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W. H. BACH, Managing Editor.

THE MIND.

The mind is a queer thing. It acts in mysterious ways. When it happens to act properly, or in accordance with popular opinion we say it is well balanced. When it acts in a manner contrary to popular opinion we say it is off or deranged. Some parts of it appear to be perfectly proper and at the same time other parts of it appear to be unreliable. Many people who are perfectly sane on many topics, in fact, all but one, are gone daft on that one. Perfectly sane people otherwise, have been filled with the idea that some one was trying to poison them. They have gone so far as to imagine that if anyone with whom they came in contact could possibly do so they would poison them.

Every public cataclysm evolves many such things. Mr. Lenck of Los Angeles states that during the earthquake excitement of San Francisco, he saw a man come out of one of the leading hotels, with one leg in his trousers, while the other leg of his trousers was carried carefully in his hand. He was perfectly composed, not excited in the least, but examined things with a critical eye, and for half an hour he went about carrying one leg of his trousers in his hand while the other was properly employed as trousers are supposed to be. Finally his attention was called to it, and he finished dressing.

Many people have a mind that will encompass almost everything.

We have sent out a great many bills the past week, and we hope the mind of those who receive them will comprehend that while each is small, they aggregate quite a sum, and we would appreciate receiving the amount immediately.

PERVERSION OF FACTS.

Probably in no system is there a greater perversion of fact than in that of religion. Every system of religion has its own especial characteristics, and each sect in a religion carries out its own ideas and develops something from the incongruous connecting of disjointed sections of its scriptures, to uphold the line it is advocating.

Did it ever occur to them that a preconceived idea, and a perversion of facts, and misapplication of parts of texts that every religious book can be made to advocate anything and everything?

It is a fact that the Christian has never attempted to uphold the observance of Sunday from the Bible. That is about all it has not tried to uphold or condemn from it. The Baptist from a perversion of portions of the book prove that immersion is the only method of baptism that is acceptable to Yahweh. But the Methodist, with equal justice, or injustice, proves that sprinkling is equally, if not more efficacious.

The Adventist, by using a number of parts of selections from Ecclesiastes, Job, the Song of Solomon, and other passages unknown to other denominations, proves that there is no such thing as immortality. That "Man hath no preeminence above the beast." "As the one dieth, so dieth the other." "For all is vanity." From these,

and a number of others, he decides that man goes into the grave and that is the end of him. At the Judgment, God raises up a new being to take his place, with all the attributes of this "dead" individual. The resurrection is not of the old body, but a new being created to take his place.

Now let us apply some of these perversions of texts to some of the ordinary affairs of life and see what the resulting teaching will be.

"Every woman shall borrow of her neighbor * * * jewels of gold * * * and ye shall spoil Egyptians." "Go thou and do likewise."

"And the sons shall eat the fathers and the fathers shall eat the sons in the midst of thee." "Go thou and do likewise."

"Hosea i. 2-3 and iii. i-2. "Go thou and do likewise," and you will go to jail.

David "Did all that was right in the eyes of the lord." If you want to get mobbed, "Go thou and do likewise."

"Now therefore put every man his sword by his side, go in and out from gate to gate, kill every man his friend, every man his neighbor, and every man his companion." "Go thou and do likewise."

"I am come to set a man at variance against his father, and the daughter against her mother" "Go thou and do likewise."

We might say to some of these people who are spending so much time to perpetuate old dogmas by perversion of texts, "Judas then went and hanged himself." "Go thou and do likewise."

By such a system you can prove anything. Why, in quoting against Spiritualism, do they, in many cases stop right in the middle of a sentence? Because if they quoted the full sentence it would turn on themselves. Ingersoll turned the tables in a very appropriate manner when he changed the saying, "An honest man is the noblest work of God," to "An honest God is the noblest work of man."

"PRECONCEPTION DOMINATES ACTUALITY."

The late Ignatius Donnelly began a magazine article with the above remark. How true, in every sense of the word.

How many of us ever consider that the real facts of the case are not considered one-half as much by the average human being as the ideas they have formed of it. They set up a straw man, then strive by every possible means to make it stand alone. Actuality is secondary to their preconceptions.

It is natural for us to premise. Upon that premise we base our argument. But what about the premise?

If it is wrong, every argument we base upon it is wrong, and we wonder why we can not make both ends meet. We cannot, for the simple reason that they are diametrically opposed to each other.

Spiritualism is gauged by the preconceptions of it, by the majority of "investigators." Every known argument is applied to negate it, yet in spite of all argument, fraud, imagination, deception, it comes to the front, and in the end the actuality is bound to triumph over the preconceptions of its "investigators."

Probably no greater example of this could be given than that of the late Sir Richard Hodgson. In a letter to him written fifteen years or so ago, my father said that if they spent one-half as much energy trying to prove, as they did to disprove it, they would have accomplished something. As it was they had simply succeeded in securing a lot of negative evidence which was absolutely worthless. "A man was arrested for stealing a watch. His attorney said he did not see how they could get out of it as there were two witnesses who would testify positively that they saw him take it. 'Why,' was the reply, 'I will bring one hundred witnesses who will swear they did not see me take it.' But that negative evidence was worthless.

When you are passing thru this world, let us try to avoid allowing our preconceptions to dominate the actuality that presents itself to us. By that we do not mean that true investigation should not be indulged in, but that we should investigate everything with a view only of learning the facts in the matter, and accepting facts regardless of what cherished idea they may crush.

"Hew straight to the line; let the chips fly where they will."

Cardinal Gibbons on divine Right.

"It is in accordance with the economy of Divine providence that in this world there should be—there has been in the past—disparity and inequality of rank and station and wealth in every department of human activity. The good order, may the very existence of society requires that some are destined to command and others to obey.

"The most mischievous and dangerous individual to be met with in the community is the demagogue, who is habitually sowing broadcast the seeds of discontent among the people. He is disseminating the baneful doctrines of Socialism, which would bring all men down to a dead level, would paralyze industry and destroy all healthy competition. The demagogue is blaming fortune and society, blaming the rich for the condition of the poor and laboring classes. He has not capacity to discern, after all due allowances are made for human energy, that these varied conditions of society must result from a law of life established by overruling providences.

