

# THE SUNFLOWER

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

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Number 266

## MEDIUMSHIP and its Spirit Attractions.

ARTHUR F. MILTON.

In a former article on the correlation of soul, spirit and body, we referred to introspection or self-study as the best and surest method for developing right mediumship—that is most compatible with success in connection with its possessor.

In this reference it was also indicated that a knowledge of self was best obtained by noting the dictates of the spirit—its influence or effects on the body.

As like attracts like in large measure, it is the spirit of man which invites freed spirits to his environments. The belief of some people that they are attracted to the mortal body, will be found thru introspection, to be a mistake. A body of flesh is no more to a spirit than the trunk of a tree. But it may indulge itself with the spirit incarnate by rapport with the mortal body—provided the indulgence it craves is being exercised. But it may attach itself to any such force in the mortal's spirit with the intention or hope of inciting it into action—even tho the possessor is intuitively forewarned never to indulge it.

In this case, even if an inherited evil passion, it will not dictate to the body, and the self-analyst may never discover that he or she has such an incumbrance. But if in communion with spirits, as an automatic or clairaudient medium, it will soon become apparent that the spirits communicating do not always harmonize with one's adopted principles. Without some analogous force in ones own spirit, such an obtruder could not hold its own to communicate. But by leaving the nature or condition of the latter we may leave something of ourselves what is otherwise hidden—some force still unspiritualized by the moral force we are exercising against it.

How is that possible? By the superior guide put upon every medium at birth, who begins our life by injecting principles into us, opposing our innate weaknesses, and which become principles with us by the time we attain maturity. But until these inherited discords are neutralized by opposing principles or forces, we are open to earthbound spirits with like discords. Such attractions are often called obsessions. They are our best friends if we only know it for they are inciting us to passions that we do not feel troubling us, and which manner of temptation is neutralizing them for us nolens volens—bringing our lax opposing principles into activity on our own account, and is a great aid to our guides, as well as a developer of the mediumship that will be the outcome of its neutralization.

As before stated, sensual passions thus neutralized or spiritualized generates inspiration; selfishness or hate spiritualized makes clairvoyant; the combination, psychometric, or triple consciousness—that of knowing, seeing, and feeling all in one. And in psychometrizing or reading human character we are subject to the same temptations that spirits throw on us when acting on our spirit-body during communion. But, as in the first named, we may not sense them, unless it be some weakness or passion that we are fond of indulging physically. In that case we are not freed from spirit temptation either, despite the opposing force that our guide may inspire to that effect. We are always masters over our own spirit—by we, is meant the ego, the soul, the divine spark or life-principle of the whole.

Now, as the spirit is connected to the body and governs this, the soul is connected to the spirit, but not allied to the animal or discordant forces. These it rejects, which is

the conscience, warning for us to resist them—except what is needed for physical comfort—to give it vitality, health and strength. But what is injurious to it, is also injurious to the spirit, and this the soul opposes; because it knows what is right or just thru its own rapport with universal soul or law.

When it has succeeded in subjugating all the lower forces of its spiritual body, the latter becomes positive to the attraction of discordant or earthbound spirits, and the others have amused. Some claim vegetable diet is not sufficiently strengthening—others assert that it is too expensive—another claims there is as much disease in vegetables as in meat. One writer who says he is a leather dealer, is afraid should vegetable diet become universal, it would increase the price of leather. A goodly number write to refute all of the above opinions force-centre and contains all the virtues and higher principles of life, outweighing, as it were, the spirit forces in energy and intelligence or love. The former when the life of the mortal has been of the intellectual order; the latter when prompted by benevolence to rise out of its materiality—absolute truth being the inspired reward of one, happiness that of the other—the one enjoys both, where the two principles have held peace with each other.

In this, the positive condition, the soul rules, while the spirit becomes its servant. The body, being relieved of the spirit's temptations, because the passive instrument of the soul's dictates, which governs for right only, so far as its tastes, needs and desires are concerned. Of course, old habits, if not harmful, may be retained. But the moral medium will always sense a prompting, when over-indulging or encroaching upon the unlawful, now all the more readily recognized because the spirit's power is broken, so far as its negative or discordant forces are concerned—the soul only leaving itself to those that have been neutralized for a spiritual effect.

Such is not only the aim to which spirit guides are leading their moral mediums, but all who are sensitive to their influence. Religion teaches love as the road thence; science says truth; but Spiritualism advises both, because one without the other leaves a void in the soul that will make a call sooner or later. Truth and love are the soul's needs, and mortal life furnishes the means by which both can be gathered.

## EASTER LILLIES.

Glorious Easter morn so fair  
Alleluias fill the air;  
Making hearts and voices sing  
With a new and joyful ring.  
Long have dreams of death and strife  
Held dominion over life;  
Now a happier, brighter day  
Sheds its radiance on our way.

Lillies sweet perfumes the air,  
Making earth a garden fair;  
Emblems of that life sublime,  
Sing in every age and clime.  
One who opened out the way  
Into everlasting day,  
We, his children, hither bring,  
Grateful tribute to our king.  
Born from darkness into light,  
Clearer vision, purer sight,  
Gone all sense of death and gloom  
Banished terror of the tomb.  
Born aloft on pinion's light  
Dwelling now in mansions bright  
Evermore our song shall be—  
Life and immortality.

KATE L. GRAY.

There's always happiness somewhere,  
sad heart;  
Somewhere is always love and  
hope and cheer.  
No sorrow can forever hide God's  
smile,  
No life is toil and grief from birth  
to bier.

JESSIE C. GLASIER.

Each particular star has its own  
light. So have you. Let it shine."

## MORE VEGETARIANISM.

After Twenty-Five Years Experience Says It  
Costs Less than One-half as Much as  
Meat Diet and Gives More  
Strength.

The leading topic with contributors of the SUNFLOWER for considerable time past has been Vegetarianism. The statements of some of the writers have surprised me, while others have amused. Some claim vegetable diet is not sufficiently strengthening—others assert that it is too expensive—another claims there is as much disease in vegetables as in meat. One writer who says he is a leather dealer, is afraid should vegetable diet become universal, it would increase the price of leather. A goodly number write to refute all of the above opinions

force-centre and contains all the virtues and higher principles of life, outweighing, as it were, the spirit forces in energy and intelligence or love. The former when the life of the mortal has been of the intellectual order; the latter when prompted by benevolence to rise out of its materiality—absolute truth being the inspired reward of one, happiness that of the other—the one enjoys both, where the two principles have held peace with each other.

Thus it was until I reached middle age, eating meat every day—generally three times—at the same time washing down my food with coffee generally twice a day. When I reached manhood, following the example of my elders, I took to myself a wife. My companion prided herself upon making superior coffee and I drank of it freely. In time a loved companion was taken from me. I then said: "If it was true that loved ones gone to spirit life could return and communicate with those in the physical body I would find it out." It was proven to me and for years we had as familiar an intercourse as when both inhabited physical bodies.

Previous to this my health for some time had been poor. I had very little strength. A walk of a quarter or half a mile would exhaust other leaves a void in the soul that will make a call sooner or later. Truth and love are the soul's needs, and mortal life furnishes the means by which both can be gathered.

About twenty-five years ago I met and became the daily companion of my cousin, Justin Hubble, who was the grandest medium I ever met. Very soon my spirit wife obtained perfect control of his organism, and many happy hours were passed in conversation with her as naturally as when she was in the body. One day during her visit she charged me to stop eating meat, butter or any greasy food, and quit drinking coffee. I did as advised and was surprised at the result. I gained strength rapidly and in time could extend my walks to miles without unusual fatigue. Ten or fifteen miles being simply diversion.

When I was a meat-eater and coffee drinker I was subject to bilious attacks at least once and generally twice a year. During the twenty-five years I have been a Vegetarian I have not had a bilious attack but once, and that was after a journey of about two week's duration. I was fearful that the frequent changes of water would be harmful, therefore drank coffee instead. The result was that the coffee was more harmful than the change of water would have been, as proved on subsequent similar journeys.

The strengthening property in vegetables is not the only item in their favor. The difference in the expense has been surprising to me. The supplies for my table have cost less than one-half the amount they did when I practiced the canibalism of eating flesh of creatures to whom the creator has given the right to live he has given mankind—the Bible to the contrary notwithstanding.

## PREDICTS EARTHQUAKES IN FAR-OFF ORIENT.

O. A. Edgerly, While Under Spirit Control, tells of Future Disasters.

Claiming to have predicted to a certain extent, while under spirit control, the earthquake of San Francisco and the eruption of Vesuvius, Rev. Oscar A. Edgerly, of the Spiritual Church, on West Franklin Street, stated last night under similar conditions that the next seismic disturbances, in the not distant future, would occur in the Orient, particularly in the southern part of India and in the region of Japan, and that the disturbances would be far greater than that of Vesuvius and San Francisco.

