

THE SUNFLOWER

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

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THE FATE OF THE WICKED.

SAVED OR DESTROYED?

J. M. PEEBLES M. D.

In several issues of the Detroit News Tribune of the past year and especially in late issues there have been articles in proof of either the eternal torments of the wicked or of their destruction—a word that may be considered the synonym of annihilation.

In the Sunday issue of two weeks ago was a letter from John P. Espie, a Methodist, addressed to Laic under the heading, "The Fate of the Wicked." The article was sensible and very suggestive. Laic grappled with it only lightly. His reply was rather lame and tame considering the momentous subject of the final destiny of the wicked.

My first thought upon reading Espie's article was, where dwell those who are not wicked—those who are not sinful? Where is the man egotistic enough, self-righteous enough, to say "I am sinless?" "I am perfect?" I know of only one such, and he, famous in two continents, is Dr. Dowie. But to the record. Paul writes, "Let no man deceive himself." And in the first Epistle of John, 1st chapter, 8th verse, we read: "If we say that we have no sin, we deceive ourselves, and the truth is not in us."

With great force Espie asks if God "can hold the child of the slums as responsible as that child who is born and reared in a Christian home?" "Certainly," replies Laic, "God will make allowance," and to prove it he quotes five or six passages of Scripture, conforming with the principle of equity. This is comforting, implying compartments in hell; but the evangelical orthodox teach that there are but two places after death and the judgment—hell and heaven. (Matt. 25-40.) But Paul spoke of a third heaven. Would not that imply a third hell, in which are different compartments? Mohammedan theology has seven heavens and seven hells. The lowermost heaven and the top most hell so interblending, like rainbow hues, that the subject therein consigned, can only say: "This is comfortable if not exquisitely delightful."

But orthodox churchianity gives us not a glimpse of any such comfortable hell. In proof, there lie before me a portion of "Calvin's Institutes," the longer and shorter catechisms of the Presbyterians, and the "constitution" of the Presbyterian church, published in Philadelphia. Here are extracts:

I. "God by an eternal and immutable decree hath chosen some men to eternal life, and also, according to his sovereign power, he hath passed by and foreordained the rest to dishonor and wrath." (Page 165.)

II. "At the day of judgment the wicked shall be set on Christ's left hand, and thereupon shall be cast into hell, to be punished with unspeakable torments, both of body and soul, with the devil and his angels forever." (The larger catechism, page 219.)

III. "The end of God's appointing this judgment day is for the manifestation of the glory of his mercy in the eternal salvation of the elect, and in the damnation of the reprobate. These reprobates shall be cast into eternal torments and punished with everlasting destruction from the presence of the Lord and the glory of his power." (Page 162.)

IV. "The punishments of sin in the world to come are everlasting separation from the comfortable presence of God, and the most grievous torments, in soul and body, without intermission, in hellfire forever." (Page 175.)

Here are extracts from some of the straight-forward pulpit preachings of Rev. Jonathan Edwards.

Rev. Emmons, and other preachers of 69, 70 and 75 years ago, which I used to hear. (I am now 85 years young.) Listen to these sermons:

I. "The godly wife shall applaud the justice of the judge in the condemnation of her ungodly husband. The godly husband shall say amen to the damnation of her who lay in his bosom! The godly parent shall say hallelujah! at the passing of the sentence of their ungodly child. And the godly child shall from the heart approve the damnation of his wicked parents who begot him and the mother who bore him."—Rev. Thomas Boston's Four-fold State, page 336.

II. The saints in glory shall be far more sensible how dreadful the wrath of God is, and will better understand how terrible the sufferings of the damned are, yet this will be no occasion of grief to them, but rejoicing. They will not be sorry for the damned; it will cause no uneasiness or dissatisfaction to them, but on the contrary, when they see the sight, it will occasion rejoicing and excite them to joyful praises."—Rev. Jonathan Edwards's Practical Sermons.

III. When they (the saints) shall see how great the misery is from which God has saved them, and how great a difference he hath made between their state and the state of others who were by nature, and perhaps by practice, no more sinful and ill-deserving than they, it will give them more a sense of the wonderfulness of God's grace to them. Every time they look upon the damned it will excite in them a lively and admiring sense of the grace of God in making them so different. The sight of hell's torments will exalt the happiness of the saints forever."—Rev. Emmons's Sermons. (No. XVI.)

It is true that preachers do not preach such sermons in the morning-time of this twentieth century, and yet if their sermons were gospel sermons then, they would be gospel sermons today; but if they did preach thus, their churches would soon be empty or occupied by lecturers upon education, science, philosophy and the various reforms that are brightening and liberalizing and making the world better. Gladly do I say that ministers, unless backwoods exhorters, do not now generally preach the dogma of eternal damnation nor punishment in hellfire forever; but they

"Smooth down the rugged text to ears polite, And snugly keep damnation out of sight."

Nevertheless, if the doctrine of eternal torments be true—if the evangelical creeds of the church be true—if faith in the atoning blood of Jesus Christ be necessary for salvation—then hell has, and will have most excellent society, for such great, brilliant and brainy souls as Baron Von Humboldt, Huxley, Tyndall, Victor Hugo, Garibaldi, Dickens, Thomas Jefferson, John Quincy Adams, Benjamin Franklin and Lincoln and others constituting a galaxy of great souls—are lost—eternally lost!

In this article of Laic, replying to Espie, he indulges in a rather sarcastic fling at Methodists, in these words:

"But are not all Methodists, at least more than two-thirds, Universalists? Do they not all believe in universal redemption and universal grace? I think they do. If so, universal salvation but logically completes the case."

Upon the whole, this is an excellent paragraph. I really think that two-thirds of the more intellectual and cultured Methodists are at heart Universalists; that is, believing in "universal grace" they naturally hope for and believe in the final restoration of all mankind, considering divine punishment to be disciplinary rather than retaliatory.

It is reported that when an over-zealous evangelist was told that

Universalists believed that all men will be finally saved, he exclaimed in horror: "I hope for better things!"

The doctrine of Universalism, that is of the final holiness, and happiness of all mankind, is a beautiful faith, and just what might be expected from a god of infinite goodness, wisdom and power. There is only one cult superior to this, and that is Spiritualism—not Spiritism or any form of Japanese or Chinese necromancy.

Spiritualism, as the antithesis of Materialism, gives to investigators the most irrefragable proofs of a future conscious existence in all worlds upon right thinking and right living.

A Review of "A Plea for Pork."

JESSIE S. PETTIT FLINT.

It always seems a little unjust to both writer and reader when extracts are taken from an article. The writer feels his shot is imperfectly presented and the reader gets a false impression of the subject treated, for a part, sometimes in appearance, denies the whole. But, as the article in question was too lengthy for the columns of the SUNFLOWER, kindly allow us a short space for review. Necessarily, we must gather up the important points:

From page 612 McClure's Magazine for April, "we are literally what we have eaten." Page 615, "The pig is an unclean feeder." Page 615, "Instinct far superior to reason." Let us analyze the latter quotation:—Instinct certainly is far superior to reason, because instinct is a part of the soul-self, and that has its inception within the instinctive, or intuitive faculty. Instinct can therefore be used without reasoning, but all reason must be worked out thru the brain.

Matter is the governor of our expression and "we are literally what we have eaten." Now, if the physical brain, as well as the whole body, is tainted with unclean food, and if the pig is an "unclean feeder" he must be unclean as food,—what sort of reasoning can you expect?

It is said that as a man thinketh so is he. It does not mean that a man is what he thinks he is, but the quality of that passed thru that man's brain determines the character of the instrument—clean or unclean—clear or clouded—consistent or inconsistent—spiritual or carnal. Dr. Hutchinson has made this so clear in his article taken as a whole, shown how inconsistent one can be in upholding pork,—that it is a delight to read it,—a delicate bit of sarcasm to a thinking person.

And then, if you do not consider my review too long,—that fine allusion to cannibalism. We might carry this figure to pork. The mother hog sometimes eats her babies. Just think of eating a hog and having our finer sensibilities dulled and deadened by cannibalism!!!

By all means, get the April number of McClure's Magazine and read the entire article, as the extract in the SUNFLOWER of May 12 gives but a slight idea of the beauty of the whole.

Excursions to Boston.

From May 31st to June 9th inclusive the D. A. V. & P. R. R. will sell tickets to Boston, Mass., and return at practically half rates. Tickets will be good returning until July 15th. Full particulars from agents or write to A. J. Smith, P. A., Cleveland, O. 19-26

A man with an idea is stronger than a thousand with bayonets. In the arena of Progress the idea always wins—it is God's weapon.—David Pugh Griffiths.

A heart congested by ill-feeling cannot enjoy the sweet influence of sympathy.

SPIRITUALISM AND THE LAW.

HON. CHARLES R. SCHIRM,

President of the First Spiritual Church of Baltimore.

NUMBER THREE.

This paper is prepared after the fashion of a lawyer's brief and is almost entirely made up of short extracts of court decisions. In my second paper I treated the Keeler case at some length, but it is unnecessary for the purpose for which these papers were designed, to dwell upon the details of each case.

The expression, or something like it, is frequently made by thoughtless and uninformed persons, "that Spiritualists are crazy," but a consideration of the opinions of men learned in law, is here shown to be at variance with the curbstone and barber-shop law which is dealt out gratis by people whose prejudice far exceeds their prudence and breeding, while their opinions are those which have been funneled into them by the tireless devotees of the old thought, misinterpreted.

CASES.

I. In the Chafin Will Case, the Court refused to set aside the will, although the testator had faith in the statements of professed clairvoyants and spiritual mediums and believed in dreams. This is a very interesting case and discloses a character somewhat similar to that of Morris Keeler referred to in my last paper. The testator had a strong belief in all things pertaining to Spiritualism and even went on long trips to hunt for gold under the direction of professed mediums; and yet, he was an excellent business man, positive in his opinions, tolerant of other people's opinions, not very generous, somewhat suspicious, but withal, his honesty and integrity were unending.

