

# THE SUNFLOWER

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

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## 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 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 intruder 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 no less 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 spirit body, the latter becomes positive to the attraction of discordant or earthbound spirits, and the medium will hear nothing more of that which is out of harmony with his or her adopted or inherited principles of mortality or spirituality. Like will attract like then as it did before the positive condition had been attained. Instead of being attracted to the spirit body, freed spirits are attracted to the soul entity, for this is now the stronger force—center 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—tho some enjoy 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 allying 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  
Alleluia 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.  
Borne 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 and present what to me seems to be unanswerable arguments in favor of Vegetarianism.

I am not writing for the sake of controversy but simply to give my personal experience of the matter under discussion. I was born at a time when there was little or no diversity of opinion on the subject of food. A table without meat was unheard of and swine products were to be found in every well-supplied home. I was one of a family that thot at every meal the table should have a plentiful supply of meat and that meat was, in a majority of cases, pork.

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 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 me.

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 cannibalism 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.

I had a near neighbor—a poor man—whose wife said "she must have meat every day and if he could not furnish it she would go where she could get it." He told me his meat bill was more than all the rest of his food supplies. In order to satisfy his wife he started a meat market. She got her meat in great abundance. Soon she began to complain of illness. She called physicians who performed an operation. They said they took from her seven tumors—she passed to spirit life next day.

I will refer to another case of a near neighbor who thot he could not live without meat. He became ill and gradually failed. After a time I became satisfied he would pass away unless he could get help. One day Justin was controlled by a spirit I had know intimately while he lived the physical body. I asked him to visit the sick man and tell me if anything could be done for his relief. He left, but in a few minutes returned and said, "No, he is saturated with pork grease and tobacco juice."

On the two cases mentioned comment is unnecessary. I would report other cases but it would take up too much space in your valuable paper.

E. W. HULBURD.

## "The Soul is an Older Authority than Prophecy and Its Voice the Gift of God from the Beginning."

A recent instance of the outcrop of the narrow bigotry which hung Quakers assassinated Jews in Russia and in holy wars and persecutions slaughtered twenty-six millions of human beings, is now raiding a learned and highly respected Sermonizer, Rev. Crapsey of Rochester, N. Y., for the reason that he rejects the miraculous birth of Jesus; he thus relieves God from the libel a certain cult mis-called "orthodox" has promulgated for many hundred years, is in accordance with the "chosen people" and also with Jesus as he designated himself as a "prophet" and in his interview with the lawyer repeated what he told the young man, that to be saved, "keep the law."

A well-deserved thrashing was administered the traditionalist by a second Wendell Phillips, Rev. Jenkin Lloyd Jones: "There is no room for miracle in a universe crammed with law. There is no damnation more deplorable than the illbelicity of the parasite who is willing to profit by the pury of another's soul."

"The vicarious atonement" cramped heaven and an ample hell belong to the credulity of ignorance, it is the mark of a sneak, the evidence of damnation of those who set tradition against science and history, and the ever expanding mind of the wise."

Rev. Jones quotes the lines of the great prophet-poet Whittier, the second Isaiah, as follows: "I know not where his islands lift their fringed palms in air. I only know I cannot drift beyond His love and care."

Those theological thinkers who have subverted the Bible teachings of the Judean prophets, will, in the words of a distinguished sermonizer, Rev. Dr. Monerie, realize that in the great hereafter there will be great surprises—that the so-termed dissenters are more religious than the sermonizers.

It was the dictum of a great scholarly Statesman, Jefferson, and an illustrator, that it is not necessary to go to war in order to adjust a great wrong when one nation did it to another—he introduced non-intercourse; it was efficient and won the approval of the first Napoleon.

Jefferson was an exemplar of the Abrahamic dictum: The Lord of all the earth will do right.

HUMANITARIAN.

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

## 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 follows:

"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 my side 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.





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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 thunder-bolts, 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 disclaim 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
- 22—Mrs. Warne, Carrie E. S. Twing
- 23—Dr. S. L. Lillie
- 24—Conference
- 25—J. Clegg Wright
- 26—Prof. S. P. Leland, Ph. D. L. L. D
- 27—Wilson Fritch
- 28—Prof. S. P. Leland, Ph. D. L. L. D
- 29—Wilson Fritch
- 30—Rev. Frederick A. Wiggin
- 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 Sidsie 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

#### SPECIAL EVENING ENTERTAINMENTS

##### 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.—Shakespearean 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. Wiggins, Dr. W. O. Knowles  
 Forest Temple meetings daily at 9:30 a. m., 4 and 6:30 p. m. Mrs. D. Devereaux, Leader

German meetings every Sunday, 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.

#### 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 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 observance of the Fifty-eighth anniversary of the Modern Advent of Spiritualism, in Galveston Texas really began Wednesday March 28th when at the Temple, Mr. William Parr, secy. of the society and Lyceum, and Miss Candace E. Sanderson, Musical Director of the Lyceum were married.

The Temple was beautifully decorated with purple and white, the dominating flower being violets. The bride wore natural violets in her veil, the twelve bridesmaids all so maid of honor carried violets, and the three flower girls strewed violets down the aisle which was formed with twelve white pillars decorated with violets. The young couple passed to the Lyceum room of the Temple after the beautiful service by Mr. John W. Ring and under a floral bell held a reception to their many friends. Refreshments were served and the affair was truly pleasant.

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. Edd 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.

#### The Puzzle Solved.

To the literary puzzle of the singular similarity of a story written by Jack London and one printed four years before, (from the New York Sunday World, March 25th, 1906) the Ancient Wisdom provides a practical solution.

We teach that within the scope of that creature, we call man, there are seven principles or planes of being, distinct from, but interpenetrating each other. About midway among these is that of the mental plane or the mind principle. It, like all the other planes of being, from the physical and dying to the spiritual and never-dying, governed by certain fixed laws. It is claimed that this principle includes all the various phases of mind, from the idealist imaginings to the most far-reaching and brilliant reasoning powers of intellect, as in a vast storehouse; and that these are separated from each other by the different rates of vibration of the mind matter in the plane, even as the effects of the physical sun is formed by different rates of vibration into the varied properties of heat, light, color, etc.

