

# THE SUNFLOWER

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

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Number 271

## Report of Morris Pratt Institute Association.

The Morris Pratt Institute Association, Officers, Directors and Members:

It is with much diffidence and even trepidation that I undertake to make to you this, my first report of the work I have done as your secretary, and to place before you a statement of the financial affairs of the Association.

I had little that, when I accepted the office of secretary, that I was undertaking an arduous task—more difficult than you can realize. However I have done the best I could, and I submit my report to you, feeling that for whatever it may lack in clearness or completeness, you will have patience and fraternal consideration.

### CORRESPONDENCE.

In the first place I would say that much correspondence has been done with the view of interesting as many people as possible in the school, not alone that we might receive donations from them but that students may be induced to enter the school. What we need more than anything else is a sufficient number of students, and we should work mainly along this line hereafter. In my opinion, twenty paying students would make the school self-sustaining.

### ADVERTISING.

More judicious advertising should be done. A very little has been done this year. A write-up in the Wisconsin Industrial Review, and an ad. in the Clinton Camp Announcement, at a cost of \$5.00 each, have been placed, with the approval of the Executive committee. We have small ads. in two or three of the Spiritualists papers, space for which is given us by the publishers.

We need a new catalogue which should be gotten out as soon as possible, and a neat little folder to be enclosed in letters is much needed. I would suggest that some definite plan of advertising be adopted and acted upon.

### FINANCES.

The Spiritualists of the United States have been very generous with Morris Pratt Institute. During the past four years, thousands of dollars have been given by generous hands to sustain and further the good work of education that has been, and is being done here. During this time a great amount of indebtedness has been incurred, which has been a source of anxiety to the Board of Directors and all concerned. However, the financial condition of the association is much better than ever before. We are at less expense than formerly, and very substantial help has been received from various sources. Last fall at the convention in Minneapolis, the National Spiritualist Association donated one thousand dollars for the purpose of paying off the indebtedness of the school, for which we are very grateful. All of this donation except a small portion which was not paid into the treasury, was used conscientiously by your present secretary and treasurer, in paying debts as the N. S. A. desired.

Our good friends, Mr. and Mrs. Rynerson of Seattle, Wash., have put into our treasury this year, about six hundred dollars, and in shall be able to secure the needed help in all departments and with the continued assistance of our spirit and earthly friends, and with school furnishings. Mr. and Mrs. Rynerson have subscribed a thousand dollars to be paid into our treasury sometime during the summer or fall. These good friends are moved to be very generous with the school and intend doing still more in the future. Other friends have contributed generously, and many debts have been paid off.

During the past year indebted-

ness to the amount of \$1316.62 has been paid, and we still have a balance of old indebtedness outstanding of \$410.62. Of this amount \$410.09 is the balance due Tenney, Hall and Tenney, attorneys in the late litigation with the Pratt estate, and \$80.53 is still unpaid on a bill for furniture purchased in 1902.

Paying out so much on old accounts has left us a little behind on our expenses for the current year, but having done so much in one year, and with brightened prospects before us, we do not doubt that we shall soon be relieved of the last vestige of the burden of debt that has rested, and still rests, in a degree upon us.

### FINANCIAL AGENTS.

Our financial agents, Moses and Mattie Hull, have sent in to your secretary during the year, \$494.81, of which sum \$326.65 is the result of their work since the first of November, 1905. They have written encouragingly of their work and the prospects of the school. Since November 1st, they have been working mainly for themselves, giving incidentally a meeting, or taking a collection for the school, and have paid their own expenses. We cannot be too grateful to them for their selfless labor for the school.

During the first six month of the year, Mrs. Clara L. Stewart was a financial agent of the M. P. I. A. but at the end of that time she suspended her labors in that capacity, and later resigned all official connection with the school. Your present secretary was appointed by the executive committee to the office of secretary made vacant by the resignation of Mrs. Stewart, and entered upon the duties of the office November 17th, 1905.

Notwithstanding the fact that a professional book-keeper was employed just before the annual meeting last year to balance the books, and notwithstanding the further fact that our good brother Vail did a great deal of work on them—did it conscientiously and with great painstaking—I have been obliged to spend many hours and days searching thru the various books of record and financial character in the office, in order to be able to make a correct statement of the financial affairs of the association. This statement I herewith submit to you.

From June 8, 1905 to May 15, 1906

### RECEIPTS.

Cash on hand June 8 '05	\$196.22
Subs., donations and collections	1,607.27
Membership fees and dues	401.00
Tuition	238.00
Board of students	307.74
Rooms of students	182.72
Miscellaneous	47.00
Loans	115.00
	\$3094.95

### DISBURSEMENTS.

General expense	\$835.08
Traveling	332.54
Salaries	491.40
Hull-Rynerson	30.46
Loan	25.00
Debts, (expense and salaries)	1316.62
On hand	193.85
	\$3094.95

In conclusion let me say that the prospects of the school are bright; the indebtedness will soon be paid off; an endowment is promised; we addition to this, Mr. Rynerson recently gave the school a fine piano, which is a great addition to the school furnishings. Mr. and Mrs. Rynerson have subscribed a thousand dollars to be paid into our treasury sometime during the summer or fall. These good friends are moved to be very generous with the school and intend doing still more in the future. Other friends have contributed generously, and many debts have been paid off.

Respectfully submitted,  
EMMA J. OWEN,  
Secretary.

### STRANGE VISIONS OF DEAD.

#### Effect of Mystic Powder From India Described by Experimenter.

A remarkable experience with a mysterious Indian powder is related by a Bradford correspondent of London, England, papers.

A while ago he received from a friend in India a package of powder, which he was assured possessed the extraordinary virtue of putting a person who used it according to the conditions named, into direct communication with the "disembodied."

Highly skeptical, yet curious, the correspondent declares that he put the matter to a practical test, and that this is what happened:

"I was sitting in a room alone. Within a few minutes the walls of the room seemed to recede or vanish, and a beautiful panoramic view presented itself, a sort of exquisite flower garden carried out on a huge scale, and with well laid out pathways stretching away as far as the eye could reach."

"No buildings or habitations were anywhere visible, but of people there were crowds; thousands, I should think. These people were of both sexes, were clothed in ordinary attire, and moved in groups along and around the paths referred to."

Some of the groups came face to face with me, and among them I recognized relatives and friends, long since passed away, recognized them as I knew them in life.

I have since repeated the experiment with equally mysterious results. Furthermore, whenever I have made one of these tests and retired to rest, I have either found myself anticipating the contents or purport of letters in transit or paying mysterious visits to the homes of acquaintances and also of strangers, and have afterwards been able to inform them of what transpired at the time of my illicit visits."

The correspondent adds that he is not given to imaginative things and that he is not a Spiritualist.

### A STRAY THOUGHT.

We may speculate as to the origin and destiny of the soul; we may argue as we will over the varied schemes of salvation; we may dispute by day and by night over the nature of the cosmos; we may theorize as to the true method by which men may be redeemed here and hereafter; we may rhapsodize over some splendid poem, or eloquently uttered oration; we may exalt men above their fellows in our thought because of some real or fancied greatness; we may bow to people clothed with a little temporary power because of some official or social position; we may dream over the great things we are going to do in the future; we may search for happiness in a never-ending round of pleasures; we may view life, its duties, its joys, its sorrows, its inspirations, its success and its failures in any light we choose—at the last—sometimes even before our earth journeys are half finished—we turn, irresistably, impulsively, mysteriously, sometimes slowly but with surely, to the love of mother and father—to the associations of our infancy's years, to the tender memories that cluster around the "homestead on the hill," listening with intensest longing for the sound of mother's dear voice, of father's earnest call, for the happy laughter of brothers and sisters, of boy and girl associates, silent now on earth forever—and with bursting hearts, with weak, yet human cries, call for our own, and, hearing not the response for which we yearn, raise our eyes, suffused with tears, above the scenes of earth, above all the trials, vicissitudes and victories of life—to the realm of the Eternal—to the land beyond the closed rift—to the spheres of the supernal—hoping against hope that

our aching sight will catch the gleam of an angel face—our deaf ears hear the sweet tones of the dear one's voice—our breaking hearts feel the presence of the vanished love—our souls realize the nearness of the immortal selfhood of that unseen one—and give us the consolation that only a message—a presence—an inspiration from the soul-world—can give—in fine—a word from mother, from father, from wife, from husband, from child, all dwellers in the realm of the invisible, is more to man's real self, is sweeter to his inner self, than all the disquisitions of philosophy, the demonstrations of material science, the abstractions of theology, the meaningless platitudes relating to untested, unexplained phenomena, and purblind sneers at the tender emotions of his heart that are so real to all who feel, which holy, pure, uplifting consolation he finds only in the universal Spiritualism—its precious mediumship—its divine harmonies—its hallowed symphonies, that are within, around, above, below every son and daughter of the Infinite! Such a Spiritualism have the angels given unto you and me, Oh, Spiritualists of the world! Shall we cherish and protect it as a holy thing, or cast it away forever? The choice is ours! What answer shall we make to our souls?