"In what sense, if any, could the earthquake of California be considered the visitation of God?" was one of the questions asked last night after Rev. Edgerly had placed himself under spirit control. He spoke, it is stated, while under the influence of the spirit of a deceased Presbyterian minister, named Campbell, and his answer to the question asked was, in part, as follow:

"The disturbances are in accordance with the laws of nature and are not the direct visitation upon the people who are the sufferers from such natural disturbances. Had this occurred in a barren desert it would not have aroused the same feelings it does now, because human life would have been almost, if not entirely, exempt from the operations of the destructive forces, and the disturbances are the result of a more general agitation of natural forces than our scientists believe. The seismic disturbances, or earthquakes, as we call them, are the result of interplanetary influences. Just as the tides are influenced by the moon, so is the crust of the earth disturbed and caused to break, the attractive forces of other planets operating upon the matter contained within the crust of the earth."

"At the suggestion of the associate spirit that stands by me the next seismic disturbances in the not distant future will occur in the Orient, and particularly in the southern part of India and in the region of Japan, which will be far greater than the present phenomena in California."

After the question had been fully answered, the question, "Is God's Justice, Man's Justice?" was asked, which the spirit is supposed to have answered through Rev. Mr. Edgerly.

Rev. Edgerly stated to a representative of the American that a few days before the eruptions of Vesuvius were reported, a spirit stated through him that there were certain conditions in process of formation which would soon result in volcanic disturbances on the shores of the Mediterranean, and that conditions were ripe, owing to the processes going on in the earth, to cause the worst earthquake on the Pacific Coast and in other parts of the earth that have ever been recorded in the history of humanity.

Rev. Edgerly stated that while under the influence of spirit control he predicted that Galveston would be overwhelmed by a tidal wave. The prediction was made on April 29 previous to the month of September, when the terrible disaster occurred in Galveston.

## The Happiest Heart.

Who drives the horses of the sun,  
Shall lord it but a day;  
Better the lowly deed were done  
And keep the humble way.

The rust will find the sword of fame,  
The dust will hide the crown;  
Aye, none shall nail so high his  
name.

Time will not wear it down.  
The happiest heart that ever beat  
Was in some quiet breast  
That found the common daylight  
sweet  
And left to heaven the rest.

What if you have a hard time,  
Are there not others?



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W. H. BACH, Managing Editor.

### THE EARTHQUAKE THE RESULT OF NATURAL LAW.

Rev. Price A. Crow Says God Had Nothing to Do With the Catastrophe.

Before his regular sermon yesterday, Rev. Price A. Crow of St. Mark's M. E. Church, after briefly describing his recent visit to San Francisco, and painting a brief word picture of the present awful desolation, asked and answered the following questions:

"What relation, if any, does God sustain to this tragedy which struck the world dumb with terror? In other words, is God at fault in this terrible catastrophe? We think not. For the reason that natural law governs the world. There is an exact natural law governing gravitation, the trade winds, and the chemical affinities of the earth and air. Man uses these to protect his life and minister to his desires. These laws are constant, unending and cannot be overthrown. Because of this they are a part of a man's resources."

"It is not right to arraign the love of God if man happens to be in the way of the earthquake or of the volcano. Men must adjust themselves to Nature's laws, use them to the best advantage, even though their expressions are sometimes severe."—Buffalo News.

How the world does move. Only a few years ago it was a part of the accepted doctrine of every denomination that the God of the Bible was the sole mover and prime cause of everything that took place under the sun, or over it, for that matter. Now even the strictly orthodox are getting to a point where they do not feel to accuse the same power of being responsible for such a terrible thing as the San Francisco disaster.

We do not blame them. We would not want to accuse our God of being guilty of such a thing and we do not think we are much different from the rest of the world.

But up to a few years God was responsible for every event that took place, according to the claims of those who professed to be his followers. He "tempered the winds to the shorn lamb," and showed his anger in the lightning's flash and the thunder's roll. He caused the wind to blow, the rain to fall, and even now it is not uncommon to hold a prayermeeting to pray for rain or for the recovery of the sick, among a certain class of people.

How can a God be responsible for any such terrible event and still be a God of love? How can we consistently lay the blame upon an arbitrary deity? No wonder the minister above mentioned is anxious to do away with any idea that his God is responsible for such things and he wants to do away with any such impression.

These terrible visitations are of an order that can not be changed, being brought about by the changes constantly going on in the interior of the earth, and they will continue as long as there is sufficient force left in the earth to cause volcanic eruptions and seismic disturbances. It can not be otherwise.

Every event that takes place in

the universe is in accordance with natural law, is the result of actual cause, and if we only knew enough we could discover these causes. Our education today causes us to discard the dragons and hobgoblins of past ages. has disposed of the abode of the gods on mount Olympus, has displaced a city styled heaven from its position "above," as we now know that when we point up in the morning and again at evening we have pointed in exactly the opposite direction.

We, as a people, no more believe the description of the "War in heaven" than we do that Jupiter and Jove fought with lightning's flashes and thunderbolts, from the tops of two mountains. We do not believe that the Bible God mixes in the affairs of men any more than we do that the mythological deities of the past mix in the affairs of men. We look to nature to answer the question of the ages, and to natural laws and conditions, real causation, to account for the events that take place.

Ministers show good common sense when they proclaim that their God is responsible for such things and it will give a higher standing to the church to take that position.

### PROGRAM

Of the City of Light Assembly at Lily Dale, N. Y.  
July 13 to September 2, 1906.

John T. Lillie, Chairman.

#### JULY.

- 13—Mrs. A. J. Pettengill
- 14—J. Clegg Wright
- 15—Dr. Geo. B. Warne
- 16—Conference
- 17—Dr. Geo. B. Warne
- 18—Dr. S. L. Krebs
- 19—Dr. Geo. B. Warne
- 20—Dr. S. L. Krebs

21—NAT'L SPIRITUALIST ASS'N DAY  
Dr. Warne, Carrie E. S. Twing

22—Mrs. R. S. Lillie

23—Conference

24—J. Clegg Wright

25—Prof. S. P. Leland, Ph. D. L. L. D

26—Wilson Fritch

27—Prof. S. P. Leland, Ph. D. L. L. D

28—Wilson Fritch

29—Rev. Frederick A. Wiggin

30—Conference

31—Rev. Frederick A. Wiggin

#### AUGUST.

- 1—Rev. C. L. Herald, Ph. D
- 2—Rev. Frederick A. Wiggin
- 3—Rev. Chas. Laying Herald, Ph. D
- 4—Rev. Thos. P. Byrnes
- 5—J. Clegg Wright
- 6—Conference
- 7—Miss Susie C. Clark
- 8—Mrs. Annette J. Pettengill
- 9—Miss Susie C. Clark
- 10—Mrs. Annette J. Pettengill
- 11—Miss Susie C. Clark
- 12—Mrs. Helen L. P. Russegue
- 13—Conference
- 14—Mrs. Helen L. P. Russegue
- 15—WOMAN'S DAY—Miss Marie C. Brehm

16—Marie C. Brehm

17—Mrs. Helen M. Gougar

18—TEMPERANCE DAY—Marie C. Brehm

19—PEACE DAY—Marie C. Brehm, Helen M. Gougar

20—Conference

21—Hon. Noah Webster Cooper

22—Oscar A. Edgerly

23—Hon. N. W. Cooper

24—Oscar A. Edgerly

25—Mrs. R. S. Lillie

26—Oscar A. Edgerly

27—Conference

28—Mrs. R. S. Lillie

29—Rev. Cora L. V. Richmond

30—N. Y. STATE SPIR. ASS'N DAY—H. W. Richardson, Carrie Twing

31—Rev. Cora L. V. Richmond

#### SEPTEMBER.

- 1—PIONEER DAY—Carrie E. S. Twing, Lyman C. Howe
- 2—Rev. Cora L. V. Richmond

SPECIAL CLASSES AT 10:30 A. M.

July 13 to Aug. 5, J. Clegg Wright

Aug. 28 to Sept. 2, Rev. Cora L. V. Richmond

SEPTEMBER.

1—PIONEER DAY—Carrie E. S.

Twing, Lyman C. Howe

2—Rev. Cora L. V. Richmond

JULY

20—22—Frank Caldwell—2000 Miles

on the Yukon. Stereopticon

Views.

24—Wilson Fritch—Reading, Ulysses.