Now specialized minds, as the individual man, (from manas, the thinker) or any creature that possesses a mind, draw their mental properties and qualities, forces and substance, their ideas and powers of thought, from this plane; and each according to its own rate of vibration, draws upon its corresponding division of the plane, as in the physical realm where like attracts like. 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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## LILY DALE NEWS.

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 Starr 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. Briddell 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 Leelyn 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. Pollett 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 are 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. Tolles, 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 ardent 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 inharmonious.

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. ETHRIDGE.

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, there is no death, no change.  
—Shelley.

## 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 7:45 p. m. Wednesday evening service 7:45. Children's Lyceum Sunday 12 m. HARMONY MEETINGS of Buffalo, N. Y., 351 Main street every Sunday evening at 7:45. Chas. S. Hulbert, Pastor.

THE 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 discoursed 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.

## Fasting Not a New Fad.

The idea that fasting is new for the cure of various human ills is an entirely erroneous one, according to a well known physician.

"There's nothing modern about it," he says. "Hippocrates, as early as 400 years before the Christian era, recommended the omission of breakfast as a means of relieving indigestion, something which is spoken of now as being a discovery of these days. The old fellow must have known a good deal more about the liver and kidneys and the processes of digestion than we give him credit for, and the theory that the digestive organs need rest seems to have been as well understood by him as by us. As for this 'newer' theory that too much sleep is injurious and that curtailing the hours of slumber acts in a positive way of curing certain troubles, I do not happen to remember any evidence to show it is equally ancient as the other; but I dare say that such evidence exists."

—Philadelphia Record.

## LILY DALE ADVERTISEMENTS.

COTTAGES AND ROOMS FOR RENT.

If you want to rent a room, or buy or sell a cottage at Lily Dale, address with stamp for reply, Mrs. Nellie Warren, Lily Dale, N. Y.

## TWO COTTAGES FOR SALE

5 Buffalo street and 11 North street. Low price For particulars address S. E. Latta, Friendship, N. Y.

## NICE HOME FOR SALE,

near the camp grounds, on the bank of the middle Cassadaga Lake. All lathed and plastered, blue 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.

## Store For Sale at Lily Dale.

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-H 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.

## INVOLUTION.

H. H. Tobias, D. D., L. L. D., Chicago, Teacher and Healer. Involution—Unfolding of Super Conscious Mind without pain. Adam's "DEEP ALKEM" "PEACE" I am speaking the Whole WORLD for healing of the body by unfolding of MIND.

WITNESS OF SPIRIT IS ABOVE ALL. It thrills the nerves, vibrates, radiates and quickens life in the nerve centers over all the body. Agree with you, hold the thought until his spirit leads the mind, then you can drive out and overcome every evil thought. Where 2 or 3 agree on earth, 100 follow. Fee \$1.00 monthly. One difficult entry, 12 magazine copy, 1/2c. TRY ME IMMEDIATELY. 31-cw

## Incurables, Take Notice.

I know that you have tried all schools of doctors, patent medicines, and all the fads, and yet you have received no benefit. But if you will come to Olympia where I can lay my hands on you, and remain about two weeks

## I CAN CURE YOU.

I have cured hundreds of as doubtful cases as yours is after all other means had failed. Write for particulars, enclosing self-addressed prepaid envelope.

## D. W. HULL,

Columbus House, Olympia, Wash.

## How to be Well

Is what we teach, but if you are sick, Hygienic, Practical Science. No Drugs.

Vaccination, Monthly, 25c a year.

Send for booklet and particulars.

The Invalids Home Sanatorium,

Kokomo, Ind., Frank D. Blue, Manager.

## THE PAPER YOU WANT OCCULT SCIENCE.

J. C. F. GRUMBINE, EDITOR. It is a monthly devoted to magic, the mysteries, occult science, symbolism, roscruicism, etc. Teaches how to develop occult power. Ready March 1. Subscription 50 cents a year. Address The Occult Science, J. C. F. GRUMBINE, Chestnut Hill Station, Boston, Mass.

## HARRIETT H. DANFORTH

Psychic—Scientific Palmist.

Readings by mail \$1.00 and 4c stamp. Questions not limited. Full name. Own handwriting. Permanent address, Lily Dale, N. Y. 252t

## PSYCHOMETRIC READING

and Emblem Flower, 25c.

Send hand-writing and age. MRS. FRANCES F. SINGLER, 222 North Highland St., Pittsburgh, Pa. 252-37.

## GREAT SPIRITIST &amp; ASTROLOGIST

Myrtle Hyde Darling, 28 B. Shepard St., Cambridge, Mass.

Horoscopes for the year, \$2.00.

Character Reading by Psychic Biology, 50 cents.

One question answered 25 cents.

Send birth-hour, date of month and year.

Diseases which medicine has failed to reach treated for \$2.00 per month.

## FOR SALE

200 acres land, house, barn and out buildings. Plenty of fruit adapted to the climate. Situated in Oak Hill, 10 miles south of New Smyrna, in good location, to be sold very reasonable. Enquire of E. A. Marsh, Oak Hill, Volusia Co., Florida

## Mrs. A. G. Atcheson

## READINGS BY MAIL.

Ten questions answered for \$1.00 and a two-cent stamp. Will also officiate at Weddings and Funerals. 274 N. Division St., Buffalo, N. Y. 252-37.

## FREE HEALING

Through Psychic Forces.

I will take ONE CASE in each neighborhood, no matter what or how serious the disease, and cure the patient FREE OF CHARGE. A healed person is my best advertisement. Address with stamped envelope, EDITOR "OCCULT TRUTH SEEKER," LAWRENCE, KANSAS.

## W. H. THOMPSON

## MAGNETIC HEALER

Successfully Treats All Diseases

Box 288, DUNKIRK, N. Y.

will give absent treatment to persons depleted in vital or nervous force, or suffering with insomnia. Charges \$2.00 for first, \$1.00 for each subsequent treatment. Chronic cases \$5.00 per month. Two treatments a week. Address, naming your ailment, to the highest and most exalted soul in the dimensions of the Dolly. The book is an educator of all souls incarnate and incarnate suffering in the lower states of existence in this life. It is no dream. It is a clear-cut portrayal in all its simplicity of the master of

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110 Walton Ave., Cleveland, O.

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## MEDIUMS' AND SPEAKERS' DIRECTORY.