"Obey cheerfully those whom providence has placed over you. Remember that all legitimate authority comes from God."

[This may do for the people Cardinal Gibbons preaches to, but what a hornet's nest there would be if such a lecture was presented from a Freethought, Spiritualist or any progressive lecture platform.]

Visit New England.

If you have been waiting for a chance to take a trip to the east at low rates, the opportunity will be afforded on the low rate excursions to Boston over the D. A. V. & P. R. R., at which time tickets will be sold at practically half rates good returning until July 15th. Apply to your agent for particulars. 19-26

On the Ocean Blue.

"When that storm was blowing yesterday," said the vivacious girl, "I just threw up my hands in despair."

"Well," returned her escort grimly, "something got the matter with me, too, but I didn't—er—er—I didn't throw up my hands."—Philadelphia Ledger.

Letter From Will J. Erwood.

Since the recent convention of the Wisconsin State Association, mention of which was made in my former letter, the writer has been busy afield, giving out, as far as his ability will allow, the truths of the Spiritual philosophy. Several towns have been visited, and fair results reported. After the close of the convention a couple of days rest were enjoyed in Milwaukee, while waiting a call south. Circumstances intervening which prevented the trip south at that time I made my way to Oakfield, Wis., at which place two small meetings were held. In Oakfield there was an earnest band of workers who are always ready to aid in the good work.

From this point the journey to Clintonville was begun; finding that a number of hours would be wasted at a junction point, the writer decided to stop at Oshkosh and visit friends there. While resting here for a few hours the cause of the State Association was broached to several of the good people of that place which resulted in a few names being added to the official roster as new members of the State Association.

At Clintonville two fairly attended meetings were held, and some interest awakened in the work. From here to Marion is but a short distance, so the wanderer decided to stop there. Two quite well-attended meetings were held at this point, notwithstanding the inclemency of the weather. At both of the above towns there are a few very earnest people, anxious to see the good work carried to a successful issue.

From Marion I went to Almond; here is another faithful band of workers, and the notice had been insufficient to allow of adequate advertising—as was the case in each of the other towns visited; we had several very interesting services.

The next stopping point was Neillsville. At this point there has been considerable excitement over Spiritualism, but notwithstanding this a new society has been organized, and the writer has had the pleasure of sending in, what I believe is the first application for a charter, that the new Board has had to consider.

The little society here, the but young, is making good progress,

and has adopted a plan which all new organizations should follow, they make a rule of holding home circles every Sunday night when there is no regular worker with them. These meetings are usually held at the pleasant home of Mr. and Mrs. Root. Several among their number, including Mrs. Root, have well-unfolded spiritual gifts, hence many good things are giving out to the seekers after truth.

Right here I would like to again emphasize my previously expressed hope that all Spiritualists throughout the State will rally to the support of the new Board, and Bro. Brooks, the President. They are undertaking a great work under disadvantage, which, tho not quite as heavy as those under which the Association labored a few years ago, are heavy enough to dishearten less enthusiastic and earnest workers. This burden is in the shape of indebtedness of something over a thousand dollars, and is the result of the Association's disastrous venture in the Campmeeting business a few years ago.

This burden, the writer is free to admit, became very irksome to him during the last year or so, and because he knows what the feeling is, he feels to call upon the Spiritualists to aid President Brooks in his able efforts for the cause. As stated before, it is the writer's opinion that there is wisdom in the selection of Mr. Brooks as the chief executive. He has enthusiasm, one of the most essential qualities in a worker in such a position; then his years of experience are many, and he has the advantage of years, all of which make him preeminently fitted for the place. In Miss Loebel, the secretary, he will find an able second, I am sure.

From Neillsville the writer journeyed home to spend a few days with wife and babies, and then takes up the work in Indiana about the 20th inst. All points in that State wishing to have him pay a visit during his trip had better write at once.

WILL J. ERWOOD.

Black River Falls, Wis.

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FINDS LOST MEN.

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

A perfectly well-balanced organ-
ism is a priceless boon to humanity,
Sin is disease, nothing more, nothing
less. The higher faculties
dwarfed by imperfections of the
physical at birth, others thru ignorance
of the laws of health, violate
the laws of nature, and these last
given—Mrs. Long and Mrs. Miller—
suffer more physical pain than the
former. The more spiritually refined
the individual becomes, the more
readily will he or she learn thru
experience what it is to "suffer and
be strong."

What the earth world needs most
now is to know how to perpetuate
a race that will not be obliged to
learn thru so much physical and
mental torture how to become
strong; but to be born strong, mentally
and physically is to outride all
the storms of earth life, preparatory
to a higher life beyond. To be
mentally strong is to be governed
by the higher impulses, even tho
the body fall.

In olden times diseases were con-
sidered devils. "There was brought
unto him one possessed with a devil; blind and dumb, and he healed him,
inasmuch as the blind and dumb
both spake and saw." So there are
the spiritually blind and dumb, and
these are the denizens of the first
sphere in spirit life.

The second sphere comprises
those who have grown weary of life
in the first sphere and have reached
hower. He had joined the Regular
Army, gone to some post out West
and had not been heard from for
higher degree of unfoldment, where
they in turn can assist those below
them to rise to their level. There
are different phases of development
in this sphere. I will not dwell
long on a history of the second con-
dition, as it is only a step in advance
until the highest attainment in this
sphere is reached, which is the mov-
ing out or passing into the third
condition, or grade of spirit life.

Here we find wisdom the control-
ling agency, wisdom from dire ex-
perience. Here is a marked degree
of progress manifest, a moving on
more rapidly, desirous of reaching
the goal of happiness and peace.
This third sphere is really the first
position of wisdom, because thru
bitter experiences, haunted memo-
ries, and numberless afflictions
acquired by a misunderstanding of
laws of life on the earth plane, and
a misapplication of virtue, they
have learned thru those severe les-
sons how to aspire to grander and
more beautiful fields of soul culture
and refinement.