26—27—Prof. W. B. Patty—Demonstration with Radium, Liquid

Air and Wireless Telegraphy

31—Aug. 3—Frances Carter—Shakespearian Readings

AUGUST

5—Ladies Schubert Quartette

Concert

7—9—A. T. Kempton—Hiawatha

and Evangeline, Illst.

12—23—Miss Alice Ethel Bennett

—Book Recitals

14—16—Prof. E. B. Swift—Microscope and Telescope Ent.

19—Ladies Schubert Quartette—Concert

28—The Lillies—Entertainment

TEST MEDIUMS

Mrs. A. J. Pettengill, Oscar Edgerly,

F. A. Wiggin, Dr. W. O. Knowles

Forest Temple meetings daily at

9:30 a. m., 4 and 6:30 p. m. Mrs.

D. Devereaux, Leader

Children's Lyceum daily, except

Sunday, at 9:30 a. m.

Demonstrations of Unseen Forces

daily at 7 p. m. in Library Hall.

Band Concerts daily at 9:30 a. m.,

1:30 and 7 p. m.

Progressive Euchre every Monday

evening in the Auditorium.

Dance every Wednesday and Saturday evening in the Auditorium.

Sociable every Thursday evening in the Auditorium.

The Ladies Schubert Quartette of

Boston has been engaged from

July 29 and the Northwestern Or-

chestra of Meadville, Pa., for the

entire season.

### Use Both Hands.

That people should learn to use both hands with equal freedom is a matter of great importance. If, when the right hand of a workman is tired, he can continue his task with the left, then it is obvious that he will get through with more work than a righthanded man. In the boy's mechanical department in the German schools much of the work is done by the left hand under compulsion. The boys are taught to saw, plane and hammer with the left hand as well as the right.

The scholar is also taught to draw large circles on the blackboard, first with one hand and then with the other.

Man is the only one who cannot use all of his limbs with equal facility. Man uses his eyes equally well, and also the legs except that most people kick with the right foot; but how few can use more than one hand to advantage? And this is so simply because of lack of early training.

All outward wisdom yields to that within, whereto no creed nor canon holds the key.—Bayard Taylor.

### Anniversary In Galveston Texas.

### The Puzzle Solved.

The observance of the Fifty-eighth Anniversary of the Modern Advent of Spiritualism, in Galveston Texas by Jack London and one printed four years before, (from the New when at the Temple, Mr. William Parr, secy. of the society and Lyceum, and Miss Candas E. Sander son, Musical Director of the Lyceum were married

The Temple was beautifully decorated with purple and white, the Tuesday and Friday at 4 p. m. in Library Hall. Mrs. Elise Stumpf, Leader. Children's Lyceum daily, except Sunday, at 9:30 a. m. Demonstrations of Unseen Forces daily at 7 p. m. in Library Hall. Band Concerts daily at 9:30 a. m., 1:30 and 7 p. m. Progressive Euchre every Monday evening in the Auditorium. Dance every Wednesday and Saturday evening in the Auditorium. Sociable every Thursday evening in the Auditorium.

The Ladies Schubert Quartette of Boston has been engaged from July 29 and the Northwestern Orchestra of Meadville, Pa., for the entire season.

The two following nights Max Hoffman of Des Moines, Iowa held seances. Saturday the young people presented a comedy-drama which Mr. Ring wrote. At its close the audience voted a name, "Love Triumphant." Sunday morning the Lyceum held their anniversary service. In the afternoon the ceremony of "Naming the Baby" was performed by Mr. Ring for the infant daughters of Mr. and Mrs. Clement G. Martin of Galveston and Mr. and Mrs. Eddie Ramsey of Houston. The music for this ceremony was composed by Mr. Ring. At night Max Hoffman held another successful seance. Tuesday and Wednesday nights other seances were held with marked success. On the last night the society presented Mr. Hoffman with a medal. This was in the shape of a star, the emblem of Texas, and in the center was the emblem of Spiritualism, the human face inside a sunflower surrounded by the sun rays. Appropriate inscription was engraved on the back. Mr. Hoffman's messages aroused marked interest in the cause of spiritual demonstration. He also held successful meetings in Houston, Texas.

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Thus it was not at all strange that two men, or minds, should grasp the same idea, if they happen to be at about the same mental rate of vibration and inclinations; but each tale thus told, the similar in foundation, is colored by and differs according to the different personalities of the writers. It is like wireless telegraphy on the physical plane, and also easily explains that curious mental phenomena, telepathy.

Lillian.

"Whichever way the wind doth blow  
Some heart is glad to have it so;  
Then blow to east or blow to west  
The wind that blows, that wind is best."

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The Sunflower Publishing Co., Lily Dale, N. Y.

## LILY DALE NEWS.

## Buffalo Notes

N. H. EDDY, Correspondent.

residence at Lily Dale was clerk of the School Board for a number of years, notary public, and was treasurer of the Association for some time.

Henry, as he was familiarly called by nearly everyone, was a great favorite while here, and his pleasant greetings and sympathetic nature endeared him to all. He was 71 years of age.

MRS. JANE E. BECKERS.

passed away at her home Erie, Pa., April 26. She was one of the earliest settlers of Erie, her parents having been among the first families. She was a cottage owner at Lily Dale, having bought the Brookins cottage on First street, which she occupied with her two daughters, Miss Lila and Miss B. P. Beckers. She was in her 77th year. She will be missed by a large circle of friends.

Thus we are all slowly passing into the great beyond. But a few years more and all those who have helped to make this place what it is will have gone the way of all flesh. The only member of the Skidmore family who has been a resident and interested in Lily Dale, now left, is Mrs. S. M. Toiles, sister of Henry and Thomas, who is now living at Fredonia, N. Y. A brother also lives there, Mr. Sam Skidmore.

## IN MEMORIAM.

At the regular monthly meeting of the Board of Directors of the First Association of Spiritualists of New York City, held Wednesday evening April 3rd, the following resolutions were unanimously adopted:—

Whereas—in the dispensation of natural law our dear colleague and co-worker, Mr. Erastus H. Benn has been promoted to the Higher Life, and by his transition we are bereaved, and our loss is great and keenly realized—therefore, be it—

Resolved—That we fully recognize his sterling qualities, his strong and abiding loyalty and his ever-ready assistance in all emergencies of whatever kind—that in our Association we have lost a strong link in the chain of progress and spiritual development.

For many years our arisen brother served faithfully upon the Board of Directors of our Association, nothing short of an obstacle which could not be overcome kept him from the meetings, and his wisdom, sanity and discretion coupled with earnest logic, many times prevented us from straying into error and inharmony.

His genial words, his keen interpolation of all sides of a question, will linger in our memories until we clasp hands with him beyond the River of Time—and be it further—

Resolved—That we hold in memory his brave deeds and valuable assistance, and strive to emulate his example in the fearless and confident advocacy of the cause of Spiritualism—

Resolved—That we extend to his wife and children our tender sympathy, knowing full well how great is their sorrow, how great the void in their home-life and how sadly they must realize that the prop and stay upon whom they leaned so confidently, has been removed from their earthly vision. Spiritualism has lost an ardent worker and a staunch adherent—

Resolved—That we, the Board of Directors of the First Association of Spiritualists, in offering this tribute to the memory of Mr. Benn, feel the inadequacy of words to convey our loyal appreciation of and our sense of bereavement in his transition—

Resolved—That a copy of these resolutions be forwarded to the family of our departed, also to the principal Spiritualist newspapers in the United States.

MARY A. NEWTON.

HARRIET M. RATHBUN.

GEORGE D. EMERSON.

MYRA A. EVERETT.

A. T. RIEDINGER.

MARTIN V. B. ETRIDGE.

F. A. STABB.

New York, April 6, 1906.

"Live in the sunshine, don't live in gloom,  
Carry some gladness the world to illumine,  
Live in the brightness take this to your heart,  
The world will be better if you do part."

For love and beauty and delight,  
the there is no death, no change,  
Shelley.

The preparations go steadily on. Piles of leaves mark where the rakers have been working, and teams carrying them away and cleaning out the refuse of the winter make quite a change from the quietness of the winter season, and especially the past few weeks when the roads were so bad that people were obliged to stay at home.

Our "roofs leak" and many of the cottages are getting a "new hat." N. C. Lutgen, assisted by Harry Champlin is doing most of the repair work this season, so if you think your "roof leaks," write him and have it attended to.

The fire pump was loaned to Superintendent Stark and his assistants last week and they filled the boiler so that there will soon be a supply of water in case there should happen to be a fire. We have about 700 feet of available hose, counting that owned by the Association and the Fire Department with nozzles and all necessary attachments, and are therefore in pretty good shape to handle a fire if it does not get too big a start of us.