Mediums and speakers frequently lose engagements because people do not know where to find them. To avoid this have your name and address listed in this directory, under the proper heading. Speakers and public lecturers who subscribe for or advertise in the Sunflower by the year, can, upon application, have their names and addresses placed in this column under one heading free of charge. If more than one meeting is desired, \$1.00 per year for each heading. Those marked with a star will attend funerals.

## TEST MEDIUMS.

Chas Harding, 622 Dundas St., Woodstock, Ont. Mrs. B. W. Belcher, 293 Pleasant St., Malboro, Mass. C. Walter Lynn, 784 8th, street, Oakland, Cal. Miss Ella C. Preston, 3508 Morgan St., St. Louis, Mo. Mrs. O. W. Grant, 188 Prospect Ave., Buffalo, N. Y. Mrs. Edith McCrossman, 262 East First Ave., Columbus, O.

Mrs. Elizabeth J. Demorest, 300 Anderson St., Allentown, Pa.

Alia A McHenry, Excelsior Springs, Mo.

## HEALERS.

Dr. C. D. King, Omet, Mass.

Mrs. Frank E. Ellwanger, 1720 Willington St., Philadelphia, Pa.

Mrs. Mattie Carter, 144 Hicks St., Utica, N. Y.

Mrs. Dr. Dolson-Barker, 230 N. 6th, St. Joseph, Mo.

Mrs. A. A. Cawcroft, 333 E. 2nd, Jamestown, N. Y.

Vincent Drabos, Jim Block, Cedar Rapids, Ia.

## LECTURERS.

Rev S. Harris, 165 1/2 N High St., Columbus, O.

Rev Dr. J. B. Geddes, 103 Lafayette St., Jersey City, N. J.

Moses Hall, Whitewater, Wis.

Mattie E. Hull, Whitewater, Wis.

"Hugh" H. Moore, 125 W. 14th St., New York City.

Dr. W. M. Keeler, 1543 Roanoke, Washington, D. C.

A. Normann, 2721 Elliott Ave., Minneapolis, Minn.

Frank N. Foster, 915 Pittsburgh St., Grand Rapids, Mich.

## ASTROLOGERS.

J. N. Larson, 28 Union St., Titusville, Pa.

N. H. Eddy, 56 Whitney Place, Buffalo, N. Y.

Captain Geo. W. Walcott, box 391, Denver, Colo.

TRUMPET MEDIUMS

Mrs. S. E. Pemberton, 407 Hancock St., Peoria, Ill.

Frank McKinley, 1239 Marmion Ave., Toledo, O.

Corah H. Moore, 120 W. 13th St., New York City.

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JESUS revives his healing in vitaphony; disciples taught, converted, ordained to teach, leaders educated, ordained and legally graduated. At American Health College, Cincinnati, Ohio. 252-47.

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Trial Telegraphic Treatments only \$1.00 per month. Vital Vibrations. Cure chronic cases. Mail time and holidays. Three readings. Address questions. Charge, 44 E. 51st St., Chicago. 252-37.

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Successful instructor of the laws of Health and Strength by Nature's Psychic Methods, or medicine if necessary. Readings (by mail) \$1.00. Business advice or diagnosis. Send name, sex and own handwriting.

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## ASTROLOGY.

Prof. John N. Larson, the noted astrologist, will give business adaptation (invaluable to children). Lucky years and dates for important business transactions. Can be consulted by mail. State date of birth, the hour if known, and correct address.

## COST OF HOROSCOPES.

\$2.00 for Horoscope of five hundred words; \$1.00 for Horoscope of two hundred words; 25 cents for lucky dates for one year.

SPECIAL: A 25 year forecast of your life, showing when fortune will favor you most, etc., \$5.00.

PROF. JOHN N. LARSON,

28 Union Street, TITUSVILLE, PA.

☉ ☽ ☿ ☿ ☿ ☿ ☿ ☿ ☿ ☿



# METAPHYSICAL.

Conducted by EVIE P. BACH.

## WHAT IS SUCCESS?

What is success? A question old  
And fairly solved by few—  
The way that leads to higher life  
And conduct grand and true;  
The full unfoldment of one's best  
Intent; regardless quite  
Of how the world may criticize  
Or e'en deny our right.

What is success? To shape our  
course  
Among our fellow-men  
In paths which lead them to the  
truth  
That lies beyond our ken;  
And reach a helping hand to these  
Who falter in their zeal,  
And pour the balm of sympathy  
In wounds which slowly heal.

What is success? To stifle hate  
And lust and selfish greed,  
While with the fruits of hope and  
love  
The multitude we feed;  
And speed our faith, our charities,  
As heaven's bright sun shines  
forth,  
Till they vitalize man's brotherhood  
And circumscribe the earth.

What is success? To strive each day  
To make love's kingdom come;  
To exile dogma, creed and fear,  
And teach that all is one;  
That howsoever we drift apart  
Thru caste, or class, or clan,  
The laws of nature draw us back  
And bind us man to man.

What is success? The kindnesses  
We scatter day by day  
To those who need our offices  
And press about our way;  
To lift before our brethren's eyes  
The flag of peace and cheer,  
Nor seek for heaven in far-off  
worlds.  
But try and build it here.  
—B. F. SLITER, in Character Building.

## THE COMING CONSCIOUSNESS.

The world is in a state of nervous  
expectancy concerning a new ad-  
vent; everywhere there is a feeling  
that something new is coming; there  
is a spirit of preparation going on  
everywhere; a tentative looking for-  
ward to the realization of long-  
cherished ideals. The magic word,  
future, seems fraught with infinite  
benedictions for the soul of man.  
Some have very strange theories  
of what the near future is going to  
bring them; they have endowed the  
desires of their heart with most curi-  
ous conceptions of what is coming.  
But they do not understand what  
the soul is really seeking. Never-  
theless the reality is going to be far  
better than the dream.

Truly, the Kingdom or Heaven is  
coming. But what is this celestial  
realm? Is it some glittering, materi-  
al city, ablaze with ostentatious  
glare and glory? Is it made of  
those perishing forms we are used  
to here and call materials? Is it a  
place of long monotone of absolute  
perfection? Or is it a mental king-  
dom—within, rather than without—  
spiritual—immortal—a progres-  
sive state—a kingdom to conquer,  
for men to possess and attain one  
victory after another.