32 Wis. 560. Decided 1873.

2. "Evidence was introduced," says the Court, in the next case below cited, "that the testator was a Spiritualist, and entertained many, if not all, of the views peculiar to that sect. We see no other evidence of insanity; Spiritualism, so far as we are aware, has never been held to be insanity."

Otto vs. Doty, 23, Decided April 1883.

3. Where the testator before his death was perfectly competent to, and did, transact business, to a very large extent for himself and as trustee for others, and as a director of several incorporated institutions, his will was held valid, notwithstanding, he exhibited many eccentricities and claimed to be more or less influenced by spiritual manifestations. In this case the Court said "His peculiarities of opinions never disturbed his reason."

Thompson vs. Thompson, 21 Barb. (N. Y.) 112, Decided 1855.

4. "The question of sanity is one of the direct issues upon trial, and it is a fact to be determined and decided by the jury upon all the circumstances and proof in the case. The Court can not say, as matter of law, that a person is insane because he holds the belief that he can communicate with spirits and can be advised, and directed by them, in his business transactions, and in the disposal of his property * * *. Other circumstances and facts are to be looked to in connection with them before a satisfactory conclusion can be reached in regard to the soundness of the mind which entertains them."

Brown vs. Ward, 53 Md., 376, Decided March 1880.

5. "Evidence as to one's religious belief or opinions regarding the existence of rewards and punishments

in a future state, is not admissible to prove insanity."

16 Amer. & Eng. Ency. of Law, (2nd ed.) 611, and cases cited.

6. In the matter of the Contested Will of Helen C. Bush, 35 Misc. (N. Y.) 688, 696, the Court said:

"The truth or falsity of a religious belief, is beyond the scope of a judicial inquiry * * * * *. Thus the Court has often been asked to pass on the falsity of Spiritualism, and to hold that a follower of this faith, which, like Christian Science, is contrary to the convictions of most men, was of necessity laboring under an insane delusion; but it has uniformly refused so to declare or hold."

7. Matters of faith are not the subject of investigation by a civil Court. Watson vs. Jones, 13 Wallace, 679.

8. The High Chancery of New Jersey, composed of the Chancellor and three vice-Chancellors, in the case of Middleditch vs. Williams, 45 N. J., Eq. 726, said:

"The testator was a believer in Spiritualism, that is, he believed that the spirits of the dead can communicate with the living, through the agency of persons called mediums, who possessed qualities and gifts not possessed by mankind in general * * * (p. 585). The testator's belief was not a morbid fancy, rising spontaneously in his mind, but a conviction produced by evidence * * *. Belief in Spiritualism is not insanity, nor an insane delusion."

It will be observed that in this case, an attempt was made to give a partial definition of Spiritualism.

9. We now turn to a case which is one of the earliest involving Spiritualism. It will be observed in the closing sentence of the Court, herein quoted, that the testator, like Keeler in 20 N. Y., and Chafin in 30 Wis., was a man with excellent business ability and not easily duped in financial transactions.

Says the Court: "Many a man has some hobby, and may ride it very much to the annoyance of others, and yet be perfectly capable of managing his own affairs, and disposing of his property by deed or will. He may believe in Spiritualism, the book of Mormon, Fourierism, or any other of the absurdities of the day which infest the brains of fanatics. He may talk very much like a fool, as you or I may think, on these subjects, and unduly magnify their importance. He may profess an absurd fondness for music, and play the Pandean pipes, behave like a fool occasionally; may tell his dreams and call them visions and may believe in them; he may be addicted to telling lies about his will; yet, gentlemen, we could not on these accounts pronounce him unfit to manage his affairs, or dispose of his property in his life time; and could not avoid his deeds, nor condemn him to a lunatic hospital, as a fit tenant for such an institution. So all that is proved makes it no reason for regarding him as not of disposing mind and memory, and to set aside his will."

"He appears to have been shrewd enough not to lend his money or sell his property on doubtful security, notwithstanding the arts of Hoyt to prevail upon him to do so."

Turner vs. Hand, 2 Wallace Jr., 122, Decided October 1855.

The reference by the court to Spiritualism as an absurdity of the day which infests the brain of fanatics, is one that should not have been made; but, in the later cases, the Courts seem to have avoided such offensive characterizations. And even here an attempt seems to have been made to soften the harshness by the phrase, "as you or I may think on these subjects."

(To be continued.)

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W. H. BACH, Managing Editor.

SPIRITUALISM AND THE LAW.

We call the attention of our readers to the series of articles from the pen of Hon. Chas. R. Shirm, an ex-congressman from Maryland and president of the First Spiritual Church of Baltimore.

These articles are not intended to call attention to any particular case, but to the principles involved. For example: The Keeler case referred to by him in his last article, shows how the will made by him was set aside. It was clearly stated that a belief in any or no religion, could not invalidate a will. But it was shown that he had an idea that all of his people were opposed to him, had done him injuries, that idea not being proven, and it was looked upon as prejudicing them in his eyes, and influenced him unduly in making his last will and testament.

There is no attempt to deny the fact that Spiritualists have been discriminated against in the eyes of the people, as well as in the courts. It is too clearly proven, but the actual law is what counts when it goes into a higher court. Prejudice rules more or less in lesser courts.

Take the case of Alice Gehring Patterson vs. the city of Denver. The city sent a woman to get a sitting with her, then arrested her for violating its ordinance on the subject. In the lower court she was beaten. In a higher court it was stated that even had she violated a just ordinance, the city could not carry out against her, as by sending a woman there as they did, they had become a party to the offense, and the city was guilty of a violation of its own ordinance. It was criminis participis, and she was vindicated.

We once heard an attorney say that "Common law is common sense." That appears to us to be good sense. The object of the law should be to dispense justice to all, regardless of personal prejudices or beliefs. One reason for the establishment of our Supreme Court, with life-long membership, is to place its members above party strife and fears. The intent of the courts is all right; but that intent, in lower courts, is sometimes modified by the personality of the judge, who comes more closely into touch with litigants than is the case in higher courts.

The "dignity of the court," so often decried by certain people, appears to us to be the greatest safeguard to the people—more for their benefit than to the advantage of the court. For instance: A person of antagonistic nature is before the court. In the justice court where the justice talks familiarly to the participants, that antagonistic element in his nature is quite likely to stir up the risibles of the court, and result in a harsher decision, even though the judge wishes to be impartial.

It is true a medium is a criminal according to the law dictionary. Pleading guilty of being a medium is equal to pleading guilty to the offense charged, as the dictionary says a medium is a "trickster and charlatan," and it stands a medium in hand to learn the meaning the

court will put on the word medium before answering a question regarding it.

In the meantime, read these articles. They are worth a dozen years subscription price to all of the Spiritualist papers. If you want extra copies they will be sent for 2 cents each.

The Spiritualists owe Mr. Shirm a debt of gratitude for giving them gratis the result of his years of study.

DENATURIZED ALCOHOL.

The SUNFLOWER does not aim to mix much in politics, but it does want to say a word in favor of the movement to put denaturized alcohol on the market free from tax, thus aiding everybody, from the farmer who raises the corn back to the same farmer when he burns the alcohol as fuel or for light.

It has been charged, justly or unjustly, that we are in the hands of a gigantic oil monopoly. Then others claim that was it not for the Standard Oil Company, we would have to pay a much higher price for our oil than we do now. Be that as it may, every available inch of land in the sections where it is warm enough, could be utilized to raise corn, and at 40 cents a bushel, corn can be made into alcohol at a cost of less than ten cents a gallon. Allow it to double in price from freights, profits, etc., and we have a commodity that can be raised by our own people, made into a fuel or lighting gas, and burned at a cost equaling kerosene on 10 cents a gallon.

With the increased cost of gasoline, caused by the enormous consumption for power purposes, the price will continually advance, until it will be prohibitory.

Our only resource lays in alcohol. The only legitimate objection is that it might be used as a beverage, and be detrimental to the people. The plan of "denaturing" it solves the only question. It is mixed with something that will make it impossible to drink it, and there you are. There are many such ingredients. Wood alcohol will do it. We have bought alcohol for burning in no-license places, and had sugar-of-lead mixed with it so that the druggist would sell it to us. Camphor, even, would answer for some purposes, while a small proportion of benzine or gasoline would unfit it for drinking and make it more valuable for burning.

We believe in fostering all mechanical arts. It is what makes the people happy and progressive. No satisfaction in a house without fuel and food, and the more we can open the doors between the producer and consumer the better for all concerned.

Double the tax on alcohol for a beverage if necessary, but let us have denaturized alcohol, and every thing else we can produce at home, free of tax, for use in the arts and manufactures, and let us fix it so that the poorest man in the U. S. can have a vapor engine to do some of his hard work for him. He can not afford to bend his back over a saw-buck, when he can run a little engine for three cents an hour that will do ten times as much work as he can possibly do.

THE DECADENCE OF PENMANSHIP.

What are we going to do for penmen and women? is a question that we often ask ourselves when we look over our mail and arrange manuscript copy for the SUNFLOWER.

Two causes seem to work against the practice of good handwriting, and today, nearly everybody is a Horace Greely in that direction. The typewriter is one thing that has injured the practice of writing, and the general hurry and bustle of life does not give time to write even half-way carefully.

It must be that very little attention is now paid to teaching penmanship in our schools, or if such is not the case, carelessness prevails to such an extent afterwards that the writing deteriorates very rapidly.

This is unfortunate. It puts both writer and receiver in a bad light. Before me as I write is a letter on which I have spent about two hours in trying to read. It is an important business letter, but I have to give it up. Some words are but crooked marks, and the sense might be made by several words, but they give different meanings.