Some are so happy over the
change wrought upon their character
of the past that they are content to
dwell in this sphere for a consider-
able time. The highest grades of
society in this sphere are those who
have done the most to lift the
weary, struggling ones, from the
misery of the lower spheres.

From this platform in spirit life
the world grows more beautiful,
more sublime. The love for human-
ity increases, the desire to misrep-
resent or think evil ceases, and an
ambition to visit the loved ones
still living on the earth plane, siezes
them, an eagerness to give the true
story of their own experience makes
them very zealous in the cause when
once they find an avenue open for
them. Anxious to make their path-
way clear in earth life, and learn
them the true way by guiding them
to righteous practice, that they may
not be obliged to pass thru these
lower conditions, but be able to
take up the same thread of life with
them, for as the soul grows in wis-
dom and purity, the more resolute
is it in the work of doing good to
others.

I also come back with only a wise
and progressive purpose in view, fined to the asylum, but stayed
about the place for treatment by
the experts there. He was found
without difficulty and has since re-
covered. His memory had failed him and
he was suffering from partial and
temporary insanity, as a result of
the wound. By the advice of the
army surgeons he had resigned from
the army and had gone to Kankakee
for treatment. He was not con-
cerned about the place for treatment by
the experts there. He was found
without difficulty and has since re-
covered.

Seasonable Religion.

Ma Twaddles—My dear, I think
Tommy has turned over a new leaf
and resolved to be a good boy.

Pa Twaddles—What makes you
think so?

"I heard him say he thought it
was wicked to go swimming on Sun-
day."

"Um—you didn't hear him say
anything about skating, did you?"

—Cleveland Leader.

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you how to educate your soul. Second edition just published.
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Swept Away.

It is a fact too well known to per-
mit of successful contradiction
that different races are opposed to
each other, and have been for all
time. In our own land, Indian
nations dwelt at peace with each
other, except for occasional wars,
while with others there was a con-
stant warfare. The Apache was the
natural enemy of all.

The present cause and possible
cure of the enmity between the
White and Negro races in the South
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North, is traced to its legitimate
conclusion.

It is a book worth reading, if only
to compare the diverse views ex-
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International Progressive Thot League of Buffalo.

Each Tuesday evening as the leaguers and their friends enter the assembly rooms, a delicious, pungent, odor prevails. This is caused by the burning over charcoal of an aromatic incense brought from the Holy Land and presented to the League by Mrs. Margaret B. Peeke. We intended last week to describe the rare receptacle in which it is burnt since it is one of the most beautiful belongings of the ideal room which the League inhabits. It is of Benares brass, hammered, in ages past, by some master of his art. Its weight of two and a half pounds, shows that it is genuine.

The top is wreathed by a conventional border of acanthus leaves, and about the foot stand lotus flowers.

Thru the center runs an allegory of the power of man over the brute depicted in three replicas. Its standard is of sandal-wood gilded and curved to represent three lions rampant.

Last Tuesday evening a full house greeted Prof. and Mrs. Lockwood, who were our guests of honor. The doctor says that he likes our league name and its motto "Forward" and complimented us sincerely upon our work of organization in the past and our plans for the future.

The following paper which is from the pen of our gifted auditor Frank M. Wilson, was read at a recent regular League meeting and was provocative of much clever discussion. In order that the world may share it with us, we are giving it in full today thru the kind courtesy of the author.

THE MOTHER IS AN ARCHITECT AND BUILDER.

As a prelude to the brief article herewith submitted, is it any wonder that the people of the Twentieth Century feel it a necessity for the well being of the race, to look for the cause of imbecility?

The Commission in Lunacy, of New York State, in the 17th annual report for the year 1905, is startling and sad.

On the first day of June, 1905, the population of the state was 8,66,672, and the insane under treatment in the different institutions amounted to 27,309, a ratio of the insane, to the general population of 1 to 299.

A similar condition is reported by the Commissioners on Lunacy of Great Britain. The commission estimated that fully 6,000 more are maintained in their own homes, making the total over 33,000 in this state. The commission reports a gradual extension of the system of paroling insane patients to their friends for a more or less protracted period, the sole requirement being that the patients shall personally submit themselves to the hospital from time to time for examination as to their mental condition.

It is safe, I believe, to agree fully with this form of treatment but do you not think it more secure to the mental poise of the patient to breathe in confidence of cheer and hope, rather than doubt?

Each case of the above would come under the head of "As a man thinketh in his heart so is he." In the instance of either, environment would in a large measure cause the result. This would lead, I think, to the source of mortal life in considering the mother as the architect and builder.

To help the unborn appears to me as one of the greatest of all subjects to be considered.

The structural making of a human body, and its uses, seems to be not plainly understood, even by many of the progressive that people. The recent development in the field of science (science, by the way, is not a science unless it has been proven a fact) tells us that that goes in waves; that it generates and controls vibrations.

The scientist states that 94 per cent of our body is liquid, and 6 per cent, solid, and the atoms that constitute the body are quivering at such a rate of speed that they seem, as it were, stationary. This being granted as true, should not the mother beautify her thots to select in building this temporal body, which will last for but a few years, as the home for the spirit who has been seeking to find a better, and more complete dwelling than the one left when that soul graduated out of the former house that served the purpose of the earthly school, when with those on earth plane as a mortal.

Every new birth means a higher class entered for development of good. Each and every thot aids in the building line long before conception has been that of, for the building of God's greatest temple, christened first babe, and later man.

I have spoken above in regard to that being able to govern vibrations. You can plainly see why good, healthy, intelligent mental conditions on the part of the mother principally, will give the opportunity of a more fully developed soul taking possession of that home, which you began to build even before you had spoken to your assistant. You had drawn up the architectural plans by means of having faithful, healthy and fearless thots in first selecting the material.

"THOUGHTS ARE THINGS."

Yes, they are the most powerful things in the universe, when used for good purposes, such as making love larger, enabling love to bring all good into a greater good, which we will name development.