True, our aspirations want more  
than a mere abstraction, such as a  
mental realm would seem to imply.  
We want matter as well as spirit—  
form as well as substance—even  
death as well as life. For we want  
change and constant improvement;  
we want to ascend and ascend. In  
short, we want scope for the exer-  
cise of our own native power and  
genius.

At least, that is what a rational  
soul wants. He knows that there  
is more in power than in property;  
that character and consciousness  
mean more than gilt and gold.  
What is, then, really coming is  
an increase, a new degree of con-  
sciousness.

The new advent of human growth  
has indeed commenced. We have,  
as it were, already as a race entered  
a new cycle of time. And what an  
accelerating whirl we have come to  
now. What extension of power  
everywhere in nature and man. We  
do in a day what before could not  
be done in a century. Time is  
mastered. Everything is mastered.

Man is entering a creative conscious-  
ness.

Are you taking advantage of the  
opportunities fairly thrown at you  
today? Is your consciousness open  
to the terrific flux of energy, possi-  
bility, suggestion, resource, vibrat-  
ing day and night thru the atmos-  
phere? Within and without, the  
earth and all therein is alive, alive.

Respond, Oh child of man—you  
—and you to the whisperings of the  
voice of the spirit, the omnipotent  
voice that is now uttering mighty  
words of creation within and with-  
out, in your heart and throat and  
the stary heavens, the earth and  
the sea, uttering the great New  
Thought. Rise on to the steps of  
the consciousness of the infinite, the  
absolute and celestial realm of limit-  
less and stupendous resources; enter  
the gate of heaven that is now  
made wide open to you.

Thru science and tradition, thru  
hearsay and proved theory, thru  
experience and observation, thru  
sensation and intelligence—the one  
creative voice, the word, instructs,  
commands, manifests. And behold  
nature is the result—with its lofty,  
towering superstructure of con-  
sciousness.

You are awakening. The old  
theories and playthings, the old  
safeguards and protections are not  
for you, the son of infinity. You  
are now coming to a recognition of  
your divine nature. Then proceed  
to manifest conditions in accordance  
with the new recognition.

You must! Sooner or later, the  
new, awakened consciousness will  
force you to action. Your new  
desires will impel you to express  
them. You are going to do won-  
derful things. And literature like  
this is a mirror to yourself, your  
soul; to stimulate and suggest and  
arouse your forces, to prompt and  
encourage you, that you may assert  
your newly discovered Ego for all  
that it is worth.

Then no more temporizing!  
Awake! Act!

Concentrate. And so take your  
consciousness away altogether from  
the old fears, bewildering follies,  
worries, trivialities. Show forth  
that which is truly god-like. Yes,  
make your new consciousness pal-  
pable and real enough to entirely  
change environments.  
All life is one. It is a new con-  
sciousness that is making such rapid  
strides and changes in that and  
actuality everywhere.

But a still higher stage of con-  
sciousness is approaching.  
In the coming consciousness the  
infinite universe will be conscious  
as an entity thru you, a personality.  
In other words, you will be all  
illuminated with the one light of  
the world. You will perceive your  
identity with all. You will feel and  
see how you are and always have  
been one with all.

And what will this great illumi-  
nation mean for you? It will make  
it impossible for you to sin. You  
will become a Gibraltar rock of  
conscious power and still an ethereal  
being of grace, beauty and love.  
Love! You will be all transformed  
into love. Love is life. You will  
then be thoroly alive. You will  
look deep into all existence—seeing  
all, knowing all; you will bear  
absolutely no incriminating feelings  
towards anything. God, Goodness,  
Divinity alone—reality and truth  
alone—infinity and universality  
alone—will be discerned by you.  
You will have escaped at last, from  
superstition and illusion. You will  
be in heaven.

And still here—in the midst of  
the shadows and limitations of your  
neighbors, who will be on a lower  
rung of evolution, who cannot yet  
see and feel your new dimensions  
and extensions.

You will master where before you  
have faithfully served. Your re-  
ward, your compensation will have  
come at last.

And you will be so kind—you,  
the noble incarnation of Love and  
Life. You will no longer frown or  
get angry over the ignorance and  
mistakes of suffering humanity.  
Neither will you be forgiving or for-  
getful. For you will see with your  
wondrous universal consciousness,  
your awakened vision, your enlight-  
ened intellect, that there is nothing

to forgive or forget, but all to praise  
and remember—as means in life's  
unfoldment, in the necessary electric  
scheme of existence, with its posi-  
tive and negative phases of educa-  
tion.

Who will be looked upon as ene-  
mies, what shall appear as evil,  
when you have discerned that in  
the long run all has led up to great  
majesty and glory?

Are you not catching glimpses,  
Oh, soul of man, of the coming con-  
sciousness? Do you not feel it in  
you now, today, trying to be born?

How are you aiding its birth?  
Are you trying to live your present  
ideals? Are you doing the best you  
can? Are you recognizing your  
present consciousness as a step to  
the celestial consciousness, the ver-  
itable kingdom of heaven? Trying  
to conquer the old habits of fear  
and weakness which cling so, affirm-  
ing your divinity and possibility and  
reality, in spite of all. Are you  
trying to be true to the highest  
within you? Are you earnest, sin-  
cere, thoro, intense, prompt, pain-  
trent, trying to learn, listening, heed-  
ing, following your idea and ideals?

Then you have entered the cycle  
of creativeness. You have entered  
the gates to the new kingdom. And  
presently you shall reach the center  
—and you—shall be seated on  
a throne of mastery and a scepter  
of undreamed-of power shall very  
soon be placed within your hand.  
—FREDERIC W. BURRY, in New  
York Magazine.

## My Mind to me a Kingdom is.

BY BELLE BUSH.

My mind to me a kingdom is,  
And oft a royal guest,  
Comes to my side at even-tide  
And brings the angel Rest.

What time these heavenly guests  
abide  
I walk as in a dream,  
And all the air thrills with the prayer  
Of faith and love supreme.

I have no fears of life or death,  
I know what is, is best,  
The Father holds us in His hands,  
What should we do but rest?

Rest in His love the while we strive,  
His will on earth to do  
That will we learn and toward it turn  
As duty we pursue.