Let us turn over a new leaf and try to improve our hand writing so we can read it ourselves after it gets cold.

Another thing we should avoid is the habit of making letters different from the regular style. We had a package all addressed to New Zealand, once, when happening to glance at the envelope we saw it had a U. S. postage stamp on it. Looking over the correspondence we saw that the writer made Y exactly like a Z, and wrote to see if the article was to go to N. Y. or to N. Z. The reply was, I want that article to go to — New York. With letters received since then we know the writing and act accordingly.

We want our writings to be correctly published. But if we make the word "we" in a crooked mark that is a perfect "in", fail to cross t, make d so it looks like ct, make e, a, and o, so they can not be told apart, we must expect to be misunderstood.

Again we enter a plea for improvement in handwriting. Mental improvement, understanding of self, control of that, all are good, but with our handwriting we come in contact with the people, and we want that to be of the best. Years ago the writing of many people was like copper plate. We boast of our "progress." Let us not "progress backward" in our writing.

Death Seen in a Dream.

A Devonshire, England, clergyman, who had a brother living with his wife and family in Canada, awoke one morning, hearing, as it seemed, a voice asking: "Have you heard the news?" Involuntarily he answered "No," and the voice went on, "Your brother and sister-in-law have both been taken home—they are dead." Seriously perturbed, he wrote down date and time and words. The next Canadian mail brought him a letter in the hand-writing of his sister-in-law saying that she had just closed the eyes of his brother, who had died. The succeeding mail brought him word announcing that the wife, too, had died—within a few hours of her husband.

His satanic majesty will trust any man who is good at making excuses.

DEATHBED VISION.

GIRL DESCRIBES DEATH OF HER MISSING FATHER AND INDICATES WHERE BODY LAY

An unusually interesting instance of "second sight" is reported from Accrington, Lancashire, England. A young woman on her deathbed, not only announced her father's death, but described the spot where his body lay, the fact of his death not being known to anybody at the time.

The man in question was Isaac Marsden, fifty-three years old, who lived in Steveson street, Accrington. His daughter, 25 years old, had been wasting away with consumption for months.

About a week ago Mr. Marsden disappeared from home under mysterious circumstances—that is, no reason was known for his going away, and nothing could be learned of his whereabouts.

Miss Marsden was deeply distressed by this event. On Thursday she told those who were at her bedside that she had seen her father's form.

"You will find his body in the water at Aspen Bridge, Oswaldtwistle," she said.

About an hour later Miss Marsden died. Yesterday Mr. Marsden's body was found in the canal at the spot named by his daughter.

Astrological Forecast for the New Moon.

MADAME MORE.
At the time of the new moon, May 23d, 8 hours, 1 minute in the morning, 18 degrees, 8 minutes of Cancer were rising, the sign of the Zodiac ruling New York. The great, benefic Jupiter, exalted in this sign, will benefit New York State.

Jupiter in square, or evil aspect with Saturn in the 9th division, will cause trouble with the churches and all scientific people will have a hard time. Many planets in the 12th division, and afflicted by Saturn's rays, will let loose many of the sordid and secret vices of mankind, and Venus in this house indicates an unlucky time for women generally.

At the full moon a satellitum of planets will be in the 6th house, the house of sickness, with the sun applying to the conjunction and the moon to the opposition of Jupiter,

the good planet. This looks as tho' misfortune will go thru the land with swiftness and the young and old will suffer and there will be a great feeling of despondency. The transit of Uranus, the occult planet, thru Capricorn in opposition to Neptune in the watery sign of Cancer, and Saturn in Pisces, a watery sign, should make people very careful or many will find a watery grave. This will be more evident when Mars enters Cancer near the middle of June.

Financially there will be success for New York.

What Food Economy Means.

Economy in food does not imply prohibition. It is neither vegetarianism, fruitarianism, naturism nor any kind of "ism." It means simply temperance in diet, with the application of available scientific knowledge; the use of reason and intelligence, combined with a due appreciation of the dignity of the body and the necessity of meeting the daily wants without imperiling that high degree of efficiency which helps to render man physically and mentally supreme. Practically this implies the avoidance of the large quantities of proteid food so commonly made use of by civilized man, with the substitution of a dietary characterized by a predominance of the lighter vegetable foods. In this respect it leans somewhat toward vegetarianism. The heavier meats of our daily diet can be advantageously replaced in part by lighter articles of diet less rich in proteid and with more frequent addition of green vegetables, fruits and corresponding articles of food less prone to yield objectionable decomposition products.—Russell H. Chittenden in Century.

Sunday Excursions.

Beginning Sunday May 27 and each Sunday thereafter until further notice the D. A. V. & P. R. R. will sell excursion tickets to Dunkirk and return at 42 cents. Tickets will be good going on train, leaving Lily Dale at 9:55 A. M., and returning on train leaving Dunkirk at 5:00 P. M. Corresponding low rates to intermediate stations.

June 4.

Not in the clamor of the crowded street.

Nor in the shouts and plaudits of the throng,
But in ourselves are triumph and defeat.

—Longfellow.

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LILY DALE NEWS.

Preparations for the summer go steadily on. The tank has been fixed and as soon as the paint dries water will be turned on. The streets are being leveled up and sink holes filled; new sills have been placed under portions of the Maplewood; the Association employees are all busy getting the grounds into fine shape for the summer.

Private individuals are no less engaged. The Campbell cottage is being painted by Linn Nutting, Mrs. Nettie Bower's cottage on Second street is being painted by the Nickersons, Mrs. Lutes is having her porch newly painted, while paper-hanging is going on in every direction. Loads of goods are continually coming, and from all indications a prosperous season is in store.

Mr. and Mrs. C. F. Whitcomb of Lockport, N. Y., who bought the Wood's cottage on Third street, last summer, are here with a lot of household goods to furnish it. H. L. Tobien of Cleveland, and his mother, have arrived, and are occupying the cottage he bought of N. C. Lutgen, last fall. Mrs. Tobien will soon arrive. Mrs. Mary Todd has arrived for the summer and is occupying her cottage on Cleveland avenue. She spent a few days with the Skidmores in Fredonia, on her way home.

Mrs. Elmore, or as she is professionally known, Madame More, an Astrologer, has arrived for the season, and is occupying rooms in the Shaw cottage on Third street.

The Lake Helen contingent has arrived. Mr. and Mrs. A. Norman are in their cottage on Library street, Miss Thompson has the Sutton cottage on South street, and Mrs. Hardenburg is with Mrs. Baker, also on South street, while Mrs. Nutting is still in her cottage on South street. As it has been rented for the season she will occupy rooms in the Evans cottage on Third street that has been rented by her son Linn.

Mrs. Mary J. Ramsdell has returned from Chicago, where she spent the winter, and is in her cottage on Fourth street. She has not been very well this winter, but is in hopes the genial climate of Lily Dale will soon improve her condition.

Madame Vignier, who was detained in New York for treatment of her eyes, has returned for the summer and is at their home, Shady Side.

Mrs. Curtis and son, and Miss Walton, are occupying Nellie Warren's cottage on Second street, while here under treatment from Dr. Hyde.

Mrs. Hattie Stone visited her parents, Mr. and Mrs. R. M. Johnson, and completed the sale of her cottage on Library street, to Mrs. H. Turner, Mrs. Greenamyer's sister, who is here for the summer. Mrs. Stone has secured a position as night operator for the Bell Telephone Co., at Fredonia.

Mrs. Trask has rented the Carroll cottage on South street and opened a laundry.

G. W. Whitaker of Niagara Falls and daughter, Lillian, spent a day here looking over his cottage near the Auditorium.

D. T. Devereaux has returned from his visit to Jamestown and Chautauqua Lake points. He has improved greatly in health since warm weather set in.

Mrs. P. A. Foote is visiting her son and family in Jamestown.

The Zetesian and Alpha Delta Societies of Fredonia picnicked on the grounds last Friday.

Mr. and Mrs. E. L. Griswold visited Dunkirk to attend a lodge function last week.

Mr. and Mrs. A. H. Jackson have gone to Arcade to visit Mr. Jackson's son and family—or is it to catch some brook trout? Probably both.

Mrs. S. J. Richardson made a trip to Buffalo last week.

Nowhere on the grounds will there be a more decided change seen this season, than at Hilltop cottage, near the Forest Temple. Mrs. Mayer and her two daughters have been busy all winter and spring with improvements. The latest is having their entire yard graded, and a neat cement walk all around the house.

Dayton & Hall have sold their

bakery in Fredonia, and have opened their store and bakery here for the summer.

George Ramsdell, our railroad agent, was on the sick list last week.

Mrs. D. W. Henderson has returned and is occupying her cottage on Cottage Row.

Mr. and Mrs. E. Beeman, Mrs. Bovee and Mrs. Emma Spencer are spending a week here in the Beeman cottage getting it ready for the summer. Madam Gordon of Oil City, Pa. has rented it for the season.

The following telegram was received in response to the one sent to Mrs. Pettengill by our people. It was sent here, then forwarded to New York by mail, hence the delay.

Mrs. George Humphrey, Lily Dale, N. Y.:

Thanks for kindly sentiments expressed about me. Hope you are happy.

ABBY LOUISE PETTENGILL.

First Spiritualist Society of Conneaut, O.

Mr. and Mrs. Kates have just concluded a series of very successful meetings for the First Spiritualists Society of Conneaut. These faithful and efficient workers had been retained to serve our Society for the month of April, but we prevailed on them to remain with us two weeks longer.

The meetings were largely attended, much interest has been manifested by many outside of the ranks in some of our public meetings. Thirty-five new members have been added and the feeling of harmony which exists, encourages us to hope for better things in the future. Mr. and Mrs. Kates are responsible for much good accomplished in our midst. They have made many fast friends here, who join with the society in hoping for a return visit in the near future.