Frank Smith has got the Fuller bakery started and remembered some of his friends with samples of his first baking. The SUNFLOWER force claim he knows how to make doughnuts. The product of the bakery will be for sale at Fuller's store.

We are informed that the Dayton & Hall stock of groceries will be here Thursday of this week and they will open immediately.

Mrs. Bridgell has gone to Warren, Pa.

Mrs. Dederick spent a day on the grounds last week.

Mrs. Scheu made a business trip to Titusville, Pa. last week.

Mr. and Mrs. H. A. Clark made a business trip to the Leolyn last week.

We have two deaths to chronicle this week. Henry Skidmore and Mrs. Jane Beckers.

No announcements have yet been made as to the summer plans at Lily Dale Park, Mrs. Densmore and Madame Vignier still being in the South.

Mrs. Binney was visited by her sister and husband, Mr. and Mrs. Diehl who were on their way home from New York City where they had been to visit a daughter.

W. H. Thompson of Dunkirk spent a few days at the SUNFLOWER cottage while attending to some patent business with the Uncle Sam Novelty Co.

A letter received from Mrs. Alger states that Mr. Alger has so far recovered that he is able to be around the grounds quite a little.

Mr. and Mrs. Hastings were in Dunkirk and Mr. and Mrs. Jackson at Fredonia, on business.

Mrs. Waterhouse drove up from Fredonia with a party of friends from Indiana who are looking for rooms for a month's stay on the grounds this summer.

Mrs. Wilson of Laona, visited Mrs. Maggie Turner. W. F. Follett also spent Sunday on the grounds.

A letter received from Earl Turner states that they are quite well pleased with the country where they are. He also sent a photo of the house they're in with their party grouped in front of it.

It has been decided to discontinue the dances in Library hall for the season, and the one announced for May 5th will not be held.

Mrs. Fixen and Mrs. Humphrey are expected to arrive soon and to remain here most of the time until the close of the season.

## CONFERENCE.

As only four attended the conference meeting Sunday evening, the discussion upon the subject, "What constitutes spiritual growth," was postponed until next Sunday when we will meet again at Miss May Huntington's, 7:30.

HENRY H. SKIDMORE.

passed away at the residence of his daughter at Corry, Penn., April 27th at 3 a. m. after a sickness extending over several years. He was one of the early settlers of this section of the country, having been local agent of the Erie road at Corry, then Division Freight Agent. He had occupied a number of prominent positions, was president of the Corry School Board and during his

residence at Lily Dale was clerk of the School Board for a number of years, notary public, and was treasurer of the Association for some time.

Henry, as he was familiarly called by nearly everyone, was a great favorite while here, and his pleasant greetings and sympathetic nature endeared him to all. He was 71 years of age.

MRS. JANE E. BECKERS.

passed away at her home Erie, Pa., April 26. She was one of the earliest settlers of Erie, her parents having been among the first families. She was a cottage owner at Lily Dale, having bought the Brookins cottage on First street, which she occupied with her two daughters, Miss Lila and Miss B. P. Beckers. She was in her 77th year. She will be missed by a large circle of friends.

Thus we are all slowly passing into the great beyond. But a few years more and all those who have helped to make this place what it is will have gone the way of all flesh. The only member of the Skidmore family who has been a resident and interested in Lily Dale, now left, is Mrs. S. M. Toiles, sister of Henry and Thomas, who is now living at Fredonia, N. Y. A brother also lives there, Mr. Sam Skidmore.

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## IN MEMORIAM.

At the regular monthly meeting of the Board of Directors of the First Association of Spiritualists of New York City, held Wednesday evening April 3rd, the following resolutions were unanimously adopted:—

Whereas—in the dispensation of natural law our dear colleague and co-worker, Mr. Erastus H. Benn has been promoted to the Higher Life, and by his transition we are bereaved, and our loss is great and keenly realized—therefore, be it—

Resolved—That we fully recognize his sterling qualities, his strong and abiding loyalty and his ever-ready assistance in all emergencies of whatever kind—that in our Association we have lost a strong link in the chain of progress and spiritual development.

For many years our arisen brother served faithfully upon the Board of Directors of our Association, nothing short of an obstacle which could not be overcome kept him from the meetings, and his wisdom, sanity and discretion coupled with earnest logic, many times prevented us from straying into error and inharmony.

His genial words, his keen interpolation of all sides of a question, will linger in our memories until we clasp hands with him beyond the River of Time—and be it further—

Resolved—That we hold in memory his brave deeds and valuable assistance, and strive to emulate his example in the fearless and confident advocacy of the cause of Spiritualism—

Resolved—That we extend to his wife and children our tender sympathy, knowing full well how great is their sorrow, how great the void in their home-life and how sadly they must realize that the prop and stay upon whom they leaned so confidently, has been removed from their earthly vision. Spiritualism has lost an ardent worker and a staunch adherent—

Resolved—That we, the Board of Directors of the First Association of Spiritualists, in offering this tribute to the memory of Mr. Benn, feel the inadequacy of words to convey our loyal appreciation of and our sense of bereavement in his transition—

Resolved—That a copy of these resolutions be forwarded to the family of our departed, also to the principal Spiritualist newspapers in the United States.

MARY A. NEWTON.

HARRIET M. RATHBUN.

GEORGE D. EMERSON.

MYRA A. EVERETT.

A. T. RIEDINGER.

MARTIN V. B. ETRIDGE.

F. A. STABB.

New York, April 6, 1906.

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## Buffalo Notes

N. H. EDDY, Correspondent.

THE FIRST SPIRITUAL CHURCH of Buffalo meets at the First Spiritualist Church, 300 Franklin Street and Prospect Avenue, Sunday 10:45 a. m. and 7:45 p. m. Wednesday evening, 7:45. Children's Lyceum Sunday 12:30 p. m. HARMONY CIRCLE meets at Keystone Hall, 351 Main street every Sunday evening at 7:45. Chas. S. Hulbert, President. LIBERAL THOUGHT EXCHANGE meets at Stirling Hall, 374 Connecticut street, Sunday at 7:45 p. m.

Sunday, April 22nd, Mrs. C. Fannie Allyn of Boston, who has been our speaker during April, gave the First Spiritual Society a very excellent discourse. There were several subjects for the lecture and poem, handed up by members of the audience, and they were discussed upon in a very able and interesting manner. There was a good audience present who were much pleased with the very creditable expression of thought and inspiration given thru the lips of the speaker. Excellent music was rendered by Miss Dean, also the children of the Lyceum assisted in a creditable manner. Mrs. C. Lewis Chase gave excellent tests, messages and advice to a number in the audience, they saying that they recognized what was given.

Mrs. Allyn will be with our society, Sunday, April 29th, that closes her engagement for this season. She goes to Hamilton, Canada, for a short period of labor, thence to Boston, Providence and other places.

Mrs. Ripley of Toronto, Canada, will serve the First Spiritual Society during May.

Wednesday evening service at the Temple was conducted by our speaker, Mrs. C. Fannie Allyn, a medium sized audience was present.

She devoted a part of the evening to a short lecture then she gave mental psychic readings from articles handed up from those in the audience. Very good satisfaction was given judging by the expressions of those who received the readings.

Mrs. Allyn has given good satisfaction in her labors for the society, many kind words have been spoken in her behalf. We hope to have her with us again next season.

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## GOTTLIEB, HIS LIFE; OR LOVE TRIUMPHANT.

BY S. P. PUTNAM.

What thots were in the Almighty's bosom during the flow of these wondrous ages? What was taking place in secret counsels of the Father and Son? By what awful way were they to vindicate their majesty? What power would they bring into play that the peerless magnificence of heaven might shine again, and hell become a place of solemn warning? How was this strange revolution to be rolled back and ancient custom claim its authority? God indeed was long-suffering; for ages this new beauty had been blooming on and on, and he had made no effort to check it. Was he studying the heart of the mystery, that he might the more fully eradicate the lovely heresy? Shall one indeed dare to question of these things? Can one penetrate into the shining abode of the most high? pierce beyond the utmost vision of the archangels into the sacred of the gods? Yes, by the sacred might of truth, one can; for all things are subject to the truth. It is imperial over all gods and thrones. The Almighty himself is nothing only so far as he expresses the truth. He cannot rule except by the truth. If his authority is based on essential falsehood, it must go down. It might flame for millions of years and seem to overtake the eternities, but it must go down; one little truth can overwhelm it. On the wings of truth, therefore, we penetrate the refinements of the Almighty's seat; we listen to the divine communion, the mystic flow of that from Father to Son.