Well may we trust a power supreme,  
That every atom find,  
And soul to soul in wise control  
Through ways mysterious binds.

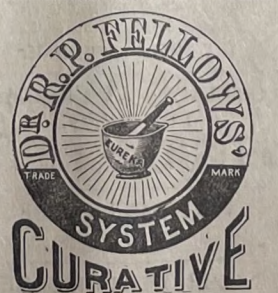
Thus find I oft the angel Peace,  
With healing, heavenly balm,  
While weeds of love from founts above  
Sift down their deeps of calm.

Till I am calm as seem the stars,  
That light heaven's azure fields,  
While every care and seeming snare,  
Some grace or gladness yields.

And thus my mind a kingdom is,  
With royal pleasures blest,  
Nor frowns of fate, nor scorn or hate,  
Can rob me of my rest.

The rest of love that seeks the good,  
In labor or in pain,  
And great or small, sees good in all,  
And nothing made in vain.

We live to make it possible for  
all to live a joyous, holy, free and  
pure life—Lady Somerset.



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he claims to do by way of healing the sick. Mine was  
a complicated disease, as each organ of my body was  
diseased and its function deranged, and I suffered in-  
tensely. I had no hope of recovery, and in sheer de-  
spair applied to Dr. Fellows. I have improved like  
magic under his treatment, in taking his SYSTEM  
CURATIVE, and am becoming strong and well. I  
honestly and earnestly recommend any and all who  
are suffering from disease of any kind, to give him a  
fair trial and feel assured that the result will be sat-  
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7:10 a. m.	Fredonia	Ar.	8:50 a. m.
7:20 a. m.	Laona	Ar.	9:00 a. m.
7:30 a. m.	Lily Dale	Ar.	9:10 a. m.
7:40 a. m.	Onondaga	Ar.	9:20 a. m.
7:50 a. m.	Moons	Ar.	9:30 a. m.
8:00 a. m.	Blackville	Ar.	9:40 a. m.
8:10 a. m.	Gerry	Ar.	9:50 a. m.
8:20 a. m.	Jameson	Ar.	10:00 a. m.
8:30 a. m.	Jameson	Ar.	10:10 a. m.
8:40 a. m.	Palmer Junction	Ar.	10:20 a. m.
8:50 a. m.	Warren	Ar.	10:30 a. m.
9:00 a. m.	Titusville	Ar.	10:40 a. m.

## SUNDAY TRAINS.

Leave Titusville 7 a. m., Falconer, 9:06; Lily Dale,  
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Leave Dunkirk 3:00 p. m., Lily Dale, 3:33; Falconer  
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Mrs. Dr. Dobson-Barker,  
230 N. 6 St. San Jose, Cal.

761 Golden Gate Ave., S. F., Jan. 19, 1905.

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

Dearest Doctors: I am feeling fine now and don't  
think I will take any more medicine after my month  
is over.  
My dear, good doctors, your medicine has done me  
more good than any medicine I have ever taken, and  
I shall always praise it very much. My advice to  
anyone that is sick is to take your treatment.  
This is all at present cost to you very best love from  
me and also to the band.

BELLE TRAVERS, Watsonville, Cal.

Dear Friend: I must call you that, for you have  
been a friend indeed to me. I have had no news  
received your help, I could not have lived much longer.  
I could not clean up my room, or do any-  
thing at all when I commenced taking your medicine,  
and now I can do most of my own work and walk  
around as usual. I am so glad to hear from you. I  
feel like a new woman entirely, and I know that you  
and your band have done it all.  
I can never tell how thankful I am, and you can  
publish this letter if you like, and I would be glad if  
you would send me a testimonial from Mississippi,  
and besides I want people to know what you  
can do for sufferers.

I thank you and your band a greater success,  
and thanking you again for what you have done for me,  
I remain, a faithful worker for you and your band.  
Mrs. A. D. LACROIX, Lauderdale, Miss.

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## LAKE HELEN, FLORIDA.

This winter home for Spiritualists is located upon the shore of Lake Colby, near the village of Lake Helen. It is reached from Jacksonville, (145 miles) by the Florida East Coast R. R., the Atlantic Coast R. R., via St. Johns river boat to Beresford, 12 miles from camp, to which passengers are brought in carriages.

The land of the camp is rolling, well elevated and covered with long-leaved hard pine, so much used in the North for floors, etc.

The camp is twelve years old. It is in a very prosperous condition. For a winter home in a mild climate it is very desirable, especially has it proved of great value to invalids, afflicted with pulmonary diseases.

There is now 44 cottages on the grounds or contiguous to the camp, also one three-story hotel, one three-story lodging house, one two-story apartment house, one auditorium which will seat 400 people, one amusement pavilion 60 x 70 feet with polished floor for dancing, and tables, chairs, etc., for evening assemblies, seances, card parties. A piano, kitchen and Bazaar. These buildings are heated with stoves when needed.

There is a grocery store, an excellent water plant, consisting of two artesian wells, a gasoline engine pump and windmill pump. Nearly all the cottages are supplied with running water.

A half-dozen row boats float on Lake Colby, and next season a naphtha power boat is promised.

## ORANGES.

Lake Helen and the camp are in the vicinity of large orange groves, oranges have been purchased in abundance here the past season from 6 cents to 25 cents a dozen. The bloom this spring has been enormous. No weather the past winter has been cold enough to injure the buds, at no time has the thermometer gone below 28. Now the young oranges are large as peas, and the trees show the greatest promise of fruit since 1894.

## LUMBER AND BUILDING.

There is a good lumber mill at the station. The price of lumber undressed, is \$16 and \$17 per thousand feet, and for dressed lumber \$26 to \$28 per thousand feet. A cottage 16 x 24 feet, two stories high, four rooms, can be built, without inside ceiling or plastered walls for \$300 and one the same size plastered or ceiled for about \$500. Bricks for piers and chimneys are \$10 per thousand, made at the station. Wages of carpenters are \$2 to \$2.50 per day.

No cellars are needed in this climate—the houses stand on piers about two feet from the ground.