This closes our work for the season, the Lyceum and Thot exchange will be continued thruout the summer. The Ladies Aid have rendered most efficient aid in the financial department, the semi-monthly suppers and entertainments being a pleasant feature of our society. We hope to resume our labor in the fall with renewed energy, striving always for the welfare of our society and the advancement of the cause of Spiritualism in our midst.

MRS. MARIE NEAL.

Mrs. Barton at Bradford, Pa.

I wish I might adequately give the readers of the SUNFLOWER the vital part of the lectures given here by Rev. R. W. Barton.

Mrs. Barton came here a stranger among us, she has endeared herself to the society by her earnestness and honesty in all things spiritually and by her eloquent inspirational discourses.

The loving messages she has voiced are unmistakable and make the audience look at each other and say that is correct. Each succeeding lecture stimulates the desire to know more of spiritual philosophy. The moral tone which prevades every question under discussion is an inspiration to us.

She is teaching us pure, true Spiritualism. That there is no religion higher than the truth of Spiritualism. That we need justice, honesty, mercy, tender sympathy with the poor and afflicted, brotherly love, kindness and charity to all men. And what is more, right here, she is practicing what she preaches, she is almost harmonizing the unbecoming condition here, and is clearing away the barnacles of Free-loveism that hurt Spiritualism so much here that we were ashamed to be known as Spiritualists. A cordial welcome is extended to all the readers of the SUNFLOWER who visit the city of Bradford to attend the meetings of the First Spiritualist Sunflower Society of Bradford, Pa.

MARY W. TITUS, Sec'y.

No 7 Washington Street.

Decoration Day Celebration at Celoron.

For this event agents of the D. A. V. & P. R. R. will sell tickets at special low rates to Celoron and return. For the accommodation of passengers returning it has been arranged to run a special train Falconer to Dunkirk and Titusville, leaving Falconer at 9:00 P. M., Central Time.

Personal freedom is to do as you please; but let your neighbor do the same and there will be trouble.

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 CIRCLE meets at Keystone Hall, 331 Main street every Sunday evening at 7:45. Chas. S. Hulbert, Pastor.

LIBERAL THOUGHT EXCHANGE meets at Sirling Hall, 374 Connecticut street, Sunday at 7:45 p. m.

Sunday, May 20th at the Temple, Mrs. Ripley, the speaker for our society during May, gave two very excellent discourses. The morning photos expressed were relative to the phenomena. The guides spoke very interestingly and we were favored with the presence of a phenomenal medium, Miss Cotherill of Holland. She was accompanied by her friends, Mr. and Mrs. Savage of Hamburg, and the spirit rappings were manifested very distinctly and loud, at intervals all thru the morning services. Much appreciation was expressed by those present, regarding the remarkable demonstrations. Miss Cotherill is destined to be a very fine medium.

The subject for the evening lecture was, "What Constitutes Future Punishment, also Life Progression." The subject was handled in a very able manner. Miss Dean rendered some fine vocal selections of music.

Mrs. M. Whitaker, her son William, and wife, have returned to their home 185 Norwood avenue. They report a very pleasant visit during the past winter at Lake Helen camp in Florida. We are all glad to welcome them back in our midst again.

Buffalo patrons of the SUNFLOWER don't forget the Convention of the New York State Association June 1, 2 and 3.

ADDITIONAL BUFFALO NEWS.

Medium's Day, held Sunday, May 20th by Harmony Circle, was a glorious success in every way. A large audience greeted the mediums in the afternoon. The exercises began with a spirited address by our speaker, followed by messages and tests by Mrs. Dahna, Mrs. Seibe and Mr. Hulbert. Dr. Levi Alexander was called to the platform and gave a few choice remarks on mediumship. The Doctor is one of our oldest workers in this part of the state. As a healer and developer of mediums he has done a grand work for Spiritualism. He was heartily applauded by the audience on leaving the platform.

After the close of the exercises, impromptu groups were formed around the various mediums present. Among those giving out spiritual food to the spiritually hungry were Mrs. Frommer, Mr. and Mrs. M. H. Austin, Miss Florence McAdams, Mrs. Bishop, Mrs. Clark, Mrs. Siebe, Mrs. Eliza Baxter and several others.

A bounteous supper was served by our Ladies' Aid to those that choose to remain for the evening and about 40 availed themselves of the Harmony Circle's hospitality, free of charge.

At the evening meeting the hall was packed to its utmost capacity, many being unable to obtain seats. A short address on "Spiritualism, Mediumship and the Aims of Harmony Hall as a Society," was given with great force and brilliant oratory and created a grand impression, so much so that the audience applauded—something new at our meeting. Mrs. Dahna followed with some fine messages. With a little added experience this lady will make one of our best message bearers. Our Mrs. DeWolf followed with an improvised song of deep beauty and pathos, and with some of her inimitable messages, with her good guide Kasper. Graylight thru Mr. Hulbert wound up the test work of our most eventful day in the history of our society.

To our flower committee, Mrs. W. R. Gilbert, is due the beautiful display of carnations and ferns that made our rostrum a place of beauty, also to the Misses Fowler and Babbit for music.

Owing to urgent requests we have decided to hold another Medium's Day on Sunday, June 17, and the many Buffalo readers of the SUNFLOWER will not forget our entertainment on May 29. Harmony Circle will try and be well represented at the State Convention.

—Sec'y.

Charity is the term some people apply to their conscience-fund contributions.

The Old Hell and the New Hell.

Hell has lost its powers as a deterrent from evil. When men were born in fear, lived in dread and looked on death in horror, hell was a philosophical, rational and useful basis of restraint, writes a Methodist preacher in "Christian City." Do not misunderstand me as suggesting that hell has died out. The place of its burning has moved. It was made the terminus of sin, and of it men were afraid. That was rational and right. We must teach men to dread the fires 'sin lights' within. That is more rational and awful than any fires that can burn without. Sin puts hell into men, not men into hell.

The hell of mediaeval days and more modern times, as far as any practical helping towards righteousness is concerned, has gone out. But a more fearful hell is burning. Only few have eyes to see it. The speculative hell is a subject for jokes of comic papers. Thank God, the hell of fact is not yet a joke with men. He who knows anything knows sin and hell are synonyms. The church has lost the assistance of the strong right arm of moral law, because she pushed into the speculative realm a question that belongs to present fact. Hell is a present fact to those who know the kind of flame that burns in every moral world.

Don't try to get back at a man by saying that you are just as good as he is. It's up to you to do a great deal better.

Success never comes to a man who is afraid to face failure.

LILY DALE ADVERTISEMENTS.

FOR SALE OR RENT.

Mrs. Greenamyer's cottage, Buffalo street, 10 rooms, well furnished. Will be sold cheap. Address Mrs. GREENAMYER, Lily Dale, N. Y. 209 17.

Campbell Bros. Cottage for Rent.

The Finest Cottage on the Camp Grounds at the entrance of the grounds, next to the channel. Furnished complete. For particulars address CAMPBELL, Care Sunflower Office, Lily Dale, N. Y.

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

8 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 Cayaduzza Lake. All lathed and plastered, nine rooms, boat house, fruit trees and nice shade. Will be sold furnished or unfurnished. Owners going south. For particulars address, Box 141, LILY DALE, N. Y.

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, 260-11 FRANK FULLER, Lily Dale, N. Y.

Concessions at Lily Dale.

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

THE MAPLEWOOD.



The Association Hotel has been leased by S. J. Richardson, and will be conducted on a liberal plan at \$1.25 to \$2.00 per day, with special rates by the week.

The best of service will be maintained, and it will be the aim of the management to cater to the comfort and convenience of the guests. Special attention will be given to serving delicious home cooking. Table supplied with fresh fruits and vegetables by the farmers, daily.

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

S. J. RICHARDSON, Prop. Box 85, Lily Dale, N. Y.



YOU MAKE NO MISTAKE if you go to the Jackson Cottage FOR YOUR MEALS.

Licensed by the Assembly. No blanks. A square meal every time for 25 cents. Try us and be satisfied. Thankful for past favors, we are ready to again give everybody a cordial welcome. Send stamp for program and particulars.

The White Restaurant and Bakery.

DAYTON & HALL, Props.

WILL SERVE

Regular Meals at Reasonable Rates. Lunches at all Hours.

All kinds of Baked Goods from our own ovens, fresh every day. Ice Cream, Ice Cream Soda, Grape Juice, Summer Drinks, Candy and Cigars.

Good Meals, Cool Dining Room, Prompt Service.

The South Park House

J. H. CHAMPLIN, Prop.

Near the Auditorium.

American and European Plan.

Meals and Lunches at all hours in a new, large and cool dining room. RATES:—\$1.00 to \$1.50; 21 Meal Tickets, \$5; 7 Dinner Tickets, \$2; Single Meals 25 to 35c.



METAPHYSICAL.

Conducted by EYIE P. BACH.

BE CAREFUL WHAT YOU SAY.

In speaking of a person's faults,
Pray don't forget your own;
Remember these with homes of
glass
Should never throw a stone.
If we have nothing else to do
But talk of those who sin.
'Tis better we commence at home,
And from that point begin.

We have no right to judge a man
Until he's fairly tried;
Should we not like his company,
We know the world is wide.
Some may have faults—and who
has not?
The old as well as young—
Perhaps we may for ought we know
Have fifty to their one.

I'll tell you of a better plan,
You'll find it works full well;
To try my own defects to cure
Before of others tell.
And tho I sometimes hope to be
No worse than some I know,
My own shortcomings bid me let
The faults of others go.

Then let us all when we commence
To slander friends or foe,
Think of the harm one word would
do,
To those we little know.
Remember, curses, sometimes like
Our chickens, "roost at home."
Don't speak of others faults until
We have none of our own.

LOVE IS A REALITY.