Each babe that joins the ranks of humanity is good, but of a different degree; not quality, but quantity. The thot of fear keeps the good in the background, and gives to the world imbecilities, monstrosities and criminals. Fear does this; yea, it does more, it creates more of the kind itself.

Love does likewise, and a thousand times a thousand more is love in strength, compared to fear, as love is omnipotent in good, and that alone means God.

Spirit is all love, and if we knock at the door, the Christ in us, will respond by opening the door to allow the adjustment of our individual discords to nature's way; in having peace, health, and completeness rule our body.

It would be well, I think, to call your attention as an example of an architect and builder, to Mary, who gave lovingly to produce a home that would be possessed by love in the extreme, so that suffering mortals might be cured from depravity thru him, the Christ which abideth in the home that the mother of Jesus (body) had planned and assisted in making for His coming.

Let us begin now, to plan by first having healthy love thots to build up strong, happy, fearless and perfect homes for the ones who are waiting to be born again.

A copy of the "SUNFLOWER" drifted into our reading room recently. It is not "a flower that blooms in the spring," but a newspaper edited at Lily Dale by W. H. Bach, and is an exponent of the spiritual, philosophy; its science and allied subjects.

The Work at Elmira, N. Y.

Elmira seems to have dropped out of sight and hearing for some time past but the Society has not ceased to continue sowing the seeds of truth and giving comfort to sorrowing, seeking souls. Altho the church has been closed for the season, well attended and interesting meetings are being held at the residence of Brother and Sister Rhodes' every Sunday afternoon, where all are welcome and home talent prevails.

Inspirational and trance speaking by our developing mediums, the relating of "personal experiences as to How and Why I became a Spiritualist," tests and messages from the loved who have arisen, interspersed with singing and two hours have passed all too quickly.

Last month, Mrs. Ira M. Smith, an earnest, ardent, faithful worker in our beloved cause, passed onward to join her loved ones; and tho her earthly presence is missed, she is often with us, and is one more to welcome those she loves, when they too, shall enter the Higher Life. Mrs. Mary C. VonKanzler, a much loved friend, officiated at the services, voicing the words of truth, comfort and strength that are found only in our beloved philosophy. Upon invitation of the president of the society, she also officiated at the following Sunday afternoon services, giving a feast for the soul in her usual able manner.

Louise E. ZIMMERMAN.

Teacher—Johnny, for what is Switzerland famous?

Scholar—Why—m'm—Swiss cheese.

Teacher—Oh, something grander,

Scholar—Limberger!—Cleveland Leader.

A Spiritualist Temple at Rochester, N. Y.

For over fifty years this great and growing "City of fruits and flowers," the first city that received and sheltered the Fox Sisters when driven from their neighboring Hydesville home, the city where the Fox Sisters first publicly demonstrated spirit return, the city indissolubly associated with the initial phenomena of Spiritualism by the phrase of world-wide meaning, "The Rochester Rappings," has been without a temple or building of any kind dedicated to Spiritualism.

Now, in the fullness of time, a grand opportunity has disclosed itself, and the First Spiritual Church of Rochester has, with great courage and faith, boldly seized it and with the cooperation of the loyal friends of truth in both worlds, hope to have a home and a temple worthy of the lofty gospel they are giving to men.

On the corner of Plymouth Avenue and Troup Streets, we have in Rochester the beautiful Congregational Church known as the "Plymouth Church," in dimensions about 75x125 feet—a church that will seat 1400. It has a fine \$5,000 pipe organ, a lecture room, with hard wood floors that will seat 300, a fine pastor's study, reception room, kitchen, furniture etc. etc. and a large square tower and clock—the total cost of building and furnishings having been over \$60,000. The lot which is estimated to be worth \$15,000 being in the very best quarters of the city.

For some time this property has been for sale and the First Spiritual Church has been looking with covetous eyes towards it. Lately it was resolved to secure an option upon the church, and a committee of the Trustee Board has paid the initial \$500.00 securing the property for three months, when \$1,000 more is to be paid and, at the end of another three months, the balance, \$13,500 making a total price for the entire property \$15,000.

The Trustees hope in six months time to secure half this amount, and carry the rest for a few years on a mortgage, as the rental of certain rooms in the church to societies will probably meet the interest on half the purchase price.

Publicly avowed Spiritualists in Rochester are few in number and not wealthy, but the members of the First Spiritual Church are a band of true-hearted workers, who believe that Spiritualism is worthy of the best church and the best speaker that can be obtained.

Rochester Spiritualists will make an earnest, united and heroic effort to raise every dollar possible among themselves and in the city. They believe they are working under spirit guidance and they are relying upon the cooperation of Spiritualists all over America to secure a fitting home for their society and a respectable temple to represent Spiritualism in Rochester, which in many ways is the real birthplace of our religion.

By direction of the Trustees I am writing this appeal to Spiritualists to come to our aid in this hour of need—this hour of our greater opportunity.

If we succeed, Rochester Spiritualists will have one of the best edifices in this city of fine churches; if we fail—but we will not.

Now the Latin proverb says: "He who gives quickly, gives twice." May I ask, therefore, the cooperation of all societies, mediums, speakers and individual Spiritualists in this great effort.

Individual pledges of definite amount payable in two, three, four or five months will be thankfully received.

Societies that will give an entertainment for the Rochester Temple Fund may kindly report thru their secretaries.

Mediums or speakers who will give a seance or lecture in behalf of this fund, will please forward their names. Pledges of any kind or amount may be sent to me at 10 Arlington Street, Rochester, N. Y. If we are to take advantage of this great opportunity, and secure this property at about 20 per cent of its real value, we must get help outside of Rochester, and we feel that we shall meet a generous response.

Good friends of Spiritualism, one and all, shall this movement not be a grand success?

Let responses come from the granite states of New England, from sunny California, from the prairie lands of the North and West, from the banks of the Ohio and Mississ-

sippi and Missouri, from the warm and generous South and from the thriving and hopeful West, from rational singing and words with some were impromptu and not either in motive or tone like anything known on the earth plane.