## FUEL, KEROSENE, VEGETABLES, ETC.

Expense for fuel is trivial; \$5 will pay for the wood needed for a family for six months or more. Kerosene is 20 to 25 cents a gallon, sweet potatoes 50 to 75 cents a bushel—Irish potatoes a little higher, Florida beef from 10 to 25 cents a pound. Northern beef a little higher. Eggs from 15 to 30 cents per dozen. Butter 30 to 35 cents a pound for the best. Milk 10 cents a quart. Sugar 18 to 20 pounds for \$1. Florida sugar cane molasses 40 cents a gallon.

## BUILDING LOTS

on the camp grounds are leased for 99 years at a yearly rental of \$5. Water for \$5 a season of six months those having bath rooms or water closets paying \$7.50. The Association collects a fee of \$2.50 from each person who dwells in the camp, but this fee admits free to all the regular meetings. Transient people pay 10 cents a day for the same privilege. This collection covers only six weeks of the season. The rest of the year all are free from charges except for water rent to those who take water the whole year.

## BOARD, ETC.

Table board is \$5.50 a week. Rooms from \$2 to \$4 per week. In some of the public and private buildings reductions are made for the season.

The session begins the first Sunday in February and closes the latter part of March, but the hotel is open from the first of November till April. Cottagers arrive at any time after September and many remain till May, while a few are permanently located.

The dwellers on the camp ground this season have numbered 300,

while transients have swelled the number on Sundays to 400.

TRANSPORTATION, BICYCLE PATHS, ETC.  
Important Information Concerning This Popular Winter Resort.

On arriving at the station, passengers are charged 25 cents for transportation to camp, three-quarters of a mile, also 25 cents for each trunk.

There is a good clay bicycle path from near the station to camp on which people who prefer can walk. This path also continues to DeLand 8 miles from the camp. Cyclists should bring their wheels as it costs 75 cents for a carriage passage to that city and return.

DeLand is the county seat of Volusia—a center of trade.

## NEW STREET RAILROAD.

A gasoline motor street R. R. is to be built this summer from Daytona to DeLand—a distance of 35 miles. It will pass within 5 miles of the camp. Lake Helen and camp people are anticipating a rapid growth, so in the near future a branch road will connect both villages with DeLand, and extend to Beresford Landing on the St. Johns river.

## POST OFFICE.

A large petition has been sent to Washington lately, asking for a U. S. Post office at camp. Should this be granted the office may be in the camp store, which another year will be well stocked with goods and be open from 7 a. m. to 7 p. m.

## COTTAGE FURNISHINGS.

Cottage builders can purchase all kinds of furnishings for same, at DeLand, at prices fully as profitable as to buy in the North and freight them here.

## A HEALTHY LOCATION.

The high pine land of the camp is excellent building ground—the soil being a white, dry sand—and the air of healing quality, owing to the resinous pine forests. The drinking water is pure and free from sulphur.

## A GROWING CAMP.

The prospect for a steady and healthy growth is assured. People from the biting frosts of a Northern winter, will prolong their lives and enjoy their days much better by coming here each season. Already a number of new cottages are to be built the coming autumn.

## EXCURSIONS.

I intend to continue my excursions by ocean steamer from New York the coming season. These excursions will run in October, November, December and January.

The expense of a trip to Lake Helen or Florida and return is so small, that often it costs less than the coal bill of a family, for a Northern winter. The thermometer for six months of the winter season up to May first, ranges from 32 to 85.

Write me for particulars on the excursions.

H. A. BUDINGTON.

91 Sherman St., Springfield, Mass.

## OUR BABY.

He left us, oh, so lonely,  
Our baby,—only child,  
He whispered softly, "mamma,"  
Then closed his eyes and smiled,  
We knew that he had left us,—  
Was spared this world of strife,  
But still, we could but miss him  
Who helped to fill our life.

He lay within his coffin,  
A smile upon his face  
That told us he was happy,  
Of sorrow, not a trace.  
Still, tho our selfish nature  
Knew well that it was so,  
It seemed to us so cruel  
To have to let him go.

We placed a tiny rosebud  
In one hand, so white,  
And tried to seek such comfort  
As comes in darkest night;  
Tho now we have no loved one  
With which some homes are blest,  
We trust the guardian angels  
Will give him love and rest.

We laid him 'neath the shade trees,  
Where violets are found;  
And placed a bunch of flowers  
Upon the little mound.  
But we shall find no solace  
For one we did adore,  
Till he who took our baby  
Shall give him back once more.

EDNA JOHNSON WARREN.

The day of dogma is gone by and the day of high and holy living has begun.—George H. Hepworth.

## THE PAST.

Let me think of the past and its brightness,  
Once again hear a trill of the song;  
Serve the fullness of life in its glory,  
In the fresh of youths early morn.

Let me hear the sweet voice of my mother,  
And feel the soft touch of her hand;  
She has vanished afar from my vision,  
To a dim and shadowy land.

Oh the home of my childhood! can ever  
A place in the wide world fill  
My heart with visions so blissful,  
As they come and go at will.

And the days of the long, bright summers,  
How they flash before my view;  
The garden in all its beauty,  
Sweet flowers and skies so blue.

And tender thots of the loved ones  
Weave around me a magic spell,  
And I hear the faint echo of voices,  
Like the tones of a silvery bell.

Oh, the days that are hallowed  
and sacred,  
Enshrined in the tomb of the past!

Oh, the years that have vanished so swiftly,  
Too bright and too blissful to last!

Far down in the depths of my being;  
In the innermost realm of my soul,

Sings the voice of a siren, enchanting,  
As she turns backward memory's scroll.

And the rushing waters sweep o'er me  
As they roll towards eternity's shore,  
But my bark is moored by the siren  
And I dwell in the past once more.

For the years will arise in their glory,  
And shed o'er the soul a light  
That burneth like incense, brightly,  
Or the pole-star that guideth aright.

MARY B. SHERMAN.

## A REMARKABLE HOROSCOPE.

BY C. A. GRIMMER.

The reported kidnapping of Jonnie Toso, a two year old child, aroused the deep concern of every parent in the state of California.

At my daughter's request I cast a horoscope for the time of the alleged abduction, the judgment of which is as follows, to-wit:

## WAS THE CHILD STOLEN?

Venus separating from Sun, indicating that the child went away of its own accord, and was not stolen.

## DIRECTION TAKEN BY THE CHILD.

The Moon in a western sign and angle; her depositor in a N. W. Sign and Saturn,—the child's significator—being less than a degree in latitude from the depositor of the Moon, indicates that the child is less than a mile from his home, in an inclosed field.