This word is often on the lips. Is
the one word men and women juggle
with more than any other, but how
many for one moment think that it
is anything more than a sentiment?
How many ever realize that love is
as really a form of Universal
Energy as is steam or electricity?
That we know now is force and we
are beginning to realize that only
right living comes from right think-
ing; that we can use that as intelli-
gently as we do electricity, and
cause it to do as we desire. That
which I think I am in my physical
condition. But how many carry
this sort of force further and realize
that love is the mightiest force—
passion, as usually understood. It
is force. It is the Omnipotent
Force of the universe manifest thru
the human soul.

It lacks judgment; it does not
reason. It works as blindly in man
as the one energy works in steam or
lightning's flash. It is an under-
lying power in all human expression.
It is the subconscious stream of
energy that conscious force as thought,
may and should direct. When it is
not directed it smites and tears and
causes unhappiness and disease;
when directed it blesses and heals.
The difference between directed and
undirected Love, between controlled
and uncontrolled emotion, is the
difference between electricity in
lightning and lightning. One saves
and one may curse.

There is in man only Love. It is
the on-bearing the manifesting life.
God is Love, and the subconscious
in man is God, is Love. There is
no such power as hate, no such
form of energy as dislike. All the
energy that man uses is Love. It
is not love and hate but a question
of more or less Love. Just as it is
not a question of more or less light,
not a question of more or less good
and evil, but of more goodness.
Not a question of happiness or un-
happiness, but a question of more
or less happiness. This division,
this duality, of the past is error.
We miss or we find, and name the
condition we find of want and have.
Want of Love is hate. Possession
of Love is, in our thought, Love.

Love is the one sub-conscious
energy, and this sort directs. That
is the individual expression, and
Love the universal expression of
God in man. With this sort of
Love let us henceforth deal. Just
as we have studied other forms of
universal energy. New Thought is
now entering upon the study of
Love. Few among the foremost
among them have yet sensed the
power and place of Love. If not
recognized as a mere sentiment, it
is still recognized as a factor whose
place and function is sensed but
not understood.

As life metamorphosed we are to
regard Love. Life is a form of
universal energy common to all
plants and animal creation. But
in man life becomes Love in instinc-
tive and universal expression. As
man each individual is life, one with
the All-Life. In Love each individ-
ual is one with all mankind; he is
an individual in that alone. He
lives with all living things. He
loves with all mankind. He thinks
by himself. In that only he is an
individual. I am because I think.
Were there no thinking there would
be no "I."

For this reason the study of that
is the most important study a per-
son can undertake, and the next in
importance is the study of that
force which that directs, namely,
Love.

Because life, which is that and
Love is a form of energy, the lines
heretofore existing between physics
and metaphysics, between science—
what man knows of the eternal
energy—and religion—what man
feels about the unseen—the lines
between these no longer exist, for
these hitherto divided expressions
of life are one. Unity is the basic
thot of all true study and investiga-
tion. Man thru the recognition of
himself as Love—and that-forms
of the one energy finds himself.
Life is not only scientifically one
but also religiously and one with
the eternal substance.

—Henry Harrison Brown, in Now.

AFFIRM TILL YOU REALIZE THAT YOU ARE.

"I find that after six years of
faithful service and habit I do not
want to read the Bible, pray, or go
into the silence. Altho when I do
go into the silence I feel the power
instantly. Can you explain what is
the matter with me?"

You are growing wings. Just as
soon as you get your mental wings
you rise above habit. You don't
have to read the Bible, you don't
have to pray and you don't have to
go into the silence. The free mind
does not want to have to do things.
Instead of going into the silence
let the silence come to you. It will
come in such a refreshing surprise
that you will be glad that you gave
up the habit. Then you will pray
as the spirit gives you utterance,
and you will find the joy unspeak-
able and full of glory.

You will pick up the Bible and
be thrilled with its messages, simply
because you don't have to read it.
Oh, the joy of mental freedom!
Kick up your heels in the pasture
of God. If you don't want to drink
or eat then lie down and rest. Take
down all the fences, cut all the
strings and let yourself loose. This
thing of habit, rule, doing things by
rote! It is mental slavery.

One of the meanest men I ever
knew had the habit of reading a
chapter in the Bible and offering a
prayer every night and morning.

Men who smoke and drink have
formed the same kind of a habit.
They do these things because they
are in the habit of thinking they
can't get rid of the habit. Have
no taskmaster.—T. J. Shelden, in
Christian.

REALITY.

"Herein dwells peace," I whisper
morn and night,
Unto my Soul; while tossing on
life's sea;
And lo! the clouds are rent,
made bright for me!
"There's naught but God," I
whispered, when affright,
And low! His glory heals my
troubled sight.
Oh days of dark, unclean and woeful
days,
Be gone for aye! But God and I
alone

In all the universe. These phan-
toms thin
Are but the shadows of my unloved
sin.
No more I pray for my debts
condone—
God, the I Am, makes known his
wondrous ways.

—Sam Exton Foulds.

In Spiritual Darkness.

D. A. V. & P. R. R.

(Central Standard Time.)
One hour slower than Eastern Time.

ARTHUR P. MILTON.

It is a strange anomaly in hu-
man nature that it can more read-
ily take in an untruth than a truth,
is more prone to believe that which
is not to that which is. And some
even thrive on slander—are happy
in their uncharitable emotions as
they rise like delicious fumes from a
fluttering heart or an uncured
mentality.

But such people create history.
If all were good and sweet tempered
this world would be a Paradise, and
a monotonous peace would reign.
War, strife, dissension, begin in the
heart's emotions of humanity—in the
uncharity of one or a few
and doled out to others who feed on
it till they wax fat with fighting hu-
mor.

Contented people have no history.
They are like individuals who are
satisfied with themselves; go about
their business, and only worry when
worried by other people's worries—
for the moment. But were they to
believe all they heard of the discon-
tent or uncharitable, as some delight
in, they too would belong to the
great army of nonbelievers in good
—the better or best in humanity.
Whether due to lack of love or a
superabundance of conceit is indiffer-
ent. But tell Mr. A. that you have
been to Mr. B., who is a medium,
and who receives messages from
spirits, he would doubt or disbelieve
it because it is true. He then meets
Mr. C. and tells him that he believes
B. to be a fraud. He prefers to be-
lieve the latter because it is untrue.
His self-love governs reason; and it
is this which governs a large portion
of humanity. They believe them-
selves so much better and wiser than
others, that they overlook truth (or
are blinded to it) when presented.

The age of mental darkness may
be past, so far as school-boy knowl-
edge is concerned, but the age of
spiritual darkness is an existing fact
now—one that few will believe in,
because true and because the ma-
jority constitutes that fact.

And another strange anomaly is
the fact that it needed material sci-
ence to dispel this mental darkness.
Will it need material science to dis-
pel our spiritual darkness? The big
majority, at least, is peering in that
direction. It is only a question
whether Spiritualists will furnish
or continue to furnish the material
for the purpose.

Mediumship is the key that un-
locks the door to the spirit world.
The study of mediumship is the sci-
ence which must dispel the present
darkness, as the study of geology
and astronomy have dispelled that
of the past.

Geology and astronomy were facts
in nature; but they could not fur-
ther themselves. We could learn
nothing from them without investi-
gation. Mediumship is a similar
fact. Without proper use we will
not gain anything. The question
is: Shall we retain it or turn it
over to other bodies? If the former,
let Spiritualists recede from that
anomalous human condition of also
believing untruth rather than truth
—whether it appertain to them-
selves or others—and endeavor to
hold fast to the science which is to
dispel spiritual darkness from the
world.

PREMIUM BOOKS? YES.

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

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

ROMANCE OF TWO WORLDS
by Marie Corelli. One of the most
interesting romances ever written
and as it deals in a practical manner
with many abstruse points in oc-
cultism, it becomes more than a
story to the student of such.

SARTOR RESARTUS. This is
Thomas Carlyle's greatest work on
the Philosophy of Life. If you
have not read it you have missed a
treat that you now have an oppor-
tunity of enjoying for a very modest
sum.

No. 1 No. 3.			IN EFFECT NOV. 5, 1905.			No. 2 No. 4.		
a. m. p. m.						a. m. p. m.		
7.00	5.00	Lv.			Dunkirk	Ar.	4.40	6.00
7.10	5.10				Fredonia		8.32	5.50
7.14	5.14				Lacua		8.35	5.50
7.25	5.25				Lily Dale		8.31	5.25
7.37	5.40				Cassadaga		8.03	5.25
7.44	5.47				Moons		8.00	5.50
7.53	5.55				Sinclairville		7.53	5.11
8.03	6.03						7.44	5.01
8.14	6.14	Lv.			Falconer	Lv.	7.25	5.40
8.43	6.45	Ar.			Jamestown	Lv.	7.00	4.15
7.45	5.45	Lv.			Jamestown	Ar.	8.00	5.15
8.19	6.19	Lv.			Falconer Juncet	Lv.	7.39	4.50
8.03					Warren		6.50	4.02
10.25	8.20	Ar.			Titusville.	Lv.	5.30	2.40
m. p. m.						m. p. m.		

WHO ARE THE CRANKS?

Question Asked by S. H. West.

The common standard of judgment of insanity consists in believing all other cranks are fools who do not believe as we do.

Socrates was tried, judged and condemned to death by this standard, and yet the intelligence of the present age regards him as one of the greatest and purest men of the ancient times. He was a clairaudient medium and told the people what the voices said to him. They thought him crazy and wicked and put him to death.

Later on Jesus Christ appeared and had strange powers and taught religious doctrines that were different from those believed by the majority of the people. He, too, was judged by the above standard, tried by the court, condemned and crucified. How stands the reputation of Jesus Christ today, and how stands the reputation of his persecutors? And so it has been all along the ages. Every advance of religious thought has been met by fierce persecution. Many thousands of innocent people have been put to death by Christians, for the crime of believing new doctrines. The world has advanced to a state of intelligence that precludes the murder of heretics, but a strong remnant of the old spirit of ignorance and bigotry still remains.