VICTOR DANIELS.

### A TRUE STORY.

As measured by years he had traveled a long way and now the border-land was almost in sight. In dreamy retrospect he saw the moving pictures of the past and heard the prattle of little voices and felt the thrill of ambitious labor and the parental pleasure of providing for the daily needs of the restless brood that came demanding care and love.

He had been a life of unremitting toil but he had labored not for great accumulation but for the nobler ends of use, to make the not even a two decker was pitted against more than 2000 British war ships, 200 of which were line of battle ships of two and three decks.

He was called an irreligious man, blunt and at times even severe in speech, but his words were the flash of intense and sympathetic nature. He had his doubts as to another life.

Death seemed a wall beyond which no conscious life exists, and yet as the earthly torch burned low there came a ray of hope that somewhere, sometime he yet should meet and greet her who for so many years had shared his joys and sorrows, his labors and his love and disappeared "within the veil" and left a lonely fireside where now he sat in meditation.

He had slept! and awakening said in feeble but earnest voice to her who watched the steady ebb of life: "Has mother come yet?" "No, father, she is not here, you know she died some years ago. Were you dreaming?" "No, no," he quickly said. "I saw her and talked with her and she'll come for she said she would."

"Yes, father you will meet mother without doubt. You know she has been 'over there' these many lonely years and she'll meet you and conduct you to the home she has fitted up and adorned for your coming—a house not made with hands—and there you'll find your treasures and an abiding rest."

The day was far spent and the twilight of mortal life grew deep and dense and the dews of death were gathering. He had seen the after-glow flame up and over a clearing sky and a more glorious dawn was near.

A. G. SMITH.

When we know more of self than of our neighbors the balance is in favor of spirit.

### HOST IN PHOTOGRAPH.

Spirit of Dead Fireman Butts in When His Company Stands Before Camera.

Ghosts, not one, but two or three of them, insist on hanging around the quarters of engine 3 on the Tenellytown road.

One of the ghosts, according to the firemen, bears a striking resemblance to a driver who was killed by being thrown beneath the wheels of his engine. The latest appearance of the dead driver was the other day, when the members of the company had a group picture taken. When the plate was developed by the photographer there appeared a face at one of the windows of the men's sleeping apartments. This face bears a remarkable resemblance to the dead driver.

The firemen say that every man of the company is accounted for in the picture and that it is impossible for a stranger to have been looking out of the window while the picture was being taken. The dead driver, the men say, occupied the cot next the window from which the face peers. There is also the face of a small child peering from one of the panes of the same window.

### Peace or War.

"One hundred years ago Jefferson was President. Remember the policies of peace and international fraternity to which he called the new republic. Help us in his republic to be true to his truth."—Hon. Edwin D. Mead, in an address at the 13th Peace Congress.

It is stated by a certain politician that the want of a large navy brought humiliation on this republic in the war of 1812. A far greater stigma is the act of the war—adjustment of disputes by arbitration or as Great Jefferson managed, the dispute with Great Britain—non-intercourse, instead of official slaughter. That indicates that civilized methods and not savagery are evidences of sane statesmanship.

In the war of 1812, the "small navy" of only 17 war vessels and the not even a two decker was pitted against more than 2000 British war ships, 200 of which were line of battle ships of two and three decks, but the victories of the Constitution and other war ships on the ocean and the defeat of the British fleets on lake Erie and Champlain and the capture of more than 2500 British vessels by other privates caused the commercial class of Britain to demand peace.

On land our troops withstood the assaults of the veterans of Wellington at Lundy's Lane and at New Orleans—the best soldiers of Europe.

It is creditable to Great Britain that a resolution was recently introduced in Parliament for disarmament and the great influence of this republic, if vigorously illustrated in furthering the resolution adopted by Congress several years ago for the adjustment of all disputes between nations by arbitration, there would be small need of a "big navy." If, in the contest of 1812, our navy sufficiently coped with the vast fleets of Britain—her 100 guns to this nation one—it is childish to be howling for a "great navy" and apeing the "Armed-Camped-Europe."

It is a great humiliation for this republic to follow the example of Europe. Her 16 nations squander on militarism \$4,000,000,000 annually and more than 5,000,000 of picked, stalwart soldiers waste their lives in the barbarous work of "government by butcher knife," as Mark Twain says, and which he and all sane humanitarians deplore. A distinguished European official voices Gen. Grant's declaration that Great Britain and the United States could united preserve the peace of the world.

QUAKER.

If a man refuses to set the example he is foolish if he expects the world to have a good opinion of him.

LIBRARY OF CONGRESS  
JUN 1906  
PERIODICAL



## LILY DALE NEWS.

## Buffalo Notes

N. H. EDDY, Correspondent.

The curtains are going around the Auditorium in preparation for a series of dances to be given Saturday evenings up to the opening of the season, under auspices of West's Orchestra. The dock is being put into position and by another week will be well advanced towards completion. Work of preparation is going on in every direction, and paint, paper and other improvements are in the air everywhere.

Mrs. Dambach has had new steps made leading up on to her terrace. Geo. VanSlyke is painting the Josslyn cottage on South street. Linn Nutting has nearly completed the painting of the Campbell cottage. Nickersons are in the general line, painting, paper-hanging, and such like.

Mr. and Mrs. F. W. Foote and children are spending a few days at the Dale.

Mr. and Mrs. Pemberton of Fredonia spent a day looking over the Ramsdell cottage on North street and will improve and rent one side of it for the season.

The Winchester cottage on Marion street has been rented to Mrs. Knothe of Newark, N. J., who will arrive within a week or ten days for the season.

A letter from Mr. Merritt informs us that he has rented his cottage to a party of ladies from Conneaut, O., for the season, and that he will also arrive for the season in a week or so.

Mr. and Mrs. George Gamm of Great Valley have rented the new cottage on Fourth street, for the season, and are occupying it.

Mrs. Waterhouse has had a cement walk and landing made at her cottage on Melrose Park. Decoration day she entertained a company of young folks from Fredonia, who evidently enjoyed the day immensely.

The Leolyn House will open July 1, with F. E. Eustaphie as manager. It is expected that a large proportion of the help of former years will be engaged, and the service will be of the best.

Mr. and Mrs. Taylor, of Gerry, N. Y., spent Sunday with Mr. and Mrs. D. Pierce.

Mrs. Dederick, Laurel Stone, and Mrs. Robinson have been among the recent visitors on the grounds.

Mrs. McNeil, and son Wm. Steck, and a friend, Mr. Daniel Rehling, came down from Buffalo in an auto, and spent a few days at the Waldow cottage.

Glen Smith has returned from Angola, N. Y., where he has been working.

L. C. Hutchinson spent Decoration day with the old soldiers at Brocton.

A ball game between the Cassadagas and Fredonias on Decoration day resulted in a victory for Fredonia.

Miss Walton, and Mrs. Curtis and son, who were here under treatment from Dr. Hyde, have returned to their homes at Columbus, Pa.

Mrs. Tompkins and daughter, Mrs. Smith, of Buffalo, are visiting Mrs. Hardenburg.

E. L. Griswold is taking a change of scene from the post office, and is helping to build a cottage near Hartfield. Mrs. Griswold is in charge of the post office during his absence.

The Association men are putting a new roof on the Octagon, and repairing the cupola.

The tank has been fixed and filled and we have now a supply of water ready for any emergency.

Little self-denials, little honesties, little passing words of sympathy, little acts of kindness, little silent victories over favorite temptations—these are the little threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves.—F. W. Farrar.

There is as yet no culture, no method of progress known to man, that is so rich and complete as that which is ministered by a truly great friendship.—Phillips Brooks.

Control your ill-feeling and it neutralizes itself into a truth, which can be substituted for the intended anger.



## Elbert Hubbard's Creed.

Elbert Hubbard's creed is published this week by request of a reader. It is as follows:

"I believe that God is here, and that we are as near Him now as we ever shall be. I do not believe He started this world agoing and went away and left it to run itself."

"I believe in the sacredness of the human body, this transient dwelling place of a living soul, and so I deem it the duty of every man and every woman to keep his or her body beautiful through right thinking and right living."

"I believe that the love of man for woman, and the love of woman for man is holy; and that this love in all of its promptings is as much an emanation of the Divine Spirit, as man's love for God, or the most daring hazards of the human mind."