## WILL THE CHILD BE FOUND?

The Moon separating from Mercury and applying to a time of cusp of 2d, and being in dec. with her depositor presages that the child will be found. But as the Moon is afflicted by three evil planets, and the Moon and these planets afflict the child's Ascendant, imports that the child will be dead when found.

## WHEN WILL THE CHILD BE FOUND?

The Moon will transit the square of Saturn,—Ruler of the child's Ascendant—five days after his disappearance, at which time the child will probably die.  
On the 10th day after the depositor of the Moon will be in parallel of Saturn's latitude, and the Moon will have entered the child's 2d house and be in declination with Mars, the ruler of the child's 4th. This prenotes that on the 21st of March, the body will be found.

## VERIFICATION OF HOROSCOPE.

I.—The child was found ten days after his disappearance in a cabbage field, about half a mile west of his home.

II.—The surgeon who examined the child's body, stated that the child had been dead between four and five days, or five days after he was lost.

See S. F. Examiner, March 22nd, 1906.—Adept.

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A sermon by Moses Hull on some of the sins of our day makers, in which the "Refuge of Lies" heaped up as reasons for sinful legislation has been "Swept Away." This pamphlet should be read by every one interested in the condition of our country and how to improve it. 36 pages. Only a few left and not to be reprinted. Price reduced to 5 cents.

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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 arcana 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, overtop the eternities, but it must go down; one little truth can overwhelm it. On the wings of truth, therefore, we penetrate the refulgencies of the Almighty's seat; we listen to the divine communion, the mystic flow of thot 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 pining 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 saintlihood of souls; I have poured out my divinity upon them; I have sought to lead them on from light to light 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 jubilation 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 to subdue their innermost thot into subjection to me because they think they ought, not, alas, because they want to, and so the sweetness of their worship is gone, the fire of love is out of it. It is mere obedience, no

longer rushing joy and music. What is this strange almighty 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 mazes. 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 highs 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 refulgencies mere shadows obstructing sweeter lights? My son tell me for I am in trouble; what is the truth? Tell me, tho it hurts 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 everything looked false and horrible; even heaven was a ghastly 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 happy in thy smile. Father forgive me if I have thot thy authority too stern and thy methods too narrow. Why should I dare to question thee, the fountain of my own life; thee who art the closest to universal being and seest the most of its interminable mysteries. Surely thou doest all things well. When I saw this outgrowth of love, even in the bosom of hell, I thot 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 sweetness of service, the infinite happiness of helping one another. The little, brief spell I passed on earth was the happiest portion of all my endless life. I did not go down to earth from heaven; it was an ascension. I did not ascend from earth to heaven; I felt that it was a descent. I had less amplitude of be-

ing. All these glories that I have; all these ranks of archangels that bow before me like an endless sea of glory, do not give me so much of infinite exaltation as one little moment of true-hearted service. When I had helped some poor soul, healed one of some dreadful malady, I could be conscious of nothing but the joy of the act itself. I did not want the poor fellow to thank me, to praise me, to be grateful to me, to believe in me. I only wanted him to be happy and fulfil the same sweet law of love. I felt that love needed no authority, no belief to make it more regnant than it is; in itself it is sufficient; in its own divine monition in the hearts of all. I and all the grandeurs of heaven could not make it grander than it is in its own nature; could not make it more imperative or attractive. I felt that I was false to the very spirit of love if I put it into my creed. It must spring from the soul itself, in pure enjoyment; it cannot be the reflection of an outward show. Would that I could return to this service; give up all this glory and be a humble worker again, be the least in all this humble crowd; be forgotten if I can only do some good. To live for others completely, continually, is the true bliss. This sovereignty limits me; it makes me less than infinite. The simplest service makes one infinite; for the infinite life is infinite helpfulness, infinite overflowing. Sovereignty imprisons because it is a ceasing to give and a beginning to take. The infinite can only give, this is its eternal nature. If it receives authority or worship it becomes hedged. Love wants none of these; it seeks for boundlessness, to be an ever-flowing fountain of life and light and joy. It cannot stop for worship; it will not be confined with thrones; it outswells all creeds and pomp. It is action that turns not back upon itself, but sweeps on to new revelations. Oh, Father! I would ask no greater privilege than to be the servant of all."

Said the Father to the Son: "I myself will also be the servant of all. I too, will disdain these sovereignties and majesties. These authorities shall be abolished; this throne shall vanish. My fatherhood shall be expressed never again in imperial glories. The secret of things begins to open upon me; the universal life reveals itself in soft and thrilling beauty. There is no terror in its monitions, but immeasurable joy. I am not hurled into the abyss. It is a resurrection. Thru servitude I pass into infinitude. I cease to be a god and become life. Listen to the spirit that breathes with wonderful new hopes and revelations."

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 for the least. Rank shall fade away; custom dissolve in sweet obedience, and individual desire flow from universal good. The Father shall be fatherhood, and the Son a servant. Cherubim and seraphim shall vanish; churches, institutions, sacraments, disappear in the bursting truth they have so faintly expressed. The gates of heaven shall be shut no more; all can go in and can go out. No place is sacred; every spot is equally beautiful. There shall be no more pre-eminence. Weakness shall become strength. There shall be no hypocrisy, for to be one's self is the grandest glory."

The whi-per of the spirit passed thru universal heaven. All heard and all obeyed. The throne vanished like a cloud. The awful radiances melted into tender glories. The ranks of archangels dwindled away like a spider's film. The songs of worship reverberated into melodies of pure joy. The jeweled walls rolled into outspreading light. There was no longer any heaven, any hell, and deity; all was love, service and sweet ministry; fatherhood, motherhood and brotherhood.