The will of J. T. Crumbaugh has lately been set aside by a jury of twelve men in the circuit court of McLean county, Ill., on the charge of insanity. Hosts of reputable witnesses who have known him all their lives testified to the soundness of his mind, but all of no purpose. It was proven he believed in Spiritualism. That settled the case. Neither the judge, jury, lawyers or witnesses, with few exceptions, have any acquaintance with Spiritualism. They are as ignorant on that subject as I am of the Greek language. Expert medical men testified that Crumbaugh was insane on Spiritualism because the things he claimed to know were impossible.

I would like to see the man who has an intellect sufficiently great to accurately draw the line between the possible and the impossible. Only a few years ago if a man had said that he would see the time when telegraph messages would be sent without wires across the land and the sea and caught up at a great distance by a recording instrument tuned in harmony with the transmitting instrument he would have been pronounced insane for the reason that such a thing was impossible.

But today wireless telegraphy is an accomplished fact, and the wise experts are confounded. But they again draw a line, and in effect, say that wireless telegraphy can only be applied to this planet—and cannot be extended to the spirit world, that would be impossible. And that is all we know about it.

As a matter of fact, the spiritual wireless telegraphy has been in operation for many years, the wisdom of the experts notwithstanding.

I am so sure of this that I have for years had a standing offer of \$3,000 for duplicates taken in like manner of three articles in my possession obtained by spirit power—two of them in broad day light. One of them is a small piece of lace, the others are portraits of friends in spirit life.

This is a plain business proposition. If you think I am crazy I challenge the world to go for my money. It is now on deposit in the First National bank of Bloomington, Ill. And now, oh, wise ones of earth, either make an effort to capture my premium or stop your cry about crazy Spiritualists.

One other point—the people who say that spiritual phenomena is an impossibility believe that Lot's wife was turned into a pillar of salt for looking back to the home she was leaving. They believe that Jacob, while camping by the roadside, wrestled nearly all night with an angel. They believe that a whale swallowed Jonah, kept him down for three days, could not digest him and then threw him up alive and well. And they believe that Joshua a mortal man, suspended the laws of the universe and commanded the sun to stand still and it obeyed him, and hastened not to go down for the space of about four hours. And may God have mercy on their ignorant souls. If they do not believe these things then they are infidels. In any event they are not com-

petent to sit in judgment upon the sanity of Spiritualists—because that is a subject beyond comprehension.

Spiritualism does not depend upon any man's will, land, gold or silver. If it is true it will stand—if false it will go down.

A man of brains and fairness will investigate a subject before pronouncing judgment upon it. Spiritualism has come to stay as long as our spirit friends see fit to keep open the gateway between the two worlds. Its mission is to liberalize public thought. Its philosophy will endure thru all coming time.

S. H. West.

LeRoy, Ill.

DREAM POEMS.

BY MYRTLE HYDE DARLING.

The inspiration that comes in dreams is very interesting. Coleridge's dream-poem "Kubla Khan" is familiar to most of us. He said that he remembered two or three hundred lines that had come to him in his dream, and had written fifty-four when he was interrupted by a caller on business, and afterwards no trace of the remainder could he find in his memory. Newspaper dream-poems seem so remodelled that they appear to be just what the dreamer would write while awake.

Miss Frances Power Cobbe, while under the influence of an opiate dreamed a poem in French, which she believed herself to be unable to compose poetry in French. Some other less noted people have had unusual experiences in this line, and some of them are very amusing.

One sleeper awoke almost in tears after the following:
"Out in the sun and wind together,
Mary and John were growing old;
There when the birds were in full feather
She gathered eggs while the sad years rolled
There, in the brightest and darkest weather,
He pruned the trees, till his hands grew cold.
Out in the wind and the rain together,
Mary and John were growing old.
Still as the days passed, hither and thither
Wandered they, nearing death's silent fold.
And the trees bloom and all birds in feather,
Sleep they together 'neath wakening mould."

Some other nonsense rhymes are,
"Up, up, with a shout into Clavering Hall,
Mount, mount, with the guards and my windows all."

And,
"He fell, and in an inch exclaimed,
"There's castles in the air."
"A title is drunk and the clarion is rung,
The long wire pulling the short wire's tongue."

The setting of dream-rhyming is often so superb, that the mock hero seems real. A dream of a fine castle containing a hall with one famous oak beam aroused the stanzas;

"When freedom from her mountain height
Gave challenge bold and rare,
Fitz-Allen to Clan Estes gave
This oak to do and dare.
It flames with crimson, creaming light,
Went climbing mountains high,
And burning banners blazing bright,
Lit echoes in the sky."

One dream-aiden gazed into her mirror, and sorrowed over her loss of beauty, but instead of pining away, picturesquely, she grew stout with age. Only three lines could she recollect;

"She looked in the mirror and seemed to be
Many years older than she might,
And she drew the clasp of her girdle tight."

One man thought he read in the Sunday paper how the insects came to survive the Flood, as Noah did not invite them into the ark. The poem described them as floating on fruit and chips of bark, in a fleet. All that came to mind were,

"All the night,
Into light,
Not an orange with a bug,
Not an insect on a rug,
Touched a" (something rhyming with light.)

The author of "Alice in Wonderland," Lewis Carroll, dreamed,
"It often runs in families,
Just as the love of pastry does."

Here is another high shot from another person.

"'Tis a question if our latitude and civil rights agree,
But longitude and other things are surely found to gee."

One girl, humorous in her ideas when awake, secured the following in her sleep.

"I love to see the college boys
And copy them from afar,
And wink at them to show my joys—
I gathered it all from ma."

I loved to have my purse jammed full,
And stuffed out very far,
But pa, you can't blame me for this—
I gathered it all from ma."

Robert Lewis Stevenson said he believed his sleeping brain was more skilled in making plots and themes, and better in inventive powers than his waking brain.

A Southern soldier in camp, in the year 1863, had a quaint dream during a period of "starvation rations." He thought he was asked to write in a lady's album. He declined to write anything but his name, but she pressed him, until in sudden wit he dashed off—

"Confederate Rations.
For a man, corn-bread—so—so.
Any bacon? No! No!
For a horse
O!"

H. W. Richardson Pres. N. Y. S. A. to the Spiritualists of the State.

We are not unmindful of the interest you have manifested in relation to Spiritualism, and appreciate your efforts for the extension of this knowledge. No doubt the consciousness of having contributed toward the happiness and uplift of a fellow man or woman has amply compensated you.

As the people come to know more of Spiritualism and what it stands for, they more fully appreciate the great good from intelligent co-operation of spirits embodied with spirits disembodied and from the ennobling influence of advanced angel teachers whose inspiration touches and quickens the highest and best in our nature and encourages the children of earth to kind thoughts loving acts and noble deeds.

The increasing number of persons who are reaching out for this knowledge indicates that the time is opportune for a larger work and new departures that will place Spiritualism on a loftier plane, nearer in keeping with the ideals of true Spiritualists (not only those who call themselves such, but the thousands who remain outside the organized movement).

The officers of the N. Y. S. A. have endeavored to keep their colors flying. They have striven as best they could with the support that has been accorded them. But with every true Spiritualist in the State united and working together harmoniously along the lines above suggested, infinitely more can be accomplished. Is there a person who has studied the subject and knows what Spiritualism really stands for whether he calls himself a Spiritualist, a Christian or an agnostic, who would not gladly welcome a departure which would place Spiritualism on a firm foundation, in its legitimate position before the world as a practical reform movement?

Then let each be willing to sacrifice something; a little time and effort, or a little money, and withal your thought influence for the success of such an undertaking.

We invite your cooperation and your attendance at the Annual Convention.

If you cannot attend in person, be with us spirit. Let your thoughts go out for a successful convention and a successful year, to the end that wise solutions of the important question may be reached. That an active official board may be selected, and that the results of the coming year's work may be something to be proud of.

Die when I may, I want it said by those who know me best, that I always plucked a thistle and planted a flower, where I thought a flower would grow.—Abraham Lincoln.

"The fields look up in glad surprise,
To greet the radiant sun;
The streamlet's note of sadness dies
Before a gladder one."

—Thomas Curtis Clark.

"Great souls have will; feeble ones have wishes."

BOOKS AND PAMPHLETS

—BY—

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The Spiritual Idea of Death, Heaven and Hell. By Moses Hull. This pamphlet besides giving the Spiritualistic interpretations of many things in the Bible believed in by Spiritualists. Price, 10 cents.

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This is one of the most entertaining books that ever came from the pen of Moses Hull. It contains references to several hundred places in the Bible where Spiritualism is implied or implied, and exhibits the Bible in a new light. Besides this it contains a brief sketch of what is known of the origins of the books of the Bible. Ministers, doctors, lawyers, judges, congressmen and senators read and grow enthusiastic over this book. This Encyclopedia will work a revolution in Bible interpretation. Price, post-paid, \$1.00.

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GO TO CAMPMEETING

and represent the SUNFLOWER there. We want an active agent at every camp in the U. S., this summer. Write for particulars, enclosing stamp for reply.

Secretary writes: The Wisconsin State Spiritualist Association held their first mass meeting at White-water, May 16 and 17th. with very good success. There were present and took part on the program, Rev. Geo. H. Brooks, Mrs. Catherine McFarlin, Mrs. Cora L. V. Richmond, Mr. and Mrs. Sprague, Mrs. A. H. Niver, Moses and Mattie E. Hull. It was a meeting long to be remembered. A beautiful spirit predominated and it was a spiritual as well as a financial success. We hope we can have many more mass meetings during the coming year in various parts of the state, so when the next convention comes we can say we have no more debt, but blessings of good fellowship from all parts of the state. Mr. Brooks is ready for engagements to work for the good of the cause and Association. Any one wishing mass meetings, grove meetings or parlor meetings please communicate with the Secretary at once so that dates can be arranged.