All pleases will be acknowledged in the Spiritualist papers.

B. F. AUSTIN.

Sings Soprano or Baritone. Medium's Performance Unlike Anything Known on Earth Plane.

At Psychological hall Sunday, Mrs.

Reynolds gave two able and practical addresses. "Nearer My Home" was the subject of the morning lecture and "I am satisfied" the theme of the evening address. Both were followed with psychometric readings which were well received by the large audience present.

Following the readings, President Little introduced Mrs. Rose B. Helm of Oneonta, a developing inspirational musical medium, who gave her first public entertainment at the close of the meeting. A trained musician present expresses his appreciation of her entertainment.

The voices heard during her seance were high soprano, medium soprano, contralto, and baritone. "Home Sweet Home" and "Last Rose of Summer" were used as themes and the airs so varied as to leave one under the impression of its

being a musical instrument rather than the human voice. The inspiration and delivery of words with either in motive or tone like anything known on the earth plane. The vocalizing is of so wide a range and rapid in execution as to be beyond description and must be heard before one can realize that the seeming (to a vocalist) impossible, has been accomplished by the human vocal organs."—Glens Falls Post.

UNCLE SAM SPECIALTIES.

Uncle Sam Self-Filling Fountain Pen.

14k gold pen, iridium point, hard rubber holder, cheap in price only; fully warranted, \$1.25.

Uncle Sam Stamp Box.

Hold 25 post cards, stamp one movement of the thumb; deliver or receives a stamp without disturbing the rest; can't stick together or destroyed, etc.

Uncle Sam Vest Pocket Tablet.

Aluminum back to write on; tear a leaf out without disturbing the rest; put new paper in yourself, etc.

ALL THREE POSTPAID \$1.50.

AGENTS WANTED.

UNCLE SAM NOVELTY CO.,

Dr. Lily Dale, N. Y.

A lecture by Daniel W. Hull, delivered before the Kansas Free Thought Association in 1896.

This pamphlet shows the impossibility of affecting complete government through the operations of political parties, and makes a splendid argument in behalf of a co-operative form of government, showing what a complete state of happiness would be in the people of this country, thru it. Every body should read it.

Price 15 cents.

POCKET GRAMMAR

FOR

Correspondents, Contributors and Secretaries.

By A. F. MELCHERS.

Price 10c Silver and a 2c Stamp.

This little Grammar contains all the essentials for correct writing and a comprehension of general grammar, being a key to the Author's unpublished practical system of Grammar teaching.

TESTIMONIAL.

The original unpublished complete Grammar was submitted to the Superintendent of Public Schools at Charleston, S. C., for criticism. He returned the same with following letter:

OFFICE OF SUPERINTENDENT CITY PUBLIC SCHOOLS.

A. F. MELCHERS: Please return your English Grammar, with thanks for privilege of examining it. I am proud of my former pupil, and commend him for his labor of love. Hoping it may appear in book form and receive a large patronage.

HENRY P. ARCHER, Sup't. City Public Schools.

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

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

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

Address all communications to the

GOLD EAGLE MINING COMPANY,

240-66 129 South 11th Street, Lincoln, Nebraska.

LIGHT FROM EVERYWHERE

EAST
NORTH
WEST
SOUTH

This department is intended to enable Spiritualists and their Workers to keep in touch with each other and with the paper. Send us notices of your meetings or of other items of interest. Officers of societies, send us news of your meetings, entertainments, what speakers you have, your publications, reports of annual and other business meetings, in brief, everything you would like to know about other societies.

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

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

Always sign your full name and address to every communication; not necessarily for publication, but as a guarantee of good faith. "Advertisement" or "subscribers" are not names. The author of any printed article can be signed that way if you wish it but we must have your name for our own information.

Suggestions for the improvement of the paper are invited.

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

Henry Hoffman writes from Toledo, O. that they have had a very successful season, and have closed their meetings for the summer. They will open the first Sunday in September.

E. W. Sprague and wife, the N. S. A. Missionaries, will serve at the following named campmeetings the coming season: Hazlett Park, Mich., August 2nd to 7th. Clinton, Iowa, August 9th to 14th. Delphos, Kan., August 17th to 26th. Winfield, Kan., August 28th to September 3rd.

Scribe writes from New York: The Spiritual and Ethical society of New York has had a successful season and in addition to the work of its regular speaker, Mrs. Helen Temple Brigham, has been pleased and profited by listening to Mr. W. J. Colville, Mr. M. B. Little, Mrs. T. U. Reynolds, Dr. C. O. Sahl and Mrs. K. R. Stiles. On Friday evening May 25th, we are to hold our annual strawberry festival at which will be presented a varied entertainment and a delightful time is anticipated. Our meetings close for the season on the last Sunday of May.

In renewing her subscription Mrs. E. L. Langworthy soliloquizes herself and harangues the editor as follows:

"Dear SUNFLOWER Ed:
You know tis said,
A place of some dimensions,
Not found in our Geography,
Is 'paved with good intentions.'
Likewise averred, so I have heard,
Perhaps you could tell better,
'Tis a place to which wrathful editors
Consign their delinquent debtors.
Consequently enclosed find
\$1.00 to renew my subscription."
[Thanks, good sister. We feel one hundred per cent(s) better than we did before we got your letter. We would be pleased if several hundred others would imitate your noble example.]