"I believe in salvation through economic, social and spiritual freedom."

"I believe John Ruskin, William Morris, Henry Thoreau, Walt Whitman and Leo Tolstoy to be Prophets of God and they should rank in mental reach and spiritual insight with Elijah, Hosea, Ezekiel and Isaiah."

"I believe we are now living in Eternity as much as we ever shall."

"I believe that the best way to prepare for Future Life is to live one day at a time, and do the work you can do the best, doing it as well as you can."

"I believe there is no devil but fear."

"I believe that no one can harm you but yourself."

"I believe that we are all sons of God and it doth not yet appear what we shall be."

"I believe in freedom, social, economic, domestic, political, mental, spiritual."

"I believe is every man minding his own business."

"I believe that men are inspired today as much as they ever were."

"I believe in sunshine, fresh air, friendship, calm sleep, beautiful thoughts."

"I believe in the purifying process of sorrow; and I believe that death is a manifestation of Life."

"I believe the universe is planned for good."

"I believe it possible, that I will make other creeds, and change this one, or add to it, from time to time as new light may come to me."

## 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 4t.

## LILY DALE ADVERTISEMENTS.

## FOR SALE OR RENT.

Mr. Greenmeyer's cottage, 7 Buffalo street, 10 rooms, well furnished. Will be sold cheap. Address Mrs. GREENMEYER, Lily Dale, N. Y. 2691.

## 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 particular 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

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

## NICE HOME FOR SALE,

near the camp grounds, on the bank of the small Cassadaga Lake. All lathed and plastered, two bedrooms, front parlor, two trees and nice shade. Will be sold furnished or unfurnished. Owners going south.

For particular 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 to the general 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-ff FRANK PULLER, Lily Dale, N. Y.

## Concessions at Lily Dale.

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

## 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.

I have derived more benefit from positive, persistent affirmation of harmonious relations with my surroundings than from all other methods and practices combined.—W. J. Calville.

When vanity apologizes, intelligence takes wings.

## THE LEOLYN.



A fine summer home on the bank of one of the Cassadaga Lakes. The lake on the west side, the primitive forests on the east, and beautiful parks on the north and south. Good boating, fishing and magnificent drives.

Delicious home cooking. Table supplied with the best of everything. Fresh fruit, vegetables and berries furnished by the farmers every morning. Imperial mineral water free to guests.

Write for illustrated booklet.

Rates \$2.00 to \$2.50 per day. Special rates by the week.

F. E. EUSTAPHIE, Manager,

Lily Dale, N. Y.

## THE MAPLEWOOD.

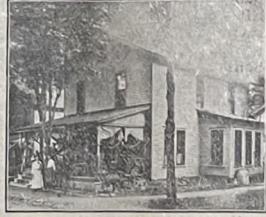


The Association Hotel has been leased by S. J. Richardson, and will be conducted on a liberal plan at \$1.25 to \$2.00 per day, with special rates by the week.

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, Prop.

## 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 Tick-

ets, \$2; Single Meals 25 to 35c.



# METAPHYSICAL.

Conducted by EVIE P. BACH.

## THE RAINY DAY.

When the sun breaks thru the clouds, dear,  
And the mists have rolled away,  
O'er the rugged paths of duty,  
Will dawn love's perfect day.

And the mountain tops of beauty,  
Like the palace of our dreams,  
Will rise above earth's shadows,  
Aglow with heaven's own beams.  
Then let us all remember,  
"Darkest days will pass away,"  
And when March winds are blowing  
We are so much nearer May—

While April, only April  
So coyly steps between,  
And spreads an emerald kirtle  
O'er all the enchanting scene.  
And while tis May, we're nearing  
The radiant hours of June,  
And the all life is changes  
We may keep Love's chords in

tune  
With the harmonies of heaven,  
And be grateful for its cheer,  
That comes to crown with blessings,  
All the seasons of the year.

—Belle Bush.

## HOW TO REALIZE HEALTH, HAPPINESS\* AND SUCCESS.

If you look only at the things outside of yourself, if you dwell on the obstacles, you will find the path to health and success a thorny one. It is your own inner consciousness, your own decision, your own mental-spiritual attitude that brings you into the path of realization of your desires and keeps you firmly there.

It is easy to magnify obstacles—nothing easier. Almost any of us have active imaginations when it comes to the obstacles and "bad" or negative things of life.

The point is, if you want health and success you must keep your imagination working on the right side, on the side of eternal truth, instead of allowing it to wonder around in the shadows of half-truths and total negatives.

You see imagination is a mighty creative instrument. By the use of imagination we constantly come into touch with better things, greater things ahead of us. Imagination, when guided by faith, blazes the pathway between ourselves and God's limitless storehouse of supplies.

By the use of imagination, you draw around you conditions similar to those you picture. Thru your atmosphere, which is determined by your thoughts, you become connected with the universe, and attract, according to the quality of this atmosphere.

Teach your imagination to look for the good in life, because only the good is true. When the imagination pictures evil, it is simply picturing a denial of truth. Evil has no foundation in reality save as you clothe it with life thru an ignorant or mistaken attitude.

Surround yourself with a calm atmosphere of faith in the Universal Spirit of love and life and you will be protected from all evil. You will be enabled to see that the so-called evil experiences which may come into your life from time to time are simply needed lessons—stepping stones to a higher growth.

You were created in the "image and likeness" of your Father, you live and have your being in Him, your life is the Universal Life; therefore no evil can harm you, because no evil can exist in the Universal Spirit of love of which you are a part. The Father cares for you always, under all circumstances, and just as soon as you begin to realize this and look for good, set your imagination at work picturing good, you will see it coming into your life.

Not everything will come as you would have it. Walk by faith rather than sight. You in your finite knowledge cannot know always what is best. But if you will cultivate faith under all circumstances, absolute, unquestioning

faith, you will be able to see as time passes that each experience has been good, that each experience has led to your further development towards the realization of harmony and usefulness.

The Spirit of Life works thru you constantly, evolving a higher degree of wisdom, a fuller realization of the purpose and meaning of life. But if your eyes are shut, if your imagination is busy creating evil and fear pictures, your development is slow, and unsatisfactory. You are then compelled, by law of your being, to learn by hard experience, instead of being gently led by faith into the land of peace.

And now I come to another important point, and that relates to doing. We can never work out all our problems by simply sitting still and meditating about them, however beneficial meditation may be when rightly employed.

You know that when we are going to build a house, we first get the architect to write out all the specifications and draw the plans down to the smallest details. But until the builder takes hold of these plans and works them out we can never have a house and the plans alone will do you no good.

Now, thru meditation and the use of our imaginative faculties we sketch out our plans for future development, and having got the plans well defined the next necessary step is to go ahead and work, step by step, along the plans outlined. It is not sufficient for us to see that love attracts friends and health; that hate repels them; that good-will towards others creates good-will towards us; that our imaginations may create for us undesired conditions. We must not only see that these things are true, but we must go ahead and act accordingly—we must live by our specifications.

It is your own inner consciousness, your own decision, your own mental-spiritual attitude that brings you into the path of realization of your desires and keeps you firmly there.

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The point is, if you want health and success you must keep your imagination working on the right side, on the side of eternal truth, instead of allowing it to wonder around in the shadows of half-truths and total negatives.

You see imagination is a mighty creative instrument. By the use of imagination we constantly come into touch with better things, greater things ahead of us. Imagination, when guided by faith, blazes the pathway between ourselves and God's limitless storehouse of supplies.

By the use of imagination, you draw around you conditions similar to those you picture. Thru your atmosphere, which is determined by your thoughts, you become connected with the universe, and attract, according to the quality of this atmosphere.

Teach your imagination to look for the good in life, because only the good is true. When the imagination pictures evil, it is simply picturing a denial of truth. Evil has no foundation in reality save as you clothe it with life thru an ignorant or mistaken attitude.

Surround yourself with a calm atmosphere of faith in the Universal Spirit of love and life and you will be protected from all evil. You will be enabled to see that the so-called evil experiences which may come into your life from time to time are simply needed lessons—stepping stones to a higher growth.

You were created in the "image and likeness" of your Father, you live and have your being in Him, your life is the Universal Life; therefore no evil can harm you, because no evil can exist in the Universal Spirit of love of which you are a part. The Father cares for you always, under all circumstances, and just as soon as you begin to realize this and look for good, set your imagination at work picturing good, you will see it coming into your life.

Not everything will come as you would have it. Walk by faith rather than sight. You in your finite knowledge cannot know always what is best. But if you will cultivate faith under all circumstances, absolute, unquestioning

faith, you will be able to see as time passes that each experience has been good, that each experience has led to your further development towards the realization of harmony and usefulness.