LOUISE G. LOEBEL, Secretary, 189 Lloyd St., Milwaukee, Wis.

Mr. and Mrs. A. Normann, mediums for independent slate writing and spirit photographs, have arrived at Lily Dale from Lake Helen, Fla., and will remain the season at Lily Dale.

Mrs. Elise Stumpf writes: I have arrived in Lawrence, Mass. after spending a very pleasant winter in Lake Helen, Fla., to fill a two months engagement with the German Society Wahrheitsucher, and find a very lively and active society. The members are all trying to do their best to make the work successful, they are issuing a weekly pamphlet during my stay here to announce all that is going on and bring it before the people of the town. The president, Mr. Wilhelm Fischer, a thoro business man, is the right man in the right place and manages everything on a strictly business basis and the result is financial success. They have a temple of their own, a very nice meeting place of which they are very proud and keep it in good condition. This spring they had it painted on the outside, and papered and painted inside, so one feels very much at home when entering and beholding the floral and other decorations. The meetings are well attended and people are pleased with our work. As this town has a very large German population there is need for our work and we bespeak a very good future for the society. I remain here until July first, from here I go to Lily Dale to conduct the German meetings during camp, there. Would like to hear from societies who wish my services after that, in English or German. I lecture and give spirit messages. With best fraternal greeting to all.

Address care H. Dick, 127 Newbury St., Lawrence, Mass.

Mrs. Lucy Carroll writes from Washington, Pa.: The time is near when we shall pass thru the heavenly gates of the good old camp. I hear a great many of our Spiritualists friends here are arranging to go and have a rest and enjoy a spiritual feast. Our meetings

here have closed for the season. Mrs. E. B. Gillard and Mrs. J. S. Steele had them in charge. Beginning the first of January our meetings have been of the best and on last Sunday evening Mrs. Gillard gave a good attendance and closed a very inspiring lecture, the subject, "How to obtain the pearl of great price." At the close she answered a great many sealed questions along with her message work. She holds the key that unlocks the mysteries of the unseen world. The words of wisdom that she proclaims comes from a broad realm of that, and in the present she sees our coming future. We hope to be able to have her with us again in the near future.

Mattie E. Hull writes, that they enjoyed a very pleasant trip thru the West, and met with good success in their work. She expects to make a short visit to Lily Dale this summer as the guest of Mrs. S. S. Lutes.

Mrs. Aila A. McHenry was quite seriously injured recently, in a street car accident at Kansas City, necessitating her giving up her work for a time. She can be addressed for future engagements at 1433 Harrison street, Kansas City, Mo., or at her permanent address, Excelsior springs, Mo.

A neat little booklet by J. H. Greenwood, has just reached our desk. It gives an account of the life and public work of our old friend, Col. R. T. VanHorn, who was formerly editor of the Kansas City Journal, the leading paper of the Missouri Valley and the middle West. The Colonel has been an active man, and an ardent worker for any cause he espoused, and his work in Spiritualism has not been an exception to the rule. The book embodies an address before the Greenwood Club of Kansas City, delivered March 10th, 1905.

Frank T. Ripley has been serving the Spiritualists of St. Joseph, Mo., during May. He will be at the State Convention at Topeka, Kan., June 1, 2 and 3, and will then leave for Ohio. He can be addressed for the present at Oxford, O.

Mrs. H. S. Lake contemplates an Eastern trip and is arranging an itinerary. She will come East on the Northern Pacific, and parties desiring her services can address her for engagements at L. B. 502, Olympia, Wash.

Owing to a hitch in the copyright proceedings, D. W. Hull's book, Manual of Magnetic Healing, has been delayed. The matter is now settled and they will be ready for delivery as soon as they can be delivered.

Morris Pratt Institute.

The series of meetings that engaged the attention of the residents of Whitewater, Wis. and elsewhere, and which was held in Morris Pratt Institute during the second week in May, marks an epoch in the life of the school, and of Spiritualism in Wisconsin.

N. S. A. MISSIONARIES.

Beginning on the 13th, Mr. and Mrs. E. W. Sprague, N. S. A. Missionaries opened the series by holding services in the chapel of the Institute Sunday afternoon and evening. Good audiences greeted them, and much interest was awakened by these glorious workers for the cause of Spiritualism. On Sunday afternoon friends from this city and surrounding country came with their baskets, and a supper befitting the occasion was enjoyed by a large company of united friends of the school and the Cause. Mr. and Mrs. Sprague remained to attend the annual meeting of the Morris Pratt Institute Association, and the Wisconsin State Spiritualist Association's Mass Meeting, both of which were held in the Institute the same week and when they went on their way to other appointments, the loving, appreciative thoughts of a host of friends followed them. May they live long in the body to continue the work they are doing.

ANNUAL MEETING OF THE MORRIS PRATT INSTITUTE ASS'N.

On Tuesday the annual meeting of the school Association was held in the Institute, and was attended by many members from other cities. Among the visiting members were the following well known, prominent workers for Spiritualism.

Mrs. Cora L. V. Richmond, Church of the Soul, Chicago; Hon. Harrison D. Barrett, Pres. N. S. A.; Dr. George B. Warner, Pres. Ill. S.

S. A.; Rev. George H. Brooks, Pres. Wis. S. S. A.; Hon. John D. Vail, Pres. Iowa S. S. A.; Dr. J. M. Peebles Lecturer and Writer; Mr. and Mrs. E. W. Sprague, N. S. A. Missionaries; Mrs. Catharine McFarlin, Vice Pres. Wis. S. S. A.; Mrs. Christine Cooper, Treas. Mississippi Valley Miss Louise G. Loebel, Sec. Wis. S. S. A.; together with other friends whose presence helped to make this occasion a memorable one. The meeting passed off pleasantly. Much business was done, and it was conceded by all that this was the best and most harmonious meeting, and the most largely attended of any the Association has held since its organization.

Reports of the officers and committees showed that a great deal of satisfactory work has been done the past year, and that the prospects of the school were never so bright as at the present time.

The election of officers resulted as follows:

Moses Hull, President.; George B. Warner, Vice President.; Emma J. Owen, Secretary.; A. J. Weaver, Treasurer.

Four Directors were elected, the terms of two having expired, and two, Mrs. Clara L. Stewart and J. C. Bump, having resigned. The Board of Directors now consist of the following members:

Pres. of N. S. A.; John D. Vail; Pres. of W. S. S. A.; F. M. Rynerson; Moses Hull; E. W. Sprague; A. J. Weaver; Emma J. Owen. This Board of Directors and officers makes a strong working force for the school, and Morris Pratt Institute is on the way toward a grand success as an educational institution.

Spiritualists everywhere are becoming more and more interested and next year promises to be the banner year of the school. Several important rules for the government of the school were adopted, among them the following:

"No student, nor person in the employ of the Association, who habitually visits saloons, gambling places, or houses of ill-repute, or is guilty otherwise of disorderly conduct, shall be allowed to remain in the school, nor the school building."

For the first violation of this rule, when it becomes known, the penalty shall be a reprimand by the Principal of the school, in private; for the second violation, a reprimand by the Principal before the Faculty, and for the third violation the penalty shall be expulsion from the school and building, subject to the discretion of the Executive Committee."

The Wisconsin State Mass Meeting was a great success in every way. I need say little about it as Secretary Loebel will doubtless make a full report of it for the press. We shall hope for more meetings of the same sort.

I must not omit mention of the crowning feature of Thursday's meeting, which was the christening of the baby daughter of Mr. and Mrs. Byron Woodbury, and which took place in the beautiful little chapel of the Institute, Cora L. V. Richmond performing the ceremony. It was simple, yet impressive and very beautiful. Mr. Woodbury was at one time a student in the school, and this christening of the little one born to himself and his sweet, young wife, at this time had a special significance for all who witnessed it.

To all the workers who so generously assisted in these meetings, we, as an association, extend our most grateful thanks. May the same blessing of the Spirit World rest upon each and every one of them.

EMMA J. OWEN, Sec'y.

Niagara Falls Excursion, Decoration Day. Over the D. A. V. & P. R. R. Tickets at very low rates. Special Train:

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Resolutions in Honor of George A. Kiehl.

Whereas—Our beloved and highly-respected President, George Adam Kiehl, has entered into the unutterable joys that await those in the Great Beyond, who in earth life have been true to their God, true to themselves, and true to their fellow-men, therefore

Resolved—That we, the members of the First Spiritualist Society of Lancaster, Pa., while expressing our great sorrow that we will no longer see among us the genial, smiling, open countenance of him who founded this society and who for six years served as its President, faithfully and against his personal inclinations, yet we do rejoice in the knowledge that he has gone to the beloved wife of his soul, with whom for seven long years he yearned to be again united, in that home of the spirit, "where there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain! for the former things are passed away." And further

Resolved—That in the unselfish, courageous life of our departed President we see a beautiful example of true nobility of character, an inspiring ideal of an earnest, determined soul, who, having received a baptism of heavenly vision of spiritual truth, labored painfully and unceasingly, counting not the cost, to bring to the clouded vision of his fellow mortals a partial view, at least, of those eternal glories he himself saw so clearly, and also

Resolved—That in token of our assurance of the blissful life upon which our President has entered we bedeck (not drape) our charter in ribbons of white for a period of 31.

ninety days, as emblematic of the pure joys that await this well-spent life, in those mansions of light "Just over the golden sea."

Resolved—That a copy of these resolutions be inscribed by an experienced penman and sent to the family of our departed President, another copy inscribed suitable for framing, to be placed upon the walls of our meeting room, and also copies be sent for publication to the SUNFLOWER Banner of Light, Progressive Thinker and Light of Truth.