D. Feast writes from Baltimore, Md.: Mrs. Georgie Gladys Cooley of Chicago, occupied the rostrum of the First Spiritual Church, Sunday, May 6th, at 8 p. m. Whilst the weather was rather unsettled the audience was large and in perfect harmony with the speaker. The service was opened with a poem by Longfellow entitled "Resignation" which was followed by the discourse. Her remarks were of an introductory character and were instructive throughout. In part the speaker said that all religion is all life and all life is to do good. Rev. Ed Hale, chaplain of the senate, predicted that in the year 2000 no ecclesiastical religion would hold the people from free thinking on all matters of a religious nature. In that year more liberality would be shown to all, all would then recognize the fatherhood and motherhood of God. During the past 58 years Spiritualism has made rapid progress. Under its banner many men and women of note have enlisted and have caused the existing creeds to look a little into their fundamental doctrine. The people now want the wheat and not the chaff. Spiritualism has set them to thinking—that much it has done at least. Time will come when monuments will be erected to Confucius, Buddha and other reformers of other times—all due directly to the doctrine of Spiritualism. No longer is Spiritualism a bye-word. Men of master minds are giving it the attention it demands because it is educational,

because it is building for eternity. We are living in eternity—as much now as we ever shall be. Let us therefore sow some seeds of kindness as we journey on in this life. It is not for Spiritualists to be selfish. We have a religion that is entirely an unselfish one that will enable the people to bear life's struggles bravely and fit them to enjoy the beauties of the upper spheres. Mrs. Cooley will demonstrate the phenomena in the lower room during her engagement with the society, each Thursday. We predict a glorious time during her stay with us.

Having returned to her home, 55 Herkimer St., Brooklyn, N. Y., after a most successful winter south, Miss. M. B. Hedrick will resume her seances every Sunday, Tuesday and Friday at 8 p. m. Private sittings by appointment. Phone 2622 J. Bedford.

OBITUARY

Entered into the higher realms of love May 6th, 1906, Pearl E. youngest child of Samuel and Mary Teft, aged one year, ten months and twenty-two days.

There is a new, sweet face in heaven
And it glows with wondrous light,
As the glories of God's kingdom
Are opened to its sight.

MATTIE RECTOR.
Utica, N. Y.

A DOUBLE CALL

The Strange Coincidence of a Double call in a House Noted for its Strange Occurrences.

MRS. TOULMIN SMITH.

The following instance of coincidence did not happen to myself personally, but I can at least vouch for its absolute truth, having come to me from reliable sources. It occurred to my own near relations, and was told to me by the youngest of the two ladies. They were both elderly women at the time, and unmarried. They went to live in a cheerful house looking over a land-locked harbor in the southwest of Ireland. Shortly after their arrival, on a night in late autumn the occurrence which I am about to tell took place. The elder of the ladies was delicate, nervous, and highly strung. She was, in fact, always more or less an invalid. Her bedroom was on the drawingroom floor, where she slept alone. The younger sister slept on the floor above. She was, in character, a complete contrast to her sister, being very matter-of-fact and absolutely fearless.

On this particular night she was kneeling to say her prayers when she heard her sister's voice calling to her in a tone of great distress:

"Alice, Alice, come to me at once!"
She jumped up hastily, and taking her candle in hand, ran downstairs, fully expecting to find her sister very ill, or at least in some great trouble. To her astonishment, she met this sister coming half way up the stairs to meet her.

"What do you want?" she exclaimed.

The other replied, "What do you want with me?"

"You called me," said Alice.

"You said 'Alice, Alice, come at once!'"

"But indeed I did not," replied Julia. "It was you, on the contrary, who called me. You said in a tone of great distress, 'Julia, Julia, come at once!'"

There was no sequel to this remarkable occurrence. Nothing happened in consequence, nor could the sisters throw the least light on the mystery.

I have mentioned this story to one of the foremost members of the Psychological Research society, who said that a case of a double call like the above was a very rare occurrence and difficult to account for, particularly in the above case, when nothing whatever followed the calls.

I may add that I myself was called most distinctly by name in that house. The time was noon of a summer's day, the rest of the family were out, the door of my room was locked. The call was never repeated. I learned afterwards that almost everyone who visited that house was called once by name; but the case I have mentioned was the only one in which the call was to two individuals simultaneously.

Dulwich Common, England.

WISCONSIN STATE MASS MEETING.

At Morris Pratt Institute, Whitewater, Wis., Wednesday and Thursday, May 16 and 17.

PROGRAM.

WEDNESDAY—10:30 A. M.

Singing.

Reading.—Mrs. Alfa Hull Niver.

Singing.

Address.—G. H. Brooks, president W. S. S. A.

Address.—A. J. Weaver, Prin. M. P. I. A.

Singing.

Messages.—Dr. Fred Mehrten.

2:30 P. M.

Singing.

Reading.—Mrs. Mattie E. Hull.

Lecture.—Rev. Moses Hull.

Singing.

7:30 P. M.

Singing.

Reading.—Mrs. Alfa Hull Niver.

Solo.

Lecture.—G. H. Brooks.

Singing.

Messages.—G. H. Brooks.

THURSDAY—10:30 A. M.

Singing.

Reading.

Lecture.—Mrs. Mattie E. Hull.

Singing.

Messages.—Mrs. C. McFarlin.

2:30 P. M.

Singing.

Reading.

Solo.

Lecture.—Mrs. Catherine McFarlin.

Singing.

Messages.—Mrs. Mehrten and others.

7:30 P. M.

SOCIAL PARTY.

Psychic Readings, Recitations, Songs, etc.

IF THERE EXISTS A SOUL

It Should be Found as the Cumulative Proof.

Dr. Edwin C. Abbott, in an address upon the subject of "Psychology" at the University of Toronto, opened the summer lecture session. Dr. Abbott stated emphatically that he did not deny the existence of the soul, nor urge that it was not within the province of psychology to deal with its phenomena. He did not, on the contrary, affirm, or even presuppose its existence. For years there was a bitter controversy between the materialists and the Spiritualists, which ended in the triumph of the latter. The lecturer contended that true, scientific psychology should be neither Spiritualistic nor materialistic; it should rather concern itself, with the patient investigation of the facts of life and experience. He argued for the "open mind," the mind free from that prejudice which has so long impeded the progress of psychology.

Sketching in a rapid review the facts concerning the early history of physics, chemistry, astronomy, etc., he showed how long and bitter was the fight against scholasticism and its doctrines. These sciences are and have long been emancipated from the philosophy which put dogmatic assertions above actual demonstration; not so with the science of psychology. As an exponent of the new psychology he admitted that the old methods were impracticable and of little use to pedagogy. Some have abandoned the study, having seen the old is not adequate, and they do not know what the is."