The Rev. McFarlane came to the assistance of his brother preacher and this called for a rejoinder in the same paper. The editor demanded pay for such lengthy discussions and the Spiritualists quickly raised a fund to pay for all the space I wanted to use. Both ministers came back with more hate and anger than argument, and received a final reply—final because they retired from the discussion.

Dr. Randall on Evolution and the Bible. Port Huron Times.

Review of passing events—Our

## Report of Editor-at-Large.

From March 1, to June 1st, 1906. To the Executive Board of the N. S. A.

I have the pleasure of reporting the work done in this office for the past three months by way of contributions to the press.

Evolution of the God-Idea.—The God of Spiritualism. Harbinger of Light, Melbourne, Australia.

Reply to Rev. Knowlton's attack on Spiritualism. St. James Gazette, St. James, Minn.

The Rev. McFarlane came to the assistance of his brother preacher and this called for a rejoinder in the same paper. The editor demanded pay for such lengthy discussions and the Spiritualists quickly raised a fund to pay for all the space I wanted to use. Both ministers came back with more hate and anger than argument, and received a final reply—final because they retired from the discussion.

Dr. Randall on Evolution and the Bible. Port Huron Times.

Review of passing events—Our

Anniversary—The Progressive Lyceum. Banner of Light, Progressive Thinker and Sunflower.

Straws show the drift of public

opinion regarding Spiritualism—

Spiritualism and marriage. Ban-

ner and Progressive Thinker.

Revival of the Torture Chamber

—Vivisection in the Chicago University. Banner of Light and Progres-

sive Thinker.

The Only Guide. Reply in in

Times-Union, Albany, N. Y.

Is Spiritualism a fraud or Truth? Providence Journal.

Review of passing events—The Proof of Immortality—Easter and the Resurrection of Jesus. Re-

sponse to Bishop Courtland White-

head, Meadville, Pa.

Ghosts to the Front: Prof. Serviss on Ghosts—The secular press yields to the inevitable. Banner, Thinker, and Sunflower.

Father Sherman as a Revelator—The Velvet Claws of Theocratic Despotism. Banner and Thinker.

Modern Spiritualism. Reply to correspondent in Milwaukee Free Press.

The San Francisco Disaster—What is it for? Norwalk Reflector and Chronicle, Norwalk, O.

Lesson of the Great Disaster. Banner of Light.

In a changed form in Harbinger Light.

The Crapsey Hersey Trial. Ban-

ner, Thinker and Sunflower.

Exploiting Ghost Stories. The Argus, Albany, N. Y.

I wish to express my appreciation of the interest of the friends who have sent marked copies and clippings and earnestly request them to continue this essential helpfulness:

HUDSON TUTTLE.

Little self-denials, little honesties, little passing words of sympathy, little acts of kindness, little silent victories over favorite temptations—these are the little threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves.—F. W. Farrar.

It is a strange and an abiding faith in one's own ability to perform which overcomes difficulties that others think cannot be surmounted.

## 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.

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

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 occultism, 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 opportunity of enjoying for a very modest sum.

## D. A. V. &amp; P. R. R.

(Central Standard Time.)

One hour slower than Eastern Time.

No. 1 U. S. No. 3. IN EFFECT NOV. 5, 1905.

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## MISCELLANEOUS.

## A SIMILITUDE.

We may stand on a height, and gaze below,  
On a vale that looks like a lake of snow.  
We may follow the path down the mountain side,  
To the lakelet's shore, where the crystals hide  
In this valley, white. We note with care,  
Many tiny flakes. Some are whole and fair;  
Others are imperfect, and from afar, We can see no form of the crystal star;  
But a mass it lies, unchanging, it seems,  
As the rock. The sun with its piercing beams,  
Will soon change this inactive mass of snow,  
To a lake of water, with restless flow.  
So, our lives may be held to some prized love,  
And seem changeless, as the azure above;  
Yet, like clouds that will come and hide the blue,  
—Doubly fair, it seems, for its glinting thru,—  
Many times life's changes will hide from view,  
The old loves, but the soul will e'er pierce them thru.  
They may wander as tiny streams, and flow  
To the seas of love, as changed as the snow.  
In some by and by, in a state divine,  
Where the soul is supreme and needs no sign.  
Like thots we send to the scenes of yore,  
Or aspire to states on a heavenly shore,  
We will go where we list, and ne'er again,  
Dread the change that comes in a cloud of pain.

LISLE E. SAXTON.

## REST TO ALL MY LOVED ONES.

Beautiful toilers, the work all done,  
Beautiful souls into glory gone,  
Beautiful life with its crown now won.

God giveth thee rest.

Rest from all sorrow and watching and fears,  
Rest from all possible sighing and tears,  
Rest thru God's endless, wonderful years,

At home with the blest.

Beautiful souls, free from all stain,  
Ours the heartache, the sorrow and pain,  
Thine is the glory and infinite gain,  
Yea— infinite gain.

"It was so sudden," our white lips said  
"How we do miss them," our beautiful dead,  
None take the place of our precious ones fled;  
But God knoweth best.

We know He watches the sparrows that fall,  
Hears the sad cry of grieved hearts that call,  
Friends, husband, parents—He loveth them all,  
We know all is for the best.

## Memory of Departed Years.

Strong is the power whose strange control  
Impels the torrent's force,

Directs the needle to the pole,  
And bids the waves of ocean roll  
In their appointed course.  
So powerful are the ties that bind

The scenes of childhood to the mind;  
So firmly to the heart adheres  
The memory of departed years,

True, many a rosebod bloom gay  
Life's opening path adorns;  
Yet all who tread that path will say  
That 'midst the flowers that strew the way.

Are care's corroding thorns;  
Yet still the bosom will retain  
Affection, even for hours of pain;  
And we can smile, tho' bathed in tears,

At memory of departed years.  
Whence is the passion in the breast,  
That when the past we view,  
And think on pleasure long possessed,

Those pleasure we renew?

And why do memory's pains impart  
A pleasing sadness to the heart?  
What potent charm to all endears  
The memory of departed years?

'Tis distance our bewildered gaze  
Or former scenes beguiles,  
And memory's charm the eye be-  
trays,

For while enjoyment it displays,  
It robes the past in smiles.  
This flattering mirror proves un-  
true,

Conceals the sorrows from our view,  
And hides the griefs, the hopes, the  
fears.

That darken our departed years.

Time, while our own, we oft despise  
When gone its loss deplore,  
Nor till the fleeting moment flies,  
Do mortals learn its worth to

prize  
On this eventful shore.  
For this our anxious look we cast,  
With fond regrets on scenes long past,

For this the fluttering heart re-  
verses  
The memory of departed years.

The above poem is said to have been inspired by the spirit of Felicia D. Hemans, a writer who passed to spirit life early in the nineteenth century, and written automatically thru the hand of a medium.

## Crystola the Beautiful, Colo.

At three o'clock on the afternoon of Sunday May 20, '06 the earnest liberty loving people who compose the inhabitants of Crystola, Colo., assembled to organize for the purpose of conducting a school for Spiritual Culture. Mr. Joseph Parr was chosen chairman and Mr. John W. Ring secretary of the meeting. After some exchange of ideas as to the best methods for organization it was decided to take Tuttle's Lyceum Guide as the foundation of the work and organize a Progressive Lyceum with the prime object of liberal and harmonious education.

To supply the growing population of Crystola with an opportunity for free expression of that and conviction, and to furnish proper and fitting food for the unfoldment of character, looking to the growth from within to make the true and helpful individual, we endeavor to supply each one with encouragement and cheer, to more perfectly unfold the latent qualities with which each is possessed.

The election of officers resulted in the election of Mr. John W. Ring, National Supt. of Lyceum work appointed by the National Spiritualists Association who is living at Crystola as conductor; Miss Sarah Ann Parr, guardian; Mr. Joseph Parr, watchman; Mr. Alex Green, treasurer, Mrs. George B. Lang, secretary; Misses Lina Grace North and Ethel Parr and Messrs. Milo Lang and Merle Peterson as guards; Mrs. John Peterson, Librarian. The assemblage then formed into a class for exchange of that. The Progressive Lyceum, authorized lesson paper for the N. S. A. of which Mr. Ring is editor was distributed and read. The topic for consideration was, "Every moment has some duty."

Every day I'll try to do,  
Some little helpful deeds;  
Just prove that I am true,  
To all of human needs.

After the reading each person present was invited to express his that regarding the matter read and a helpful exchange of that resulted. Mr. W. A. Wotherspoon, secretary of the Crystola Estate was present and read, in his pleasing manner, a poem by Miss Belle Bush entitled, "Do Not Wait."