Said the Father to the Son: "Have you considered of these things, dear son? Have you watched this strange unfolding, this new creation? I thot it was a mere flash; but it seems to be a breath of the eternities. It is beyond my power to stop. I did not make it and I cannot destroy it, and my heaven, in which I have expended my heart of love, is paling before its kindling luster. Oh, my Son! I do not understand it; I confess my weakness. The eternities are indeed greater than I; their secrets are stronger than mine. I have been so happy building up this glorious immensity of heaven, gathering together so many millions of blessed spirits, and making for their bliss so many temples and streets and golden thrones and mansions. Ah! I have loved this saintliness of souls; I have poured out my divinity upon them; I have sought to lead them on from hight to hight of holiness and knowledge. I have wished to make this heaven the perfect abode of virtue. I have kept out every evil thing. I sent Satan howling into the abyss. I established churches, institutions, sacraments by which the pure might escape from sin. I have carefully guarded the golden gateways, and carefully selected the noblest and best. Yet hell today is more beautiful than this my central glory. The dazzling ranks are becoming thin. There is dissatisfaction on almost every brow; the worship is forced; the songs are hollow. I begin to hate the strains that are rolled up to me. But what jubilance there is afar; what a glow and gentleness and power! What makes the difference? Wherein have I failed? I have loved these my children; I have tended them and watched over them. I sent you to die for them, that their salvation might be secure, and now they are floating away, away from me, floating away. My service is hard to them. They do not love me. Why should they not serve me when I have done everything for them? Why should they not still rejoice to worship me, and find their highest bliss in bowing before my throne? I gave them their crowns and shining robes and seats of honor. Why are they so ungrateful as to refuse me glad allegiance? Why must they turn hypocrites before my very face? Ah! I could crush them, yet they act from a sense of duty. They are trying no subdue their innermost that into subjection to me because they think they ought, endless life! I did not go down to earth from heaven; it was an ascension and so the sweetness of their sion. I did not ascend from earth to heaven; I felt that it was a descent out of it. It is mere obedience, no cent. I had less amplitude of be-

longer rushing joy and music. All these glories that I have; shadows save those radiant ones. What is this strange almighty all these ranks of archangels that rest upon the very bosom of spirit that is moving upon them? It takes no form. I cannot grapple with it; I cannot hurl it into the abyss. It is impersonal. It seems to be deeper and stronger than I. I thot that I was all-powerful, master of all secrets and shaper of all knowledge; the first and the last, the Alpha and the Omega. I have made these mighty worlds that spin along in interminable fizzes. I have made this heaven and throne more resplendent than all. I have made these spirits themselves, yet they are coming into a mystery profounder than myself; they are feeling the throb of a power grander than myself. Have I indeed failed to comprehend the universe? Have I not measured all the heights and depths of being? Is there some transcendent truth to which I have not yet penetrated? Have I so clothed myself with dazzling authority that I have blinded my eyes to the infinite reality? Have I built my kingdom upon falsehood and exercised power without intrinsic verity? Have I indeed been limited? Have I failed of infinitude? Have I been to jealous of my sovereignty, too insistent on my personality, too harsh in my methods, and too shallow in my creeds? Have I been a stumbling block in the way of pure being? My son, tell me plainly what you know of the secrets of love. Is service grander than authority? Is this throne a mistake? Are my thunders but hollow sounds? Are these refulgences mere shadows obstructing sweeter lights? My son tell me for I am in trouble; what is the truth? Tell me, tho it hurls me to the abyss. I feel the agony of some new truth bursting over me. I am in darkness, yet that darkness is seamed with a terrible light. What is this on-coming glory? Tell me, you who have been in the lowliest ministries of love; unfold the awful splendor, tho it blast me into nothingness."

Said the Son to the Father: "Father, I have been afraid to say the deepest things that have been in my heart. I have revered thy authority, for it seemed to be founded in perfect truth. I have not questioned the righteousness of thy law, yet it has caused me infinite pain to see so many turned away from these shining abodes. I have felt like going after them. I felt that somehow I could bring them back. Oh, it seemed so hard to send them forever into the cruel flames. Was there no other way? Must hell be an everlasting horror? Must there always be sin and suffering and despair? I supposed it must be so, for I trusted in your wisdom. It was something that even you could not help. It was in the nature of things; it was the hardness of everlasting fate. Yet its shadow fell upon this bright throne and my heart was continually aching. I felt like flinging myself against the fates and forcing them to sweeter ways. At times every-

thing looked false and horrible; for the least. Rank shall fade even heaven was a ghastly aw; custom dissolve in sweet show. I dared not utter my thot. I tried to check it in the contemplation of thy glorious sovereignty, and in the feeling that countless millions at least were aphim shall vanish; churches, institutions, sacraments, disappear in happy in the smile. Father for give me if I have that thy authority too stern and thy methods too faintly expressed. The gates of narrow. Why should I dare to heaven shall be shut no more; all question thee, the fountain of my can go in and can go out. No own life; thee who art the closest place is sacred; every spot is equally to universal being and seest the beautiful. There shall be no most of its interminable mysteries. more pre-eminence. Weakness Surely thou doest all things well. shall become strength. There shall When I saw this outgrowth of love, be no hypocrisy, for to be one's even in the bosom of hell, I thot self is the grandest glory."

that it was a part of thy wondrous plan. Is it indeed beyond thy comprehension? Is it an unfathomable secret to thy far-circling thot? Is it indeed marvelous that a simple human soul should be so mighty; that the deep foundations of hell should flash to such potent beauty. How sweet it is to feel that the darkest fates are the offsprings of love; that they carry in their bosom the jewel of love to be made complete in its all-embracing luster. Dear Father, I can explain the mystery of love only out of my own experience. Ah! the infinite sweet-ness of service, the infinite happiness of helping one another. The little, brief spell I passed on earth was the happiest portion of all my ed in manifold existence! The

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The voice of the spirit: "Love is triumphant. There shall be beauty evermore. There shall be harmony in all the worlds. Every heart shall obey its divine impulse. There shall be no terror, because no authority; no discord, because no worship. The least shall live for all, and the greatest shall live for the least. Rank shall fade even heaven was a ghastly aw; custom dissolve in sweet show. I dared not utter my thot. I tried to check it in the contemplation of thy glorious sovereignty, and in the feeling that countless millions at least were aphim shall vanish; churches, institutions, sacraments, disappear in happy in the smile. Father for give me if I have that thy authority too stern and thy methods too faintly expressed. The gates of narrow. Why should I dare to heaven shall be shut no more; all question thee, the fountain of my can go in and can go out. No own life; thee who art the closest place is sacred; every spot is equally to universal being and seest the beautiful. There shall be no most of its interminable mysteries. more pre-eminence. Weakness Surely thou doest all things well. shall become strength. There shall When I saw this outgrowth of love, be no hypocrisy, for to be one's even in the bosom of hell, I thot self is the grandest glory."

The whisper of the spirit passed plan. Is it indeed beyond thy thun-iversal heaven. All heard comprehension? Is it an unfathomable secret to thy far-circling thot? Is it indeed marvelous that a simple human soul should be so mighty; that the deep foundations of hell should flash to such potent beauty. How sweet it is to feel that the darkest fates are the offsprings of love; that they carry in their bosom the jewel of love to be made complete in its all-embracing luster. The little, brief spell I passed on earth was the happiest portion of all my ed in manifold existence! The

How the jubilance swept from sphere to sphere—the all-abounding glory, the joyous freedom! What new delights, enchantments, grandeur, and fascinations thronged that into subjection to me because they think they ought, endless life! I did not go down to spangled nights glittered with not, alas, because they want to, earth from heaven; it was an ascension and so the sweetness of their sion. I did not ascend from earth to heaven; I felt that it was a descent out of it. It is mere obedience, no cent. I had less amplitude of be-spirit to spirit. There were no

### Missouri To The Front.

No doubt many readers in Missouri wonder what the press agent of the Missouri State Spiritual Association is doing that they see no report, and henceforth we shall try and redeem Missouri by having a report weekly.

The Missouri State Association has its new by-laws and any person interested in the philosophy of Spiritualism can receive one free of charge by writing brother Gates, the Secretary, 4130 West Belle Place, St. Louis, Mo.

All the societies chartered by the state of Missouri, report excellent interest being taken in our cause. At the last meeting of the state board, the matter of missionaries for Missouri was taken up and discussed, and while the matter has not been definitely settled upon, yet the state board expects to have one or more state missionaries working in the state and building up subordinate societies in towns where no regular societies are now organized.