The "new psychology" will be superior, in that its exponents do not attempt to formulate a deductive science upon this or that assumption. We begin rather with no assumption whatever; we try to patiently investigate the facts of experience, letting those facts lead to whatever conclusion that method make inevitable. "If we are to find a soul," he concluded, "let us find it as the cumulative proof, not as the primary assumption."

Cedar Point Opens June 2nd.

On June 2nd the very popular resort at Cedar Point on Sandusky Bay, near the City of Sandusky, will open for the summer season. This is one of the finest summer resorts in America. Its newest hotel, the Breakers, contains 700 rooms, more than a quarter of a million of dollars spent in improvements since last year. Reduced rates are on sale daily over the D. A. V. & P. R. R. via Sandusky and steamers. June 1st to September 30th. 19-26

Buffalo Notes

N. H. EDDY, Correspondent.

THE FINE 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 7:45. Children's Lyceum Sunday, 12 m. THE CIRCLE meets at Keystone Hall, 351 Main street every Sunday evening at 7:45. Chas. S. Hubert, Pastor.

LIBERAL THOUGHT EXCHANGE meets at Stirling Hall, 574 Connecticut street, Sunday at 7:45 p. m.

Don't forget the Ladies Aid Entertainment Friday evening May 25th.

Sunday morning and evening, May 6th, spiritual services were held at the Temple, conducted by Mrs. Georgiana Ripley who lectured on subjects handed up by the audience. The discourse was very well received and was able and creditably delivered. A large audience was in attendance in the evening, to greet Mrs. Ripley. She is a sincere worker, and earnest advocate of Spiritualism.

Sunday evening was devoted to messages and descriptive readings, Mrs. Ripley being the medium. She and her guides gave very good satisfaction along those lines. A fair audience was present.

Friday evening May 4th was the annual election of officers of the First Spiritual Church. Mr. J. H. Hoyt was unanimously elected president, Mr. George R. Cook, first vice, Mrs. Dr. Matteson second vice, L. C. Beesing, corresponding secretary, Mrs. Chas. Johnson, financial secretary, J. W. Stearns, treasurer, N. J. Howard and Mrs. M. E. Lane, trustees. Mr. Hoyt and Mrs. Lane were selected as delegates to the State Convention to be held at the Temple June 1, 2 and 3rd, 1906.

May 7th a few friends gathered at the home of Mrs. August Ey to celebrate her birthday anniversary, and it was a most enjoyable evening. A musical quartette was present and rendered excellent music, also Mr. Fisher rendered beautiful selections on the piano. Mrs. Ripley gave recitations which were highly appreciated. Music, song, literary, social converse made the time pass very pleasantly and a bountiful repast was served to which ample justice was one. The guests were right royally entertained and departed with many wishes for happy returns of the day to Mrs. Ey.

ADDITIONAL BUFFALO NOTES.

One of the largest audiences of the season greeted Harmony Circle, Sunday evening May 6th at Keystone Hall, 351 Main st. Every seat was filled and a number had to stand during the meeting. No services that are held in this city, command more attention, than our Sunday meetings. And no matter how foppish some of our visitors may feel (especially those that are strangers to a Spiritual gathering) on entering our hall there is an undefinable something, that commands respect and attention. Every one is made to feel that they are welcome. And strangers are greeted by our ushers and members. Our meetings are attracting an intelligent class of skeptics and investigators, who go away with at least one idea gained if not any more. And that is, we are honest and conscientious in our work and the cause we love. Each member seems to feel that

I find earth not gray but rosy,

Heaven not grim but fair of hue.

Do I stoop? I pluck a posy.

Do I stand and stare? All's blue.

—Robert Browning.

THE SUNFLOWER \$1.00 a year.

Our love for one another,

Is but a reflection fair,

Of that perfect love—God-given,

Which angels know and share.

God fills all life with music—

The music of divine love,

Tuning each heart thru the harmony,

Which comes from the world above.

And so through life's journey

We listen while the glad notes ring,

For the burden of their melody

Is love triumphant—king.

ISABEL G. PATTON.

I find earth not gray but rosy,

Heaven not grim but fair of hue.

Do I stoop? I pluck a posy.

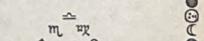
Do I stand and stare? All's blue.

—Robert Browning.

N. H. EDDY,

ASTROLOGER,

And Character Reader,



56 Whitney Place, Buffalo, N. Y.

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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 New Thought?

That New Thought is not a new idea is evident to the critical mind who, examining the various frauds in the market, finds all that old, for the same idea runs thru all.

New Thought is like eggs, hard to distinguish from old ones, and harder to define. You can't trace it to its source without getting up against the old that. It seems like every other that, so far as appearances go. Like eggs they all look alike and like eggs newness and freshness is a matter of taste. We get at values when one's interest goes little further than observation.

New Thought sounds good, and its advocates assure us that they get a special inspiration when they but speak the phrase! But what it is really hard to say. It sounds well when you hear it spoken, but what it is that sounds well few can analyze. It is talked about too, but what is talked about is too vague or obscure to get at by short or long hand, and not coherent enough to commit to phonograph. Of course this is discouraging, but is lovely just the same, so the cultists say, because its new like my lady's Easter bonnet or my butler's bran new coat—new, up to today.

To many, however, the New Thought is a Chinese puzzle which requires a key to solve. Some declare that it is a circle, because it forms around a center. This last statement may seem explicit enough but it is more intricate, more mind-racking, more tantalizing, should any one undertake to work it out on a line or on a quadrant. But the New Thought is there just the same even if you do not see it, it is between the center and the circumference.

It is delightful to be able to talk on the New Thought and sip coffee, tea or lemonade and eat cakes and creams at the same time in such innocent orgies the New Thought had its origin, for here one forgot the old habit of thinking about thirst or hunger, poverty, failure, disease, or dwelling too realistically or dramatically, perhaps unkindly and iltemporally upon a world, not large or advanced enough to understand, or a society not intellectual or spiritual enough to appreciate him and he had no one to talk back to.