"If you have a friend worth loving, Love him, yes, and let him know that you love him, ere life's even-

ing  
Tinge his brow with sunset glow; Why should good words ne'er be said

Of a friend 'till he is dead?"

The "Flower Basket" was then opened and each present dropped in a fragrant blossom in the form of a gem of that. Many helpful ideas were thus given. It was suggested that each member purchase a copy of Tuttle's Lyceum Guide for use at the sessions and because of the valuable matter therein obtained.

The usual closing song of the Lyceums over the U. S. was sung and the closing verse repeated—"I will be just, I will be true; angels help me to be all this." The first session of the Crystola Lyceum was declared a pleasant success and adjourned until the following Sunday afternoon.

"New day, new light, a life newborn, New hope, new everything?  
The world awakes to greet the morn; All voices welcome sing.

\*\*\* \* \* Night—dark-browed, Has left his jeweled throne; The king of day, 'mid triumphs loud,  
Returns unto his own.

## Spiritual Evolution.

Spiritual evolution is gradually enfolding in its perfect beauty, embracing all life in its unfoldment and penetrating into the beyond.

It is towards this beyond, man's final destiny, that mortal eyes look for the solution of earth's problems and the recompense 'awarded for patient endurance here.

Many may think that to enter the spiritual world necessitates the leaving of this. Not so. To be uplifted in that is the first state of advancement. Every inspiration of good is a step still further, also that feeling of love which evokes our best sympathy for all suffering, in those soul impulses only is there true light.

The beginning of man's power lies here directed in all walks of life. All true power produces a God-like result, for into the heart of man has the Creator placed it, there to begin its growth onward and upward.

The power of love for others is like the beauty and fragrance of a flower, giving its sweetness alike unto all.

Man sees but dimly at first the love of the Supreme being guiding him, to whom the needs of all creatures are known.

This time of growth and expansion will give to man still higher faculties for the enrichment of his spiritual nature and the many gifts with which he is endowed will spring into life in this, the natural world.

One achievement shall make way for another, and upon the higher spiritual plane where such gifts attain their perfection in the marvellous power of spirit and intellect, no defect is present to mar the beauty of the whole, for to no higher state of progression shall man attain, there where the full portion of his destiny be reached.

As it is given but in part to know what lies in the life beyond, only by discernment of the rays of light emanating from the soul of man, can true knowledge be gained, light used for his own soul growth and consequently for the uplifting of his brother.

Man is guided by his inner soul consciousness by a light which hath no ending and the universal law governing the spirit of all, ever guides him on his way.

Humanity must be brought into closer touch that nothing may be lost, for, as in nature, all portions assimilate to wake up further life, in like manner shall all soul life be perfected by the uniting of every soul attribute.

The perfect life embraces all, and the world destined for man remains unfinished until the glory of his completeness shall extend from this the natural into the spiritual world; then only will he live in the truest sense.

The soul life then opens in all its beauty, and as one form in nature shall make way for another still more perfected and beautiful, so shall it be with the spirit of man, from one stage of progression to another shall it attain, until his highest destiny be reached.

Oh humanity we would lit it to the highest good and man shall evolve into a spiritual being of perfected beauty, whose destiny shall be one of life and light evermore.

God's laws so perfectly o'er and o'er Unfold in man's own soul,  
As the petals of some lovely flower,  
Show forth a beauty four-fold.

Unto man shall be given the right, Of unfoldment, power and aye,  
God guiding, leading him into the light

Of a radiant, glorified day.

ISABEL G. PATTON.

## 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.

"New day, new light, a life newborn, New hope, new everything?  
The world awakes to greet the morn; All voices welcome sing.

\*\*\* \* \* Night—dark-browed, Has left his jeweled throne; The king of day, 'mid triumphs loud,  
Returns unto his own.

## BOOKS AND PAMPHLETS

—BY—

## Moses and Mattie E. Hull.

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or, The Progress of Religious Thought. In this pamphlet Moses Hull shows the advancement of the world, 10 cents.

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A collection of Mrs. Hull's latest best poems, many previously printed in bound board. Especially fine to read from in opening meetings and on funeral occasions. It has Mrs. Hull's latest portrait, Price, 75 cents.

## Spiritual Songster.

By Mattie E. Hull. Fifty-eight of Mrs. Hull's sweetest songs, adapted to popular music, for the use of congregations, choirs and families. Price, 10 cents, or \$6.00 per hundred.

## The Spiritual Birth; or, Death and Its Tomorrow.

The Spiritual Idea of Death, Heaven and Hell. By Mattie E. Hull. This pamphlet discusses the spiritualistic interpretation of many of the great questions of life never before given, explains the heavens and the hellish regions by spiritualists. Price, 10 cents.

## The Spiritual Aids and How We Ascend Them;

A few thoughts on how to reach that altitude where the spirit is supreme and all things are a subject to it. With a few words by Moses Hull. Just the work to teach you that you are not far behind, and how to how to educate your spiritual faculties. Second edition just published. Price, bound in cloth, 35 cents; in paper covers, 25 cents.

## Swept Away.

By Moses Hull on some of the sins of our makers, for which the "Refuge of Life" heaped up an offering for us. This pamphlet should be read by every one interested in the condition of our country and how to improve it. 36 pages. Only a few left and not to be reprinted.

Price reduced to 6 cents.

## Our Christ and His Work.

A Comparison of the Christ Work or Mediumship or Biblical Messiahs, and the Conditions They Required. A pamphlet by Mattie E. Hull. A brief history of Spiritualism and a brief argument for Spiritualism.

This pamphlet, held at Lily Dale, N. Y., July 10-20, 1901, contains 32 pages of from 30 to 40 minutes each, in length. It contains the greatest argument for Spiritualism that can be found in any one volume in the world.

This is a high-toned Polemic discussion, and in no way does it detract from the great question of Spiritualism.

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The Greatest Debate Ever Held on Spiritualism. Between Moses Hull, President of the Spiritualists' White-water, Wis., and W. F. Jamieson, Secretary of the National Liberal Party, Chatsworth, O. Portraits and brief arguments of both speakers are given.

This pamphlet, held at Lily Dale, N. Y., July 10-20, 1901, contains 32 pages of from 30 to 40 minutes each, in length. It contains the greatest argument for Spiritualism that can be found in any one volume in the world.

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A Comparison of the Christ Work or Mediumship or Biblical Messiahs, and the Conditions They Required.

A revision and enlargement of "Jesus and the Mediums." A careful comparison of Spiritualism and the Christs of the Past and Present. By Mattie E. Hull. An invincible argument, proving that Jesus was only a medium, subject to all the conditions of mediumship, and that the mediumship of Jesus is the same as that under the same conditions that medium requires to communicate to the world.

Price, post-paid, 25 cents.

## Encyclopedia of Biblical Spiritualism, With Portrait of the Author.

This is one of the most enterprising books that ever came from the pen of Moses Hull. It contains references to the most important books on Biblical Spiritualism.

Spiritualism is proved or implied, and exhibits the Bible in a new light. Besides this, it contains a brief history of the author, and a portrait of the author.

Ministers, doctors, lawyers, judges, congressmen and senators read and grow enthusiastic over this book.

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## MEDIUMISTIC EXPERIENCES.

BY EVA CASSELL.

NUMBER XI.

During all these years when my spiritual preceptors were teaching me by bringing me into contact with the mortals and earthly conditions which were to convey to me the needed lessons. I thought it very strange that no members of my own family ever manifested directly in my affairs or came to my rescue when in deep trouble. I called upon father, mother, sister, grandmother, uncle, and all those departed loved ones whom Spiritualism taught me were ever in touch with my home, as guardian angels, to give solace and comfort.

It would seem as if I called upon them in vain—as if a black wall was the objective point upon which my prayers and my pleadings rebounded, to my utter disappointment and misery. As a stricken mortal, bereft of all hope, at last cries in despair, "There is no God"—so I, many times in my dejection and agony of soul affirmed "There are no spirits—no guardian mother and ministering friends—no Spiritualism—nothing! It is a lie, a bitter falacy—a stupendous illusion, fiendish in its magnitude for deceiving and cajoling its votaries into believing that spirits know and can come to the rescue." If they could know and realize my great need of them, then why did they make no sign—why withhold from me a ray of hope? I scanned the starlit skies, I yearned in the midnight darkness—I resolutely set myself to compile an answer from the blank wall of silence. Bitterly I resurrected myself and sent a positive filament of force far out into the spirit world, avenger of the wrong of that delayed answer, I cried savagely, "Thou shalt answer—God, spirit, sphinx! Make yourselves known. Speak!"