The state board of Missouri has organized a dramatic club known as the Garrick Sketch Club, the purpose of which is to give entertainments to assist in maintaining its missionaries and also to assist subordinate societies who are in need of funds. Its first entertainments will be given some time early in May and hope to report a splendid financial success, the money to be used for the advancement of the cause of Spiritualism and Free Thot.

Sunday, April 15th, the Temple Lyceum of St. Louis, about fifty altogether, took the car and visited sister Price's society on South Seventh St. and we certainly spent an excellent day.

It was certainly inspiring to see the hall filled with children eager to learn the truth in order that they may not be compelled in after years to renew their learning as we older people have had to do. Much credit is due brother Beauvais in connection with his work in the Lyceum.

We hope to have a report from all the Missouri Societies; they should write the editor at large 3504 Lucas Ave., in order that we may know their progress. We have been instructed by the state board to ask persons living in the state of Missouri in any locality, who think that there could be a society organized in that community, to correspond with the secretary, H. R. Gates, 4130 West Belle Place, St. Louis, Mo. also all organized societies who would like to have the services of a missionary during the coming summer and fall will please write brother Gates what they can do towards securing the assistance. The same will be brought up immediately before the executive board and given the proper attention.

L. A. GILBERT.

Editor-at-Large.

THE SUNFLOWER \$1.00 a year.

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

THERE can be no uncertainty in buying treasury stock from a company for the purpose of installing a reduction plant on a body of free milling gold ore, which is almost limitless and in the middle of the greatest ledges of gold ore in the world. Such are the conditions under which we now offer at 20c a share for a short time, some treasury stock, to raise funds quickly to build our mill and add a cyanide plant to it and put our mine on a paying basis. The Gold Eagle Mine adjoins the Homestake, and THE GREAT LEDGES OF GOLD ORE that make the Homestake the most reliable mine in the world, RUN THROUGH THE GOLD EAGLE FROM THE HOMESTAKE. The Gold Eagle property has water, timber, railroad and the inestimable advantage of showing how to proceed without making any mistake, that is, to follow the methods of the greatest gold mine in the world, namely the Homestake. The mine adjoining the Gold Eagle on the east, is known as the Penobscot and is owned by Lieutenant Gov. Maitland of Michigan. The net profit of the Penobscot for the year 1905 will exceed \$500,000. No stock has a better future than the Gold Eagle and none is so free from uncertainty. It is not a case of making a thousand or losing one hundred. It is a case of having the one hundred safe and the one thousand sure, with dividends certain. Every essential of a great permanent gold mine exists, lacking now but some machinery. Stock sold upon the installment plan, but in no case less than 100 shares. Maps and expert's report on application.

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SOUTH

BY EVA CASSELL.

NUMBER X.

This department is conducted to enable Spiritualists and with the work. Send us notices of your engagements, or any other items of interest. Quick, direct, what speed you have. Postage, 10 cents. Report of any other business matter, in fact, everything you like to know about other societies.

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

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

Always sign your full name. We will not guarantee your faith, "correspondent" or "subscriber" gives us no clue to the author. The printed article can be signed that way if you wish it but we must have your name on the card.

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

Suggestions for the improvement of the paper are invited.

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

Dr. J. F. Geddes writes from Jersey City, N. J. It may gratify you to know that the articles of Arthur F. Milton in the SUNFLOWER are often publicly read from the platform in our meetings here. The Mount Pittcarn Society, for which I have been speaking, is steadily increasing in membership and has taken out a charter under the state laws of New Jersey. I will accept camp meeting engagements for the summer. Address 78 Hancock Ave., Jersey City.

J. C. F. Grubmine lectured in Jordan Hall, Boston for Rev. F. A. Wiggin, to a very large and appreciative audience. There are fifty students now enrolled in the college of Divine Sciences and Realization, who are studying his system. All report progress. Some are getting slate writings, many clairvoyance and healing, others the voices. Not one who is not realizing some particular phase. Its a splendid system and worth studying.

H. E. Mead, secretary writes: From Sunflower Lodge, Moravia, N. Y. The Band of Hope sends greetings to the SUNFLOWER, exponent of light and truth; and also thru its pages we send greetings to all readers. A busy and eventful year culminated with us in the 58th Anniversary celebration, when many friends convened at the Lodge for spiritual upliftment and consolation. Auburn, Ithaca, Locke, Dryden were well represented and a most joyful time was experienced. Edwin Brown and Mary Merron Jennings, pastor of the Moravia society, delivered the address. Mrs. Jennie Tabor of Auburn gave an inspirational poem most excellent for the occasion. We trust that each departed with higher aspirations and fairer ideals and that they, like our emblem may overturn their faces toward the Light, the Truth and the Life.

Since the close of the Camp season last August Oscar A. Edgerly, has filled the following engagements: September at Jackson, Michigan; October at Elkhart, Ind.; November return engagement at Jackson, Michigan; December with the Temple Society at Cleveland, Ohio; January 1906 with the First Spiritualist Church of Pittsburgh, Pa.; February with The F. A. of S. of Washington, D. C.; March and April with the F. S. C. of Baltimore, Md.; His engagements so far as made for the season 1906-1907 are as follows: First two Sundays of May 1906 with the Society of Worcester, Mass.; The last two Sundays of May with the society at Pittsfield, Mass.; First Sunday of June, Providence, R. I., Sunday the 17th, of June, at Lynn, Mass.; July and until August 20th, will act as Chairman at Grand Ledge, Camp Michigan; August 22nd., to August 26th, inclusive will fill engagement at Lily Dale, N. Y.; September and October is engaged with society at Newport, Ken., and Cincinnati, Ohio. January 1907 still open for engagement. February is engaged with the First Church of Spiritualists of Pittsburgh, Pa., March is engaged with the First Association of Spiritualists of Washington, D. C., April, May and June 1907 are still open for engagement.

Life is repaid by the joy of living it.—David Starr Jordon.

Let not our burdens be remembered with a heaviness that's gone.—Shakespear.

About midwinter I began to think deeply over several things. Hera I was in California, the scene of my prenatal life; no wonder I felt perfectly at home for I had been there before I was born. California was imprinted on my organism; so was its turmoils, its primal strife, the strenuousness of its first settlement, along in the early 60's.

The reader will remember I was born in Boston, my mother having come from California, by way of the Chagres forests and Isthmus of Panama, and Atlantic ocean, in a common sailing vessel. My birth was a bitter disappointment to my parents, who wanted a boy. My father took little interest in "another girl" and when asked to name me, demurred; but later, stepping out of doors at night and seeing the Aurora Borealis or Northern Lights in the sky, he entered the house, saying: "The baby shall be named Aurora," in spite of the protests of my mother who deemed the name too long for such a wee baby.

My mother died when I was three years old and I have no remembrance of her. Thus at this time my thoughts often dwelt upon the struggles of my parents in California, for my father had died there. I must not forget to say that the day I rode on the cars to Pacific Grove (the day I first set my foot on California soil) a cousin of mine whom I had never seen, was on the train, going to Pacific Grove; she had come from Salinas, 18 miles away, to visit friends at the Grove.

Somehow I learned that a young lady by the name of Elizabeth Raymond was stopping in one of the cottages, and as I had relatives by that name I made inquiries which resulted in us being brought together. She declared that we did not meet by chance—that I was brought out to California purposely to heal her—that we both came to the Grove on the same cars, but unknown to each other, by divine guidance. At any rate she was sick with meningitis and after I recovered from my lameness and was restored to health I began treating her and before the summer was over she had regained her health—the spine becoming perfectly normal, tho the doctors had given her up.

In the midst of my daily reflections on the early life of my parents in the Golden State, I was called down to San Jose to visit an uncle, Calvin Morrill, an old forty-niner who knew the settlement of the new country from A to Z. I had never seen him and I found him suffering from rheumatism.

Said he, while speaking casually of his general health, "I've tried everything but can't get cured of rheumatism. If I could only get use of my hands so I could milk my cow, I would be happy. I have to hire men to do the work around the place."

While he was speaking a wave of vibration swept over me and I said, "Uncle, sometimes I put my hands on people and help them. I will give you a treatment."

Now, all my relatives belong to the church. It was pray—kneel down, pray, read the Bible, all the time. Everything they knew about they attributed to God. What they didn't know anything about came from the devil, of course. So it was not strange that they attributed my Spiritualism to his Satanic Majesty. When I said I did not believe that a holy ghost was the father of Jesus, they were amazed; but when I declared that a virgin could never have procured a babe they wanted to flag me alive.