Novelist saw Ghosts.

Rider Haggard, the author of "She," who is now visiting Canada in the role, apparently, of a scientist, has had some curious experiences with the spirit world. He was visited one night last summer by the ghost of his favorite dog, who had, unknown to him, just been run over and killed on a railroad trestle. He was awakened by his wife because of his groaning, and carefully noted the hour, 2 A. M. Subsequent inquiry disclosed the fact that the dog had been run over about 11 P. M., of the night in question, but lived for several hours afterward, and that probably just at the moment of its death, 2 A. M., the ghost appeared in the bedroom of Mr. Haggard, several miles away.

Decorative Day Excursion To Buffalo and Niagara Falls.

On May 30 the D. A. V. & P. R. R., will run a special excursion to Niagara Falls, leaving Lily Dale at 8:17 A. M., and sell tickets to the Falls at \$1.50 for the round trip. Tickets good returning until May 31.

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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:

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SUPERINTENDENT
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CHARLESTON, S. C., June 21, 1900.

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

HENRY P. ARCHER,
Supt. City Public Schools.

ADDRESS

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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—Should a Spiritualist study Astrology and occult science? Unless a Spiritualist is afraid of the truth or too bigoted to examine all alleged sciences, whether they are spurious or not, he will certainly show signs of dry rot and be disqualified to talk intelligently about them if he does not study them. I know of no movement which is less scientific than Spiritualism and no investigator more open to conviction and new ideas than the Spiritualists; and it is perhaps because Spiritualism is so mixed up with error and fraud that the Spiritualist is so kindly disposed toward other mixtures and systems of knowledge by whatever name they may be called.

When a man who is a Spiritualist declares that Astrology and occultism are fakes he shows a woeful ignorance of the subject and becomes as dangerous a man to follow as Alexander Dowie, whose intolerant bigotry led to his downfall. Astrology is the first of the occult sciences, but because some Astrologers do not prophesy correctly or because so many lend themselves to illegitimate means to make a livelihood, should not prejudice one against Astrology itself.

There are mediums and Spiritualists who practice fraud and who disgrace and libel the cause which they profess, but one who has a pair of eyes can see that Spiritualism covers, like charity, a multitude of sins. Now Astrology is not a science which should usurp the sphere or throne of one's individual sovereignty, nor should its rulings be followed to interfere with the freedom of the will. It does not dictate the right of way—it points it out and commands the man to follow the line indicated by his best leading. If Astrology can show that our leading and its direction are one, fortunate is the man who possesses such clear vision and knowledge.

Now what has been and is the curse of Spiritualism? It is obsession of spirits, the ipse dixit or I command you to do so and so of these human oracles. In ninety nine cases out of a hundred spirits will have nothing to do with their mediums unless they obey their commands, and as obsession lies at the basis of mediumship a medium to be a good tool must give up his will and himself to the control of spirits. If this is false I want this lie at once nailed on the cross. There can be no phenomena without obsession. Now by obsession I do not mean control by devils. That is another phase of obsession, to which mediumship may often lead, called demonology, but Spiritualism means the ascendancy and supremacy of the spiritual in man and not the material, and here is where Spiritualism has become sidetracked by those who, instead of making it a means of spirituality and spiritual sovereignty make it altogether personal and a means of graft for self-interest, and mediumship a name for all that is dark, hideous, accursed, brain- and soul-destroying because certain teachers fail to see how it acts upon the human organism and will; not because of ignorance, allow Spiritualists to grow the angel in themselves or develop their own powers independently of spirits, such teachers degrade and bankrupt Spiritualism because they are victims of one idea which is an idiosyncrasy. Ask any reputable medium if I am right and he or she will not deny what is here plainly written.

Is this slandering mediums or falsifying mediumship? Not at all, mediums have been and are who can obtain phenomena by yielding to spirit control without yielding to demons who would drive them on to ruin and death as Mephistopheles drove Faust, and they know what I am talking about. "Fools rush in where angels fear to tread," is a trite but true saying and applies to a personal, pernicious use of mediumship. I glory in every revelation which Spiritualism affords but to keep it down and on the plan of obsession, or a limited and vicarious representation of one's powers is positively criminal and he who does so an abettor of a wrong to the cause no less than to the human race. I say study Astrology and occult science, or any other knowledge or power.

SERIES OF LETTERS FROM SPIRITLAND.

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

In the fourth condition are many learned men and women. It is here that many happy reunions take place, families are reunited, and the real home life begins anew. Institutions of learning, under the supervision of teachers from the more exalted spheres, are in progress, and the reign of harmony prevails. Here life becomes practical and we begin to understand the soul of things, the ideal of life comes in here, the ties of home, and kindred wax strong. Many prefer to remain here in waiting for their near friends in earth life to join them before passing on to the fifth sphere. All find something of interest to do for the advancement and unfolding of the spiritual to the higher attainments.

The fifth sphere is the paragon of nature. A counterpart of the beautiful in earth life. The study of nature as compared with life on the physical plane seems unlimited. The arts and sciences are taught here. Many spirits whose homes are in spheres above this pass much of their time in this sphere, as teachers, being farther in advance, from educational advantages in earth life, and with a standing of moral excellence, do, from a sense of duty and brotherly love, take active interest in the educational systems carried on in this condition. Here all the beauties of nature enjoyed so much by us on the earth plane are reproduced, and an abundant harvest of good deeds done in the flesh is our eternal inheritance.

The sixth and seventh spheres have still grander degrees of excellence. The spirit who appeared to John the Revelator, with the seven stars and the seven candlesticks, representing the seven angels presiding over the seven churches, is typical of the seven grades or conditions of spirit life. The spirit said he held the keys to heaven and hell, which illustrates the condition of the spirits in the higher spheres who are given the power to visit the spheres below and minister to their wants as teachers and healers. The first sphere is hell, with all its horrors, and from which none can escape who have not progressed beyond it. "And he heard what the spirit said to the churches. He that overcometh shall not be hurt of the second death."

Apply this "second death" as you may, it is nevertheless typical of the first and second spheres, for he who overcometh in earth life will not be obliged to dwell in the first sphere, nor be hurt by the second. The type was the best that could be given in that day and age, and such are the different stages or degrees of unfoldment witnessed or experienced by spirits who pass from earth to spirit life. Aeon of ages, as time is reckoned in earth life, may pass ere many of these occupying the first or lowest condition of spirit life may reach the higher realms of spiritual unfoldment. From these historical accounts originated the idea of eternal punishments.

R. M. PAYNE.

To My Dear Sister Harriet.

One year among the Angels,
Beloved thou hast been.
One year in Heaven, resting,
Free from care and pain,
Heaven is but Life made richer,
Therein can be no loss;
To meet our love and longing,
Thou hast no gulf to cross.

No adamant between us,
Uprears its rocky screen;
A veil before us only
Thou hast the light serene.
That veil 'twixt earth and heaven,
A breath might waft aside,
We breathe one air, beloved,
We follow one dear Guide,
Passed into open vision,
Out of our mists and rain,
Thou seest how sorrow blossoms,
How Peace is won from pain.

Mrs. E. R. DOWNER.

Principles are largely based on the control of the passions. The avaricious man does not think it wrong to deceive.

Let nothing that is divine be left out of my faith; let nothing that is human be left out of my fellowship.

—Henry Doty Maxson.

"Train up a child in the way he should go, and when he is old he will not depart from it."

PROGRAM

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

JOHN T. LILLIE, Chairman.

- JULY.
13—Mrs. A. J. Pettengill
14—J. Clegg Wright
15—Dr. Geo. B. Warne
16—Conference
17—Dr. Geo. B. Warne
18—Dr. S. L. Krebs
19—Dr. Geo. B. Warne
20—Dr. S. L. Krebs
21—NAT'L SPIRITUALIST ASS'N DAY
Dr. Warne, Carrie E. S. Twing
22—Mrs. R. S. Lillie
23—Conference
24—J. Clegg Wright
25—Prof. S. P. Leland, Ph. D. L. L. D.
26—Wilson Fritch
27—Prof. S. P. Leland, Ph. D. L. L. D.
28—Wilson Fritch
29—Rev. Frederick A. Wiggin
30—Conference
31—Rev. Frederick A. Wiggin

AUGUST.

- 1—Rev. C. L. Herald, Ph. D.
2—Rev. Frederick A. Wiggin
3—Rev. Chas. Laying Herald, Ph. D.
4—Rev. Thos. P. Byrnes
5—J. Clegg Wright
6—Conference
7—Miss Susie C. Clark
8—Mrs. Annette J. Pettengill
9—Miss Susie C. Clark
10—Mrs. Annette J. Pettengill
11—Miss Susie C. Clark
12—Mrs. Helen L. P. Russegue
13—Conference
14—Mrs. Helen L. P. Russegue
15—WOMAN'S DAY—Miss Marie C. Brehm
16—Marie C. Brehm
17—Mrs. Helen M. Gougar
18—TEMPERANCE DAY—Marie C. Brehm
19—PEACE DAY—Marie C. Brehm, Helen M. Gougar
20—Conference
21—Hon. Noah Webster Cooper
22—Oscar A. Edgerly
23—Hon. N. W. Cooper
24—Oscar A. Edgerly
25—Mrs. R. S. Lillie
26—Oscar A. Edgerly
27—Conference
28—Mrs. R. S. Lillie
29—Rev. Cora L. V. Richmond
30—N. Y. STATE SPIR. ASS'N DAY—H. W. Richardson, Carrie Twing.
31—Rev. Cora L. V. Richmond

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

SPECIAL CLASSES AT 10:30 A. M.
July 13 to Aug. 5, J. Clegg Wright
Aug. 28 to Sept. 2, Rev. Cora L. V. Richmond

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, Ill.
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

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