And still that awful silence—that merciless barriers interposed between me and those I had been taught to believe were my spirit comforters! and my spirit mother—how could she bear to be deaf to my cry of woe?

Did death change mortals into spirit monsters of coldness? And still no answer. Only continued wretchedness as I struggled in the earthly conditions and environments which so sorely afflicted me. Was that the answer? More trouble, more burdens, more misery? Was it the answer? To this day I can never forget the cruelty of the awful silence of my loved ones—long since passed within the vale. Perhaps they could not answer. I have often thought that Spiritualists over-rate the power of communicating with mortals—almost unlimited power is conceded to them and we are over-zealous in believing in those powers. During the past 20 years, I gained the promise of several of my friends before they died, that they would come back to me and make themselves known.

The years have passed. I have sought medium after medium, but in vain. No word has come from my friends—only was Susan King, of Onset, telling me previous to her demise, "I have studied all methods pertaining to spirit return. I know how, and I shall surely control some medium and identify myself." But she never came thru any medium, but three months after her death, I went to my Onset cottage in November. I hurried to build a fire and make myself comfortable for the coming night, as it was very cold. I brought in plenty of coal and wood, and at last I drew a chair to the window and sat down to watch the dying rays of the setting sun, thinking to myself, "all is well, I am settled for the night and am contented." I gently rocked back and forth in my chair when all at once in my inner consciousness arose the face of Susan King and at the same time a feeling of exultation passed over me—just as if she exulted in the success of her experiment in making herself known to me.

I believe this is the only way our loved ones can manifest to us, in many cases—simply by communion or support in fighting this case? My soul with soul. They are unable to come in rapport with the mediums we do go to, a sitting over the fact that they do not come, little knowing that had we remained

at home in our own sanctuary and waited for the time to come when we were in the right mental attitude to attract them, they would have been able to manifest directly to ourselves, where they could not to a medium.

From my own standpoint, and the fraud I have detected in materialization, I am convinced that the only way our loved ones can manifest is thru the communion of soul with soul—they speak to us mentally—to our inner consciousness and impress us with their identity. As for coming out of the cabinets bodily. I have never yet believed that, when it takes a prospective mother nine long months to create a human being, one can be made in a few minutes in a cabinet, with all the nerves, all the arteries, and the countless muscles, the heart, with the perfect circulation which would enable a human being to stand upon its feet and keep up a conversation with mortals, all this done in a few minutes time, when we know that it takes the prospective mother nearly a year to fashion a human being. But so deeply have the stereotyped phases been embedded in us, we can believe that spirits can do anything; the "power of mind over matter" is a stock phrase which emanated from Spiritualists in the very beginning and is responsible for our readiness to believe anything and everything in regard to spirits. As for materialization, it may be possible with some scientific spirits. Just as some scientific mortals today, (few at that) have attained to the X-ray, so also may a few scientific spirits be able to produce a materialized form. To say that because one mortal has solved the mystery of the X-ray, every mortal uses it, is nonsense; and to say that because one scientific spirit can materialize a figure, every member in your family and in mine, who is in spirit life, can materialize themselves in a cabinet is to talk nonsense.

My parents and family were all of more than ordinary intelligence, yet I know that they could no more materialize a corporeal body in a cabinet than they could have operated the X-ray when alive on earth. Mortals pass into the other life carrying their individual intelligence with them—they have no more no less; if they possess no scientific proclivities here on earth, they possess none on entering spirit life. Yet we are called upon to believe that every member of somebody's family has materialized to him thru the cabinet, from his father and mother to Jim, the hired man, the swine-herd, and old black Sally, the negress who attended him in infancy whom the law of correspondence would effectually regulate into oblivion because they did not possess an atom of the scientific qualities necessary to bring them into rapport with the inventive genius required.

One thing is certain—when we do pass the Great Divide and zealously scot into some cabinet with the intention of materializing to our mortal friends, we shall learn just how easy it is to concoct a corporeal body out of the elements of the sitters of a seance room.

### A HEALER IN TROUBLE.

#### A Letter That Speaks For Itself.

I write you in the interest of the psychic healing. I am now practicing in this city and have been located here since January 1, '06, my practice had grown so that it aroused the jealousy of the medical fraternity and I am to be dragged into the courts for practicing medicine, of which I never gave or prescribed a drop; and as my work is purely psychical I do not even manipulate as do the Osteopaths. My circular will show what my patients think of my work. I will be glad to hear from you on this matter and should you decide to assist me thru your valuable paper I will greatly appreciate the same. I feel that the time is now ripe for the psychic physicians of the various schools, as well as the spiritual doctors, to join forces and fight the medical field which is trying so hard to force those persons upon our people.

May I look to your columns for support in fighting this case? My finances are limited but my cause is good.

E. H. MANNING, Elkhart, Ind.

The SUNFLOWER, \$1.00 per year.

### SERIES OF LETTERS FROM SPIRITLAND.

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

The truth, as it came to the prophets of old, was imperfectly rendered owing to the mental status of the people in those days. Woman was a mere slave compared with her station on earth today, and the marriage law was then of no more importance to man than to the animal. Christianity brought light to woman, in that she was human, had rights as well as her lord and master, and from that time to the present day she has been developing both spiritually and physically till now she stands a peer among the civilized and enlightened population of the earth world.

The marriage law is superior to all others, and the one that has been most abused in earth life. It is the sum total of our existence. How many marriages are made from love alone is only known to those who inhabit the spirit realm. Ah! how many, from force of circumstances, are compelled to marry and rear families, who are in spirit as far apart as the east is from the west, and as incompatible as fire and water. Yet, in this condition, are bringing lives into the world to suffer for their wrongs, and earthly environments. But as the philosophy of Spiritualism is growing in the hearts and homes of our present generation, the more freedom is exercised in the choice of men and women in selecting for themselves a suitable companion.

The laws of affinity and consanguinity are better understood, and the progress of this movement, the slow, is sure to make love alone the governing power that will harmonize and perfect the condition of generations to come. The higher education, made practical, will redeem the people from so much mental torture, in both the earth and spirit world, as it involves a study of the moral attributes and an application of virtue in the highest sense.

Heredity and environment have much to do in forming and influencing our lives in the spirit world, as well as in the earth world. But one, by exercise of will, can control environments so as to modify hereditary influences and even undo them. When better acquainted with the workings of natural law parents will remove these barriers that now stand in the pathway of progress, which will enable their children to live close to the wisdom sphere while in earth life, and from this condition, pass out into the glories of immortal life.

R. M. PAYNE.

Following a leader as we never could never follow a maxim, we do and conquer a thousand things we should otherwise never attempt. What we receive from him moral impulse—not a letter, but a spirit. —Joseph Wood.

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## LIGHT FROM EVERYWHERE



EAST

WEST

NORTH  
SOUTH

This department is conducted to enable Spiritualists and Psychics to keep in touch with each other and with the world. Send us notices of your engagements, and other items of interest. If you have friends, send us reports of your meetings, entertainments, what speakers you have, your elections, reports of annual meetings, and the like. In fact, everything you would like to know about our Cause.

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

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

Always sign your full name and address to every communication, and enclose a stamp for publication, but as a guarantee of good faith: "correspondent" or "subscriber" gives us no clue to the author. The printed article can be signed that way if you wish it but we must have your name and address.

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

Suggestions for the improvement of the paper are invited.

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

## 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.

G. W. Kates and wife will spend the summer at their country home and enjoy a needed vacation. They will assume a three months effort at Baltimore, Md., the first of September. The months of December, January and February, next, are not yet engaged. Address them at Cheyney, Pa.

We learn that the N. S. A. committee on Temple Fund, will report at the Chicago convention, and propose to organize a Temple Fund Association, to comprise every possible Spiritualist in the United States and Canada, who will cheerfully assist in raising funds, for building, by the N. S. A. auxiliaries. The Temple Fund association will disburse all funds.

Dr. S. Clay Markley, writes from Bfonville, N. Y.: I wish to acknowledge receipt of two SUNFLOWERS which have been read by myself and neighbors with much pleasure, and I will enclose my subscription, with best wishes for your success. There is no spiritual society here, but a good opening for one if we had a good lecturer to set the ball rolling. As a clairvoyant, test medium and physician I have set the ball rolling, shown them that Spiritualism is a truth, and that clairvoyants are the natural born doctors. Many people have come to my office and I have described their relatives and friends. We have two good mediums, a man named Fred Mair, and a lady who will hold their own with any medium in America.

Rev. G. C. Love is working with the Spiritualists of Tacoma, Wash. He will be connected with the New Ela Camp, and after June 25th, all correspondence should be addressed to him at New Ela, Oregon.