How the jubilation swept from sphere to sphere—the all-abounding glory, the joyous freedom! What new delights, enchantments, grandeurs, and fascinations thronged in manifold existence! The spangled nights glittered with sweeter meanings, and the days rolled by with sunnier splendor. Softly eyes answered to eyes, and spirit to spirit. There were no

shadows save those radiant ones that rest upon the very bosom of light and gloom it into tender loveliness. There was no death, no hate no strife. There was no fixity; all was flowing excellence and grace and power. Each was infinite, each divine, because self-sacrificing. All life was brilliant, and its noblest form moved in obedience to the slightest. The opulence of the whole gleamed in each dancing atom. All space was effulgent; all time quick with radiant fullness. Nothing was too great to overcome; nothing was too little to be despised. Knowledge melted into service, and service expanded into knowledge. There was no supreme will, no imperious personality, no separate God; all revealed in pure being, the waves of whose chainless sea broke on no dark rocks of tyrannous force, but swept in ceaseless music. Love, eternal love, was the beginning and the end; unrevealed, yet still revealing, measureless in possibility, yet ever glittering to bright reality; flashing its banners from world to world, yet never exhausting its still unseen array. No God could wear its lustrous crown, yet the very humblest could partake of its boundless dominion.

Gottlieb did not realize that he was the occasion of so much magnificence. He still kept quietly at work, a simple instrument of the everlasting life, that in its own good time evolved the illimitable glory; not by miracle, but by law; not by substitution, but by honest work; not by the splendor of heaven or the terror of hell, but by sincerity of purpose; not by the church, but by the heroic man; not by the triune God, but by natural force.

St. Peter was disgusted with the sudden conversion of the Father and Son, whose "revival meeting" was something that he had not calculated upon. It was all right for sinners to get converted in the twinkling of an eye, but for the Almighty himself to get a new thot and turn "Infidel," that was simply horrible. St. Peter wandered about disconsolate for a while. He wanted to fight somebody. He hated to "give in." He was bound to be a "corner stone" and show his rock-like qualities; that he was a fixity if nothing else was. So he set himself against the "mighty stream of tendency," but it only dashed in sweet music round about his ears. Finally, becoming thoroughly convinced that he was really on the unpopular side, he was "born again" and, like a sensible fellow, went about "minding his own business," which, next to love, is the supreme law of righteousness. He took his bunch of keys and made them into a plowshare, and by opening the bosom of the earth did more to bring the kingdom of heaven than by ages of attendance at the gateway of the celestial city, which city had vanished, and the unfenced universe was evermore the pilgrim's sacred way.

The End.

### 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.

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THE SUNFLOWER PUBL. 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 Pittsain 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. Grumbine 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 ever turn 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. 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 Lodge, 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 is 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 Jordan.

Let not our burdens be remembrance with a heaviness that's gone.—Shakespeare.

## EXPERIENCES.

BY EVA CASSELL.

### NUMBER X.

About midwinter I began to think deeply over several things. Here 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 thots 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 development came an extreme sensitiveness to the opinions of those 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 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. Finally I threw aside the book and went out of doors and unconsciously I walked far out to Suro Heights. I watched the seals sporting on the rocks near the Cliff House and far out upon the ocean I thot I saw a whale spout, as I had seen them at the Pacific Grove. From the Heights I walked back to town and found myself climbing 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 and I saw a male figure holding a staff and he said to me, "My child, you have been called to tread the wine-press alone and the way will be hard and your anguish great, but I will sustain and comfort you. Will you, or will you not perform the mission—choose!"

There was a pause and I heard low moans of anguish and sobs and cries and all around me I beheld women weeping and the voice spoke saying, "It is the voice of Rachel weeping in the wilderness—the wails of the mothers of earth whose babes have been torn from them by unlawful edicts. Wrong, unjust, Look!"

Here he pointed with the staff to the wall and I beheld a chart embodying the female structure. He pointed to each organ saying, "here is the divine laboratory where God fashions the human race. Woman, not man, is the crown of creation, because she possesses more functions than he. The body which possesses the most processes and the most functions and the most organs, is the superior. See, here are the ovaries where are evolved the ova or human seed. Man has no seed. See, here is an ovum on its way down the fallopian tube to the womb, here is a spermatozoon from man just meeting the ovum; it penetrates it, in fact, the ovum swallows it up and nothing more is ever seen of the spermatozoon, but the ovum now begins to send out roots like an acorn—these roots are termed, physiologically, villi, and they fasten down deep into the uterus, and at the end of nine months the ovum or seed has become the babe, and cast off the afterbirth, or shell of the acorn.

"The babe is the plant, or tree which grows from the human seed, exactly as the oak tree grows from the acorn. Woman possesses the added functions of ovulation, menstruation and gestation and is the highest developed of all living forms—she is the ultimate! She furnishes three-fourths of the creative principle while man contributes but one—he fertilizes the ova. Every mother has the prior right to her child—the latter was primarily an ovum in her system; it was not placed there by any agency of the father—but was created by her own

bodily processes and her child is indisputably hers; the child is simply one of her fully developed ova." There was a pause, and the speaker turned, and following his gaze I beheld a mighty stream of light projected over what seemed to be the earth, for somehow the glistening walls of the palace had melted away and I now saw big cities with public buildings standing out in prominence and these were jails, with their wretched inmates, and asylums and whole streets full of offices bearing the legend, "Murder—abortion," and I saw streams of women entering within, sad and fearful.

Cries of agony now burst on my ears and I heard a voice say: "These are the fruits of forced maternity—among them are the suicides—created so pre-natally. Here are the Magdalens, the degenerates caused by unwelcomed maternity. Listen! There is only one way to redeem the earth: Since woman is the doorway of the human race, she must be given the means to hold back the mongrels which flood the world. Science must come to the rescue."

There was a pause and again I stood in the vast hall with its white walls. I beheld naught but the form of the spiritual perceptor who bent his head before me.

Instinctively I knew he awaited my answer and I opened my lips to speak, when again the voice said, "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 my mind and I lived in the normal again. I began to think deeply of all the strange occurrences I had passed thru. I saw all things clearly.

Why had I been resurrected from the dead in my early childhood, when my coffin was about to receive 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—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, Pittsburg, 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.

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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 rudimental and simplified diet are at once recognized if at such times as Lent or during spiritual development to induce sensitiveness 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 system 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 a 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 Frigga 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 befouled 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.

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## 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 regrets 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 impositions 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 shiekles 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 heretofore or hereafter issued by the New York State Association of Spiritualists."

I sincerely thank you for acceding me this patient hearing.

H. W. RICHARDSON.

## Heard the Voices He Thot Hushed Forever.

Eighteen months ago the writer in regard to a future life, was 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-spined 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 wants 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 city that they should bury their self-hood, 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 wise—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—tho 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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