"How can a ghost produce a babe?" I argued. "A ghost is an intangible, effervescent quality—like air; it has no solid body for producing offspring. How then, can something come from nothing? Nothing produces nothing—air produces air." They called me blasphemous and it soon went the rounds of the whole six uncles and aunts and thirty-four cousins that I was a terribly bad woman who did not believe that Jesus was born of Mary. I was afterwards snubbed—termed low and mean, "because of my peculiar and immodest ideas."

I suffered great anguish. I cried

hour after hour. Along with my bodily processes and her child is indisputably hers; the child is simply one of her fully developed ova" around me and my feelings were outraged time and again.

My uncle Calvin was not so rigid a Christian as the rest of my relatives, however. The first time I placed my hands on him to give a treatment, he passed into a deep sleep and I noticed that his arms and hands twitched with the same spasmodic action that was in process that was in my own members. His own magnetic battery was acting in response to mine and it was astonishing how rapidly he became cured. I seemed to put him in an unconscious state as soon as I touched him. He was absolutely cured of the rheumatism of twelve years standing and could milk the cow and do all the chores himself—not a vestige of the disease ever returned.

My mission performed I returned to San Francisco. One day the newspapers were full of accounts of the divorce proceedings of a couple whose names by the name of Bennett. The court had awarded the two boys to the husband and the children had been torn from the mother's arms in court and she was nearly crazy. As I read the story waves of vibrations swept over me and I knew the power was present.

One afternoon I could not seem to study or read because of some spiritual force acting around me. I speak, when again the voice said, "Finally I threw aside the book and went out of doors and unconsciously I walked far out to Sutro Heights. I watched the seals sporting on the rocks near the Cliff House and far out upon the ocean I that I saw a whale spout, as I had seen them at the Pacific Grove. From the heights I walked back to town and whence I climbed Nob hill, where the millionaires live.

The scene was beautiful—the city at my feet, the blue Pacific ocean in the distance. I seemed to feel so big and grand, because I was up so high. I stopped before a garden surrounding a beautiful dwelling, and gazed longingly at plots of calla lilies, and that is the last I remember, for the next thing I knew I was standing in a great hall and the white walls shone like crystal and I heard a voice talking

"Remember the way will be dark and you will suffer mortal anguish—the thorns will pierce your bleeding heart, but great will be the reward. Speak! Will you bear the message to the world?"

Borne upon the wings of spiritual grace which filled me, I answered, "Yes."

A moment later, in the midst of great calm which rested over me, I experienced a terrible shock; it seemed as if I was falling down—down into the abyss—and an awful noise rang in my ears, and Oh, for a moment the pain in my head was excruciating! I drew a long breath and gazed around me and found that I was still in view of the lovely garden, leaning against a stone pillar—just as I had been before those strange things happened to me.

There were the hedges of calla lilies—four hundred blossoms as I learned afterwards—there was the blue ocean—here were the mansions of the rich.

I was still on Nob hill and no one

appeared to have molested me during my unconscious state, altho

pedestrians must have passed me

now and then. I could not say how long I had been deaf to the earthly sounds. I did not feel as if I was the same person who had climbed that hill earlier in the day—I seemed to be lifted up, out of myself.

For a week I seemed to be under a strange spell and a new knowledge concerning the human race would be flashed across my mind at intervals. Truths concerning man and woman and posterity.

For weeks I was influenced to

shun the world. I ate nothing. I

spoke to nobody. I wandered alone

for miles into the suburbs and as I

walked my brain was being acted

upon—new truths unfolded from

day to day.

At last the period of isolation

ended and I became normal again

The state of exaltation passed from development came an extreme sensitivity to the opinions of those who are around me and my feelings were outraged time and again.

There was a pause, and the speaker turned, and following his gaze I passed thru. I saw all things clearly, beheld a mighty stream of light. Why had I been resurrected from the dead in my early childhood, the earth, for somehow the glistening walls of the palace had melted away my body? Why indeed! That I might live to stand at the present day on the mount overlooking the Golden Gate—there to receive the Word which had been especially prepared for me!

Why had I broken my limb and suffered such misery? That I might be led to California where the Word could only be given me—in the place where I was conceived—the place which was my pre-natal environment, altho I was born in Boston.

## Oscar A. Edgerly at Baltimore.

On April 29th., I shall conclude a very pleasant and most successful engagement with the First Spiritual Church of Baltimore, Md. Since I have been serving this Church, I have found its officers and members very zealous in cooperating with me in every endeavor to advance the interests of the Church and our cause in general. Mr. C. R. Shirm is ever on the alert to safe-guard in every way the interests of our cause in this City.

I have been greatly gratified at the large audiences that have greeted me every Sunday. Judging from the many kind words of appreciation from my listeners, I am led to believe that the efforts of my spirit guides have met the approbation of the people. I wish we had more societies in the United States like those in Cleveland, Ohio, Pittsburgh, Pa., Washington, D. C. and Baltimore, Md.

My friends throughout the country will see by the list of engagements I have sent to your department "Light from Everywhere," that I am being kept very busy. For this I am thankful to my beloved Spirit guides as well as to hundreds of friends in Earth life who seem ever ready to give me a kind word and a cheery "God Speed" in my efforts for our cause. With very best wishes for the SUNFLOWER.

OSCAR A. EDGERLY.

Tis always morning somewhere, little heart; Somewhere the sky is ever fair and blue, No night can wrap in darkness all the world, Some rift in the sun is ever shining thru.

## Scientific Astrology.

Have your horoscope written. It will show your mental capacity, what you are best adapted for, your Spiritual and Occult indications, your health, marriage, children, trial, and business prospects, etc. The good and bad periods for the coming five years. Send \$1.00 with full date of birth to Prof. J. J. Daggett, and I will calculate the horoscope and return to you. Single readings, 12 cents. Condensed readings, 25 cents. Full readings, \$1.00.

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## THE ORACLE.

By J. C. F. Grumbine.

Under this Head Answers to Questions from our Correspondents will be given from time to time.

Question: What is fasting?

Fasting is not starving one's self. Most students who begin to fast begin practically to starve themselves. To fast is not so much to do without food as to learn to know and use the best kind of food, and this knowledge cannot be obtained by stuffing or abstinence. To fall back upon nature may seem a savage habit as is the suggestive practice of forty days of Lent but when it is remembered that no natural authority for hunger or the wants of the body is more imperative than instinct, the place and office of a rudimentary and simplified diet are at once recognized if at such times as Lent or during spiritual development to induce sensitivity and clairvoyance or to fashion the mind in the image and lucidity of consciousness, if one does wholly without food the brain and other useful organs as the stomach, lungs and liver, (the housekeepers of the body) are impaired and the result is opposite from the one hoped for—hysteria and mental aberration; but, if a natural diet, not necessarily a vegetarian, altho a fleshless one be substituted, a diet consisting of fruit, nuts, lentils and vegetables which grow above the ground, be eaten, the organic and psychic systems will aid in making the end possible and practical.

The reason why fish is so largely in demand is a custom rather than a virtue, which dates back to the period of the birth of Christ, or when the sun, over 2000 years ago entered the sign of Pisces, symbolized by two fishes united so as to form saltire cross, a watery sign, fish being immaculately conceived, so to speak, and sacred to Venus or the love or passion principle of life, she who governs Friday, because Friega was the Scandinavian goddess whose prolific and fecundating power was indicated by the fish.

At the time of the vernal equinox the female fish enter shallow water, where the sun's heat can reach the bed and there deposit their millions of eggs, hence the potency of the sun in the sign of Pisces as a symbol of the birth of the spirit or conception on a higher plane of life, altho eating the body of the fish, which is a relic of barbarism and refers for special meaning to the doctrine of transubstantiation, has nothing whatever to do with the regeneration of the soul or the attainment of the spiritual life or the realization of occult, divine power.

The closer one holds strictly to a fleshless diet during the period of development the better. What food will prove best is a matter of personal need, rather than taste, which can never be settled or arranged for completely or satisfactorily by another, however skilled and wise in dietetics.

Nor should one become a fanatic on the subject, however sure he is of the course he is pursuing and the benefits derived therefrom. I have known Vegetarians who would murder and who no doubt did, in their minds and hearts slaughter the innocent (human) as did Herod of old, altho their lips refused to be foulled by the blood of animals, as they put it.

So beware of this snare in the path of adeptship and illumination. Whatever your diet, be sane, sweet, reasonable, kind.

Question: Distinguish between dreams and visions.

"Old men shall dream dreams, and young men shall see visions," is a saying pretty solidly established upon a profound knowledge of psychology and the dual aspects of life, the night and day time of the soul.

