of loved ones are calling from out the shadows of the great beyond to a life beautiful when we shall have finished the cares of this, the earthly life. When with clear vision we shall have unveiled the mysteries of death.

SERIES OF LETTERS FROM SPIRITLAND.

Written Automatically Thru the Hand of His Wife
by Judge Ransom M. Payne.

A mother moulds the physical organism of the child besides exerting an influence over the mind. A child with keenness of perception, being physically deformed, is haunted by the imperfections of its physical body, all thru its earthly existence. Some violation of the natural law on the part of the parenthood is the cause, but with harmonious surroundings it develops faster than one whose mentality is dwarfed in consequence of physical deformity.

Others are, to all outward appearance, well developed physically, but an inclination to steal is dominant in one, and thru another some other vice is demonstrated.

Various evils arise from various causes. We mark the progress of humanity thru the earth life to a position in spirit life. Every undeveloped condition of the mind follows, and attends the spirit until by slow degrees the unfolding of the higher faculties gain a mastery.

Parent and child alike suffer according to the extent of evil practiced on the physical plane. Imagine if you can what spirit life must be in the first or lower sphere.

"Whatever creed be taught, or land be trod,
Man's conscience is the oracle of God."

Every individual who can hold a mastery over self, and has a desire to rise above such gross conditions, can, by exercise of will power, overcome many of the evils attending earth life, even midst unpleasant surroundings and trying circumstances, for a position in the lowest sphere should be avoided if possible.

With some spirits a desire to perpetuate crime may continue for a long period, but as spirit cannot injure spirit, every attempt is hopeless. Discovering this, some from remorse turn from their evil ways and reach upward and outward for light from higher spheres, while others strike earthward in search of some sensitive thru whom they hope to carry out their nefarious practices.

If the sensitive or medium is unable to resist these influences, obsession is likely to take place hence the importance of education among mortals as a necessary adjunct to the development of mediums who will then be able to overcome the evil with the good.

When undeveloped and malicious spirits find the avenue closed against them, there will be no barriers standing in the way of the media to delay their progress, and unless they are carnally minded themselves, there will be nothing to prevent them from entering wisdom spheres.

While searching for the good and true in earth life, wise spirits never hypnotize or influence a sensitive only for good, and hold them only for the time being to assist the medium to carry out, for them, a beneficent purpose. The mediums are then left to themselves to study their own lives, to think independently, and reason for themselves.

These principles are the leaven that is working in the hearts of all true Spiritualists of the day. You cannot go backward, you can only look backward, for "excelsior" is your watchword, and you move onward and upward.

R. M. PAYNE.

Build thou more stately mansions,
O my soul.

As the swift seasons roll;
Leave thy low-vaulted past;
Let each new temple, nobler than
the last

Shut thee from heaven with a dome
more vast,
Till thou at length art free.

Leaving thine outgrown shell by
life's unresting sea.

—Oliver Wendell Holmes.

You may have made mistakes—done wrong, perhaps, but from this moment begin anew and go forward. Remember Lot's wife and look not back.

The Soldier and the Quaker.

BY ASENATH CARVER COOLIDGE.

By the thistly, treeless wayside,
The peace-born Quaker sat—
With no other shade from southern
sun,
Than his gray old broad-brimmed
hat;
And he thot of the time
In his far away prime
When he red and rash,
Bore the mark and the gash
Of the government gyves and the
government lash.

From the tented field a soldier
Strode with a strut of pride,
His gay cap flashing in the sun
And a flashing sword by his side;
But no higher thot
Was ever wrought
In the brain or heart
Of the slim upstart
Than to fling at the Quaker his ugliest
dart.

"Oh!" the soldier said to the
Quaker
With something worse than a sneer
"Old Mr. No-fight Broadbrim,
I marvel you prowl around here;
You preach up the right
But for it won't fight;
So! hol see you not
The breadth of your brim
Is a measurement mild by the size
of your whim?"

Then the Quaker said to the soldier
In a low love-shaken tone,
"I trust there's a better feeling,
Than the feelings of revenge."
"I trust there's a holier calling,
Than killing our fellow men;
But young Mr. Talk-light Small-brim!
My heart for thee makes moan;
And I pray to my inner spirit,
God please to send thee home—
Safe home from Lepidote camp, well
named! safe home!"

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