Chesterfield Camp opens June 26th and closes September 3rd this season. Prominent speakers and mediums will be present. "You will miss it if you miss it."

Mrs. M. Cassie McFarlin can be addressed for engagements at her home, Plasview, Minn.

Corr., writes from Montpelier, Vt.: We have been enjoying a series of meetings under the ministration of J. A. Stacey, and Mrs. Holt. They are well attended, and are interesting a great many people. We hope to continue them regularly.

Dr. T. A. Bland announces a book biographical of himself, and asks for subscriptions for the same to aid in publishing it. The doctor has had an eventful life, and it would be of interest. The price will be \$1.25, but those who order before publication will be furnished it for \$1.00. Let him have a generous response to his call, and get the book out immediately. Address him at 231 Hoyne avenue, Chicago, Ill.

J. J. Daggett writes: Greensboro, N. C., has just two Spiritualists that profess the faith, these are Dr. R. T. Hendricks and the writer. However, we are extremely optimistic, and feel sure that we will have an organization here before many moons, in furtherance of this object the writer had adopted the slogan: "Every session is a business session," and I declare the same every time I visit the doctor, which, by the way, is quite frequent. This has led the

genial doctor off on a poetic tangent which is appended herewith. With every session a business session,

We'll pave the way to higher progression; We'll lay aside all superstitious fear, Knowing that our guides are ever near. They are with us here at every session;

To guide us safe from all transgression. They bring to us the higher light, That leads to mansions, oh, so bright;

Where every session is a business session, And the watchword is Eternal Progression.

## SPIRITUALISM IN BRADFORD, PA.

As, I know that the readers of the SUNFLOWER are interested in the unfolding of our beautiful Religion. I wish to tell them of the laborers in the vineyard, here. These co-workers and medium's work stand out in the shining light of truth as plainly as the derricks that dot our beautiful hills.

Of the many here who have consecrated themselves, to the pure, loving labor for the upbuilding of Spiritualism are Mr. and Mrs. Synder. Not less than three years ago Mrs. Synder stepped out from the Catholic Church. She has developed in to fine test medium. In her own way she is working and aiding the cause. She has opened her own home and here she gathers those who are seeking to know that "if a man dies he shall live again."

Of Mr. and Mrs. Norriss' work I could say much, but space forbids me.

They are fine trumpet mediums and in their seances you will find all

dominations and that horror in the

orthodox mind to investigate the

philosophy of Spiritualism Mr. and

Mrs. Norriss are able to dispel and

bring to the knowledge of ministers

and physicians this great truth of

Spiritualism. Their work is very far reaching. I wish to now tell

you of a return worker. Mr. Homes,

He has voiced the truth and through

his efforts many have been convinced

of the truth of Spiritualism and his

work is an inspiration to us to put

forth more effort in the cause of

Spiritualism. Those Pioneer medi-

ums and workers, Dr. Exter G.

Wooard and wife are ever endeavor-

ing to arouse the lethargy of the

people to a knowledge of Spiritual-

ism.

Of the workers here, our president

and wife, Mr. and Mrs. J. Brown

have given time and money to help

us organize this society.

There are many who aid us in

every way, and ever ready to open

their homes and purse for the good

of the cause. Space forbids men-

tioning but few of them. Among

the many are; Mr. and Mrs. George

Peterson; Mr. and Mrs. Pomeroy

Mr. Beringer; Mrs. Erwin and

daughter; Mr. and Mrs. W. C. Foster; Mr. and Mrs. Buell; Mr. and

Mrs. Lancey, and many others. All

these workers have caused a strong

undercurrent of Spiritualism, which

is like a fire smouldering under a

heap of stubble and it will yet burst

forth and illuminate the whole city.

Our soul-inspiring pastor, Mrs. R.

W. Barton, is endeavoring to bind

and cement these circles and workers

together, into a growing society.

Mrs. Barton's work is proving

that she is all more than we ex-

pected of her as a medium. As a

test medium she has few equals if

she ever had a superior in this place

it is not known here. And we have

been visited by some of the best.

Besides her eminent gifts she is a

lady of culture and refinement, and

has risen above that bane which fol-

lows undeveloped mediumship, jeal-

ousy and envy, and seems to dwell

in an atmosphere of love.

MARY W. TITUS, SEC'Y.

## LETTER FROM MRS. COFFMAN.

This date finds me at home again after a two-weeks' recreation, one week each in Buffalo, N. Y. and Akron, Ohio.

My return to Buffalo where the many I had learned to love while working with them on former occasions, was a most happy one thru their kind thought of me. The smiling faces that greeted me upon my arrival were faithful symbols of all I saw during my stay.

For the first time since I have been in the world, I was free to enjoy the benefits of our philosophy as promulgated by some of our best workers. My Sunday afternoon with all else to make the most mis-

found me with our good brother Charles Hulbert who is doing such good work among the friends of his Harmony Circle. Mr. Hulbert has a treasure "Uncle Ned" who so successfully aids to keep priceless

the virtue from which the Circle takes its name. My Sunday evening I spent with the good people at the Temple where Mrs. Georgiana Ripley of Toronto was the speaker of the evening. In spite of the heavy rains that lasted all the afternoon and evening, the audience was a large one and the attention given their speaker expressed better than I can how valuable her dis-

course was to them in her explanation of what constituted Spiritual Growth, while their applause after she had finished showed their appreciation of her talent.

Among the first to greet me upon my entering the Temple was our friend Mr. R. A. Hoyt the President of the society and who, by the way, has been re-elected for the ensuing year as their foremost representative, a position he is fully capable of holding on account of his lasting interest in all things right and of benefit to our Cause. The same

motive seemed to be inspiring all the members however, and this makes it almost needless to tell how successfully brother Eddy advocates the merits of the SUNFLOWER and shows such choice discrimination in his distribution of Spiritual literature.

I was entertained most of the time at the home of Mr. and Mrs. George I. Allen where I was thoroughly happy and met all of our friends. It was a pleasure I shall never forget to have been made the recipient of so much good-will even to having one of my Guides honored with a birthday festivity and to whom so many brought beautiful remembrances of her.

The pleasantest memories were my boon companions enroute to Akron, Ohio, where a like pleasure awaited me, for who could visit the home and family of Mr. and Mrs. Kepler and not feel blest?

After all, what is life without friends?

AMANDA L. COFFMAN.

WHERE SUCCESS PROVES A FAILURE.

ARTHUR F. MILTON.

The power that wealth gives is something unknown to the impecunious. The man reared in it possesses a feeling of freedom, characteristic to him alone. It lends him a grace not readily imitated—even in a stage play.

The man of intellect possesses a similar power—a natural sense of independence which the former does not understand—cannot understand because he believes himself knowing without intellect.

Which of the two is the superior, has ever been, and is still a declaration of war. But where the two are combined the war ceases—in the possessor—only that few possess it combinedly. Thus the war continues throughout the masses.

The French Revolution was the direct cause of such a division. The recent Life Insurance Revolution in America was another—only that tears in place of blood was shed—figuratively, if not in effect—both by the fallen stalwarts and their victims.

Wealth and intelligence are the two greatest opponents of civilization, when corruption sets in on either one of them.

Intellect is not free from corruption either. Its misuse is shown in politics—by scheming for wealth, in order to add that other power to itself.

Money is a sacchariferous article that has a great attraction for human bees; and the jingle of silver is to the present what the clatter of arms was to the past. All ambition is being directed for the gathering of power through wealth—to be respected for the contempt we can manifest towards our mortal brethren of small means or towards petit finances in general. It may be very natural since it has become the habit; but it seems rather unnatural for one who has enough to support him for a thousand years (were he to live that long in the same body) to wish for more.

We have just issued from the age of steel into that of electricity. But we have also added the age of steel to it. Its refined pseudonym is "graft." Even men of intellect have been stigmatized with it—men who had all they needed, combined with all else to make the most mis-

erable happy. But perhaps wealth-gathering is also a habit, that once has control of the divine ego, is as difficult to exorcise as an obsessing passion.

We may obtain light by the process of taking in, but happiness must eventually be earned by giving out. Power is a form of happiness. So is eating. But either over-done or over-eaten generates pain or suffering, and the power wanes comparatively—that of the soul is personal power—that of the body or over

self—whether through the medium of wealth or intellectuality. But where it is exercised to attain power over others (except for unselfish good) it is sacrificed in accordance with success. In this respect success will always prove a failure.

## The White Flower.

The spirit led me by the hand thru gardens more beautiful than I can describe, by paths scented with the sweetness of early spring flowers and pausing before one plot, set apart from the rest, attracted my gaze to a lone blossom of exceeding loveliness. Its petals have not yet opened to the kiss of the sun and warmth of its caressing rays, its purity was spotless.