Dreams are from the memory but visions are from the consciousness. One is of the past and therefore retrospective and reminiscent, the other is of the future and therefore prospective and anticipatory.

A vision is what will happen, a dream is the reproduction of what has happened. To dream is to subjectify the objective life, by reproducing memory silhouettes, mere shadow pictures once vital with life but now ghosts.

A vision is never a dream until it is reproduced as a fact of life by the above process.

THE SUNFLOWER \$1.00 a year.

FRAUDULENT PRACTICES  
A MENACE TO OUR CAUSE.

One of our scientific Spiritualists who is familiar with our cause asserts that Spiritualism has been held back at least twenty-five years because of the fraudulent practices under cover of Spiritual gifts. No one familiar with existing conditions in our large cities can doubt that our cause has suffered and is suffering severely from these abuses.

And while every true Spiritualist respects these conditions and would gladly welcome any remedy that will weed out the false and the fraudulent and not injure the honest workers, yet up to this writing no Spiritualist has, to my knowledge, given this ideal remedy.

If we are unable to figure out a remedy for these unfortunate conditions, we can hardly expect otherwise than that the ruthless hand of the law will reach out in its crudeness and take the matter in hand.

The city of Buffalo is moving in that direction and now considering the enactment of an ordinance prohibiting the practice of clairvoyance, fortune-telling, sorcery, magic, and soothsaying except by those licensed by the city authorities so to do and the license fee proposed is \$300.00 annually.

The President of The State Association has appeared before the Ordinance Committee and endeavored to secure a modification of the conditions of this ordinance and below is a brief synopsis of some of the arguments presented.

We fully realize that even if our suggestions are carried out, we have only a crude solution of the question and since other cities may move in the same direction, some Spiritualist may have the time, the wisdom and the disposition to think out and present a better way to deal with this menace to our cause.

To The Ordinance Committee of the Common Council of the City of Buffalo:

In relation to the proposed ordinance imposing a \$300.00 license fee for the practice of clairvoyance, fortune-telling, etc., in the city of Buffalo it is claimed by those favoring the enactment of this ordinance that it is necessary for the protection of the people from imposition and fraudulent practices of dishonest persons who, it is claimed, flock to the cities for a few days (or a few weeks, as the case may be) and through glaring advertisements, claiming marvelous powers, gather in the shekels and depart for new fields and for new victims.

There is much truth in this claim, and that fraudulent practices of this character do actually take place, we do not dispute, and no one more deeply regrets these conditions than the Spiritualists themselves; and the organized movement of Spiritualism will welcome any legitimate actions by the City authorities that will weed out these practices being carried on under the name of Spiritual gifts.

So that insofar as the intent and purpose which it is claimed prompts the movers of this ordinance, we are in perfect sympathy therewith, but the ordinance as introduced, would as it seems to us, reach way beyond the mark at which it is aimed, and would, if enforced, do great injustice to a large body of Spiritualists who are doing honest, conscientious work for the uplift of the human family.

Consequently, as President of the The New York State Association of Spiritualists and representing the organized movement of this religion, I ask the privilege of presenting a few thoughts from the standpoint of a Spiritualist.

First Clairvoyance is the spiritual sense of sight and with persons thus 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.

The nature of clairvoyance in this particular respect is similar to the physical sense of sight that the one can no more be reached and prevented by legislative enactment than the other, consequently it must be the abuse of this gift or the improper use of word to cover fraud and dishonesty that has no relation whatever to clairvoyance, that we are to deal with. Consequently the enactment and enforcement of this ordi-

nance as it applies to clairvoyance, without some modifying feature, is hardly a practical thing to do.

Second. Furthermore, the practice of clairvoyance is an important part of the religion of Spiritualism; it furnishes proof of the continued life of the individual after the dissolution of the physical body. As such it is a legitimate religious rite or privilege certainly as much as any religious rite or privilege of other religious organizations.

To forbid the Spiritualists, who are an organized religious body, the practice of clairvoyance or to require of them a license for such practice, would be an encroachment upon their Constitutional rights and privileges, and I am certain that you gentlemen are not desirous of imposing upon the Spiritualists of Buffalo anything of this kind.

We are not unmindful of the difficulty confronting you in dealing with this question. For, when money getting unduly encroaches upon religious and philanthropic works, as we so frequently see in connection with all religious and reform movements in this age of extreme commercialism, any attempt to weed out the false and the unworthy and avoid injury to the good and true, is fraught with at least as great difficulties as those referred to by the great Teacher of 1900 years ago in the parable of tares and the wheat.

We may doubt the propriety of attempting to deal with present conditions in accordance with the advice of that Teacher, and yet we believe the difficulty of this problem is fairly illustrated by that parable. And I hope and trust that in the wisdom of this honorable body, an adequate solution of this question may be reached which will result in at least lessening the evil and at the same time avoid injustice to honest, conscientious, humanitarian workers.

We sincerely hope you may see your way clear to omit the gift of clairvoyance as among the things to be licensed. But should you finally reach the conclusion that this cannot be done and that the ordinance must be enacted without such exemption, we ask for the relief which the amendment proposed one week ago, would give by the insertion of the following clause:

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

I sincerely thank you for according me this patient hearing.

H. W. RICHARDSON.

Heard the Voices He That Hushed  
Forever.

Eighteen months ago the writer in regard to a future life, was an agnostic. At the solicitation of friends, and chiefly for amusement, I attended a few spiritualistic seances. Tonight, at the request of a dear departed friend, I send the result—I have been shown.

Fortunately I went to a grand trumpet medium—Mr. Frank McKinley of this city—one whose work cannot be doubted by any one who will honestly and critically test it. With intense pleasure I heard again the voices I thought hushed forever; talked over the events of the past, the difficulties of the present and was cheered with hope for the future. I especially noted the mannerisms and defects present in the most lovable characters which seem to accompany them beyond this material life, qualities which only the most intimate intercourse could discern and which would be impossible to imitate.

Much might be said of the wonderful nature of this or any good trumpet medium's work, but no description would be convincing. To the "man from Missouri" I can only say, give yourself a chance to be shown.

H. E. C.

Thru the harsh voices of our day. A low, sweet prelude finds its way; Thru clouds of doubt and creeds of fear

A light is breaking, calm and clear; That song of love, now low and far, Ere, long shall swell from star to star; That light, the breaking day, which tips The golden-spired apocalypse!

John G. Whittier.

Now is the time to sow the seed For the harvest of future years.

Lizzie Doten.

## Science our Nearest of Kin.

ARTHUR F. MILTON.

When a man wafts a little above the ordinary in mental vibration or somewhat above his clansman, he is regarded as out of order—in knowledge, and knowledge rather than ignorance, is his own.

But such is the world's conceit. It pities real ignorance—when it happens to know it to be such—and ridicules truth. But when a man essays to pity truth—something he does not understand—he shows his own ignorance very palpably.

He may be wise in his own conceit, or he may know something creditable; but, as a little knowledge is sometimes, "a dangerous thing," certain knowing ones become dangerous enemies to progress. Not, however, because they know something, but because ignorant people believe in their denunciations of truths not palpable to their senses.

We have a few such among journalists, college professors and scientists—and the greater the pity that they should bury their selfhood, and often their reputation as savants, in the narrow confines of assumptions! But egotism is also freethought, and even the conceited have a right to think themselves all-knowing.

The journalist who puts down Spiritualism as a delusion, may be excused, since he has so many readers who are wiser than he, and would put him down as an ignoramus for even suggesting it to true. But the college professor would better be silent to be considered wise. A man whose knowledge is limited to books seldom makes a good hit outside of them. There is generally a braying sound in his voice when he endeavors to belittle truth not in his curriculum.

The scientist, fortunately, claims to deal in facts only, and, as a rule, must be pressed for an opinion outside of his studies. Besides, it is dangerous for him to look too deep into it for he might become convinced. The latter is therefore the least objectionable investigator—the there are a few exceptions who like to curry favor with the popular voice and bray with the professors.

However, science is our nearest kin, and with the continued improvements of wireless telegraphy, it may not be long ere messages will be coming from the spirit realms thru this invention. Already messages are being received thru the palms of man's hand—according to latest experiments—and should the experiment be tried with a medium who knows what the results will be.

Let us hope. The sun of Spiritualism is barely rising. A brighter morning is coming, and its noonday glory is not far off. With harmony and patience we may yet enjoy its enthronement.

"Stay at home, my heart, and rest, Home-staying hearts are happiest; For those that wander they know not where,

Are full of trouble and full of care; To stay at home is best."

Hold your thot, your mind your will to principle and you will succeed.—Eva C. Huling.

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