It is one of the features of the New Thought to give fullest expression to your egotism, and personal experience and talk success and prosperity and make your work or your specialty seem quite the thing needed in the world. That's explosive and the proper initiation.

Then, there are the less laudable but not to be desired grafts which accrue to the practitioner. Another important feature is the patient audience that travels about from one hall to another or from one exponent to another, trying to locate the New Thought balloon which it pursues because it drops prizes out of its basket and is floating somewhere about even tho they can't see it. Such are soon lost in the busy whirl of star gazers trying to discover what the New Thought is by looking for the balloon. But they never get next to the power which will railroad them into paradise.

New Thought is a good deal like a certain brand of Unitarianism which Professor Huidkoper taught in the Meadville Theological School. Some curious person, no doubt a Calvinist, who was once traveling in Meadville inquired of a citizen what a certain pile of buildings were. "Those buildings, sir," said the man, "belong to the Unitarians."

"O, do they," he replied, "and pray," he added, "can you tell me what they teach?"

"My dear sir, there is only one man who knows and that is Professor Huidkoper and he won't tell."

Now if we could get hold of the person or persons who know what the New Thought is and induce them to tell us, how easy it would be for us to tell others.

But for us to speak ex cathedro, on the New Thought is not our vocation nor prerogative.

New Thought writers are plentiful and their books are numerous, but not one author among them has stated in oracular words, or in a philosophy or dictum at once and

intelligible to be acceptable to the body of New Thoughters as its creed. If it were attempted the body would vote it down as a presumptive pertinence. Thousands of New Thought books can be read and yet upon essentials and non-essentials there is a lack of agreement. I have read enough to make me disbelieve in the reality of such altogether, and for this simple reason. If it were a novelty it would be interesting, but it is a rehash and conglomerate of the most ancient idealistic philosophy. Even Divine Healing or theurgy which it puts forth as original was taught by the ancients. Christian Science itself being admittedly a plagiarism or revival of Christian healings and teachings.

So when New Thoughters gather in their local headquarters to talk it over and wonder, with eyes bigger than saucers, why Jolsto, Hseu, Shaw, Hubbard are not one of them may they not forget that as propagandists they have a right to declare any form of theist or philosophical liberalism, but to label it new and so to imply that it is original, is an error which they themselves should seek to be delivered from.

No organization established upon systemless philosophy or a religionless religion or a cultless cult, will make no headway in the world, and that same organism will be weak and go to pieces when it tries to cry down this very argument because of its babel of confusing tongues. Its success will be of the moment and will be a personal triumph rather than the triumph of a cause, a movement or a principle.

THE MYSTERY OF LOVE.

The mystery of love, began with the mystery of creation, for divine love created all things from the beginning. Love is the very essence of true life and the foundation of all development, everything in nature shows this love principle harmonizing thru all of the creator's works and in man has God placed it, to be the crowning glory of his life—a light whose ever increasing brilliancy shall lead him onward and upward toward that perfect love, embracing all humanity.

In contemplating the relation of Love as revealed to man, nought is to be found in all the universe but what is permeated with this divine principle and as men are becoming more enlightened and reaching true understanding of themselves, they see in the wise provision made for all, and the very all wise law which governs their own being—this love principle illustrated and underlying all others. Man realizes the love now surrounding him in his earthly environments because of his ability to grasp present and visible realities, but of that love which remains with him and forms part of the future planets of his existence, he is but dimly conscious for its glory and fullness is more than can be conceived in its present relation to life, which but partly reveals man's capabilities.

Many there are whose lives reach fullest fruition in the outcome of their love to their fellow beings. Love has knowledge of its home in countless visible and invisible ways in the sweet and innocent face of infancy as the mother bends over her sleeping babe—tis there the divine love of motherhood stands revealed, plainly is it to be discerned in those kindred souls, whose lives mingling in perfect harmony, the melody is as one, and as in a mirror, may the perfect reflection of each life be seen.

In the dumb creatures of God's creation, do we see this love most faithfully demonstrated, teaching its lesson to man. The flowers turn their sweet faces toward each other in loving recognition of its light and pressed by the sun's rays, blossom into greater beauty, the trees of the forest whisper it among their branches, as the sighing wind bends their stately heads in humble allegiance to its mighty power. Thus is God's universe filled with the peace, beauty and love of its creator and remaining only for man to recognize more fully the love contained in his own soul. He shall himself become the centre of all loving influence and in reaching out and aiding man, his brother, he comes to an understanding of the perfection gained thru love, as manifested in all life, thus enabling him to approach his highest ideal.

God the Father, the creator of all life, all progress and all love.

ISABEL G. PATTON.

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. R. S. Lillie
- 23—Conference
- 24—J. Clegg Wright
- 25—Prof. S. P. Leland, Ph. D. L. D.
- 26—Wilson Fritch
- 27—Prof. S. P. Leland, Ph. D. L. D.
- 28—Wilson Fritch
- 29—Rev. Frederick A. Wiggin
- 30—Conference
- 31—Rev. Frederick A. Wiggin

AUGUST.

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

SEPTEMBER.

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

AUGUST

- 5—Ladies Schubert Quartette—Concert
- 7—9—A. T. Kempton—Hiawatha and Evangeline, Illst.
- 12—23—Miss Alice Ethel Bennett—Book Recitals
- 14—16—Prof. E. B. Swift—Microscope and Telescope Ent.
- 19—Ladies Schubert Quartette—Concert
- 28—The Lillies—Entertainment
- TEST MEDIUMS
- Mrs. A. J. Pettengill, Oscar Edgerly, F. A. Wiggin, Dr. W. O. Knowles
- Forest Temple meetings daily at 9:30 a. m., 4 and 6:30 p. m. Mrs. D. Devereaux, Leader
- 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.
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- Dance every Wednesday and Saturday evening in the Auditorium.
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