I was commanded to pause and rest and nurture the blossom to maturity.

Day by day with patient care I watched its growth, yet it did not burst forth and I felt its beauty would never be seen by my eyes. I saw wonderful possibilities in its development.

There came a day when the sun was hid, the flower drooped and, in my despair, knelt in abandonment of grief at its side, the agony was great and the soul longed to break its bonds and fly far away. I lay prone on my face before its sweetness and disclosed its secret. Power is a form of happiness. So is eating. But either over-done or over-eaten generates pain or suffering, and the power wanes comparatively—that of the soul is personal power—that of the body or over

self—whether through the medium of wealth or intellectuality. But where it is exercised to attain power over others (except for unselfish good) it is sacrificed in accordance with success. In this respect success will always prove a failure.

IDA A. COOMBS.

Cheer, what is it? The blossom of a loving heart. The perfume of a happy word.

Joy in the heart makes cheer in the face.

50 YEARS' EXPERIENCE

## PATENTS

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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:

OFFICE OF SUPERINTENDENT CITY PUBLIC SCHOOLS.

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

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

HENRY P. ARCHER,

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## THE ORACLE.

By J. C. F. Grumbine.

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

Question—What and where is the spirit world?

Most persons think as Andrew Jackson Davis taught that the spirit world is that belt of stars, called the milky way, which lies outside the focus of the earth and the zodiacal circle. Hence the looking up into the starry firmament at night and saying "there is heaven." The milky way may be a heaven and a spirit world for spirits, but our spirit world is a part of the geography of our system in general, and earth in particular, and moves concentric with the earth and sun. It lies within rather than without the sphere of our system and earth, not as water is inside a bottle, but rather as electricity and gravitation are within nature and life. This mystic way of explaining it will be made clear when one tries to understand how Jesus dematerialized his body when, in that upper room he ate and drank and conversed with his disciples and suddenly vanished from their sight.

The material part of us belongs to that sphere of existence or that which appears outside of this, which leads us to say, "I have a body," but "I am a spirit."

Introcension is going in of spirit to conditions or planes, to states or spheres of life which are astral or ethereal at least, not grossly material, is the object of life in death, or of the law of change and progress. The scientific doctrine of the conservation of energy means that matter which is the substance of all forms of spirit, is the same always, no more and no less; and that as the ritual put it, "dust to dust earth to earth, and ashes to ashes," is the act of the dissolution of forms, but not of the destructibility of the matter. Matter is indestructible. Hence to be born or to incarnate, spirit must use matter. Matter comes from the same root as mother and in its last analysis means that it is a matrix, in and by which spirit is moulded into a form or organism.

This chemical form is called manifestation. Now, as matter has to do with the three dimensions, length, breadth and thickness, ether being the fourth, spirit decarnate must clothe itself in an etheric body, at death. But as ether is a form of spirit and matter, but a condition not subject to the three dimensions of matter, it cannot be perceived nor comprehended by man's five senses. Therefore, when Jesus, or any decarnated spirit wishes to demonstrate immortality of spirit in the flesh, or a survival or an immortality after death as the word means, that a spirit must enter the special and temporal sphere of matter and take on a familiar form, but it leaves or disintegrates that form when it ascends or goes into the etheric sphere.

Where did Jesus go when he vanished? Well, we know that his body dissolved into its elemental particles, but he, the spirit, passed into the spirit world.

That spirit world is where we all go when we die. It is the world of excarnate spirits. It is not the spiritual world, for that world truly speaking is within the soul and is what we are and not the place of our bodies. It is not topographical or geographical but historical and actual.

We are all more or less in both the spirit and the spiritual world now, but that phase of it called the material or objective. When we die we enter the other phase called the immaterial or subjective. To live in the spirit world now and not know it is pitiable, but to live in the spirit world and not seek to live in the spiritual world, is tragic and compels another incarnation, whether we wish it or not. Death in that case means another birth into the earth, a lower for a higher life.

## 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

## Report of Committee on Resolutions.

Morris Pratt Institute, Whitewater, Wis., May 15, 1906.

The committee to which was referred portions of President Hull's annual report, submit the following: Professor and Mrs. A. J. Weaver during the school year of 1905-6 have continued to give freely of their time, strength and ability to advance the welfare of the school, and as usual have received for their services nothing but their rooms and board. In September, 1905 Mrs. Weaver reluctantly complied with the solicitation of your executive committee to accept the position of matron, adding its grave responsibilities to her previous duties of purchasing agent of household and table supplies.

Be it therefore resolved: That we tender her our most hearty thanks for the tireless alertness, constant economy and rare unselfishness with which she has discharged her duties, and assure her that we greatly appreciate the substantial aid she has given to the conduct of the material interests of the school.

Professor Weaver, in addition to looking after many details of management has continued to render ideal service as teacher in one of our most important departments and as Principal of the entire work of instruction in the Institute.

Therefore be it resolved:

That we extend to him a fraternal expression of our gratitude for his patient devotion to his duties and for his supreme loyalty to the development of a higher type of Spiritualism.

It was a satisfaction at the opening of the school year to find that Mrs. Alfaretta Niver had abandoned her intention of withdrawing from the Faculty of the school. Her pleasant personality, enthusiasm of manner and experienced methods have made her department of Oratory and Physical Culture a benefit to every student entering it, while it has made a favorable impression upon the educational circles of Whitewater.

We acknowledge our increased indebtedness to the unfaltering zeal of Moses and Mattie Hull, who during their year of work have by their united efforts collected for the school about five hundred dollars, without any expense to the institution for their journeys. The fact that they gave their efforts to securely establish the school without receiving board or salary, ought to silence all superficial critics until they shall first have developed a corresponding spirit of emulation.

We congratulate all members and friends of the Morris Pratt Institute upon the good fortune which brought us the services of Mrs. Emma J. Owen as our secretary. Painstaking, methodical, and accurate in every detail, she has given our business records a reliability which enables us to know in a moment whence every dollar comes and how it goes. Such services as hers are invaluable to us.

We extend to our Faculty and students a wish that the vacation season shall bring them pleasant environments, renewed vitality and a safe return to September's opportunities at the Institute.

GEORGE B. WARNE,  
CHRISTINE COOPER,  
E. W. SPRAGUE,  
Committee.

## CHEER UP.

Come! Be happy! Smile! Cheer up! Stormy skies will soon clear up! Can't you see the spot of blue Where the light is breaking thru? Hear the thunder die away! Even there where lightnings play, There are signs of clearing weather. Look! Put all the signs together, The clouds grow light and float like feathers.

So will float your clouds away, When your eyes can see a ray Of light! Cheer up, and let in the light, You'll turn all blackness into white.

Cheer up! Now's your chance to sing! Let your hearts with joy-bells ring! You can be like day of light, Or a fierce and stormy night. You can be whatever you will See that all your world you fill With cheer and courage and good will.

—Helen Van Anderson.

## 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, Illst.

12-23—Miss Alice Ethel Bennett—Book Recitals  
14-16—Prof. E. B. Swift—Microscope and Telescope Ent.

19—Ladies Schubert Quartette—Concert  
28—The Lillies—Entertainment

TEST MEDIUMS

Mrs. A. J. Pettengill, Oscar Edgerly, F. A. Wiggin, Dr. W. O. Knowles

Forest Temple meetings daily at 9:30 a. m., 4 and 6:30 p. m. Mrs. D. Devereaux, Leader

German meetings every Sunday, Tuesday and Friday at 4 p. m. in Library Hall. Mrs. Elise Stumpf, Leader.

Children's Lyceum daily, except Sunday, at 9:30 a. m.

Demonstrations of Unseen Forces daily at 7 p. m. in Library Hall.

Band Concerts daily at 9:30 a. m., 1:30 and 7 p. m.

Progressive Euchre every Monday evening in the Auditorium.

Dance every Wednesday and Saturday evening in the Auditorium.

Sociable every Thursday evening in the Auditorium.

Part V. The Bodily Organs, their Diseases and the Great Natural Methods for their Cure. \$1.00

I have not completed the reading of Dr. Lundquist's Human Culture, Part Fifth, and unreservedly say that it is the most wonderful book on natural methods of cure that I have ever had the pleasure of reading. It is a most valuable book for the Husted Institute of Health and Philosophy, Rochester, N. Y.

Part VI. Marriage, Sexual Development and Confinement. \$1.00

This work is most valuable, throws the first clear light upon the nature and processes of hypnotism and all kindred psychological phenomena, which have never been so clearly and easily understood. The effect of Phrenology-physiology alone is of priceless value as enabling us to understand our fellow beings and ourselves.

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