

# THE SUNFLOWER

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

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## SPIRITUALISM AND THE LAW.

HON. CHARLES R. SCHIRM,

President of the First Spiritual  
Church of Baltimore.

To a jury of twelve men, who have led a simple, unsophisticated life, who have accepted the religion of their father's with unquestioning mind, the theories and beliefs of a man of learning, might easily be made to appear, by the argument of ingenious counsel, as evidences of insanity, especially when the question arises out of a religious belief differing from their own.

In will cases, the counsel for the defense can not be too vigilant in endeavoring to exclude from the consideration of the jury, the mere beliefs and theories of the testator, when they are clearly free from insane delusions, directly affecting the making of the will. Prejudice plays too large a part in the verdicts of juries in cases involving Spiritualism and a review of such cases will show that the decisions of the courts of first resort have almost invariably been against the will, when tried before a jury.

The next case which I shall take up was tried before a Surrogate, or Probate Judge, and the will was by him sustained. A jury would, in all probability, have done otherwise. This is the Bonard Will case, reported in 16 Abbott's Practice, n. s. (N. Y.) 128, wherein the court in its opinion, made use of some wholesome words of wisdom, which in part are quoted below.

Louis Bonard was a native of France and lived in the city of New York. Altho he was, ostensibly a Roman Catholic, he left his entire estate, valued at about \$150,000, to the American Society for the Prevention of Cruelty to Animals. The probate of his will was contested upon the ground, that at the time of its execution, the testator entertained an insane delusion that upon his decease, his soul would enter into the body of some animal, and that influenced by that delusion, he executed his will with a view to the better security of his future existence. The report of this case embodies in full the examination of two physicians who were produced as expert witnesses by the contestants. The examination involved the definition of illusion, hallucination, the transmigration of souls and the exposition of ancient and modern religions and philosophies. I regret that space will not permit its introduction here, for it is interesting and instructive reading and would be helpful to any lawyer in a similar examination.

Extract from the Surrogate's opinion: "The insanity of an opinion must be established only with reference to means of knowledge accessible to men of common minds and understanding, and not upon the results of profound scientific researches or experiments, or scholastic theology, or religious tenets concerning the nature of the infinite or the destiny of the race beyond the present, which itself is too vast and mysterious a domain for the finite mind to comprehend; and if we are so much at fault, or deficient, and so at variance in opinion of the truth of the present, how can we presume to hold one insane as to our nature and destiny in the future."

"Moreover if a court is to ascribe insanity to a man, or a class of men constituting a sect, on account of his or their opinion or belief as to a future state, and a particular sect had, in fact, attained to a real knowledge of that future, the logical deduction would necessarily be, that a major portion of mankind, comprised in all and different sects, were of unsound mind, or monomaniacs on that subject. If it be the case that such knowledge has

been so attained by a sect or known body of believers, the question remains, which it is, and what tribunal is to exercise the judgment of determination." pp. 185 and 186.

This case was decided in 1872 and no appeal was taken.

In a case recently tried in Illinois, before a jury in the lower court, which rendered a verdict against the will, it was urged by the contestants as one of the reasons for setting aside the will, that the testator believed that spirit children grow to mature stature in the spirit world. Surely, this belief should be no ground for invalidating the will, if the belief that the souls of men after death enter into animals, is not sufficient. Can the contestants prove that spirit children do not grow to maturity in the next world? If they can, then the information upon which they base their proof, to be reliable, must come from the spirit realm, and believing such information, they must admit the fundamental fact of Spiritualism and thereby, if the ground of their contest be correct, place themselves in the position of insane persons trying to prove that another man was insane. If they can not prove it, how can they assert it is not true and that such a belief is an insane delusion? Are they not then in a position, which, to say the least, is unsupported, illogical and arbitrary?

Boswell on Insanity, sec. 14, says, "that mere belief, however absurd it may appear to the minds of other men, will not, unless it amount to a perversion of reason, be considered in law as an insane delusion, since such a belief can only be refuted by advancing some other belief, which itself can have no foundation in positive knowledge."

It is not perfect sanity that is required, but only a mind that comprehends the testamentary capacity. The testator may even have a monomania, but as long as it had not and was not capable of having any influence on the provisions of his will, it may not destroy the capacity to make one. The inquiry, whether the monomania has or not had any such effect might be difficult, but is not impracticable; and if, in the result, the court was convinced that it had, the conclusion must be against the will.

Jarman on Wills, p. 38 (6 ed.)  
In Jenkins vs. Morris, 14 Chan. Div. 97, it was said by Hall V. C., that it was immaterial that the monomania was capable of influencing the will, if in fact it had not.

While, as on abstract proposition, Spiritualism does not prove insanity, a person may be a monomaniac upon that subject as upon any other form of religion.

Conner vs. Stanley, 72 Cal. 556. Decided 1887.

The term "Monomania" is applied to some particular idea or object of desire or aversion. In cases of this kind which may be adduced as a ground of relief or defence in any judicial controversy, it should appear that the morbid image in the mind of the patient, has been connected by him with and has perverted his judgment in relation to those of his acts which are drawn in question.

Owings case (Md.) 1 Bland 370, 388.

If the hallucination of the testator is inoperative when he executes the will—if the instrument is solely the offspring of his sane faculties, untainted and unaffected by this delusion—it is a valid will.

Will of Ebenezer W. Cole, 49 Wis. 183. Dew vs. Clark, 1 Add., 279. S. G. 3 Add. 79.

It is only essential that the testator should have sufficient capacity to comprehend the nature of the act and its effect, and should perfectly understand the extent of his property of which he is disposing, and his relation to all persons who have claim to his bounty.  
Will of Sarah M. Blakely, 48 Wis.

299. Delafield vs. Parrish, 25 N. Y., 29.

If mere belief in Spiritualism should be held to be a monomania, then belief in almost all other religions must be so held. This would reduce the number of perfectly sane persons to a very small minority, and might raise the question of the competency of judges and jurors to sit in cases involving the testamentary capacity of persons holding a religious belief different from their own.

(To be continued.)

## Spirit Healing Through Spiritualized Instruments.

Plato and Aristotle taught, "That substance is sometimes intelligent as a whole and not in its parts," "While Democretus taught," "That substance was intelligent in some of its corpuscles and not others."

Spiritual discernment of to-day informs us that there is a world of degrees of infinitesimal refined substance within all of nature's coarser material forms, invisible ethers, chemicals and fluid, individualized spirits and spirit bodies, but as yet neither, scientists, nor psychics have attained to that required refined power of sight as to be able to give to us a formula of spirit, or substance, or decide if spirit has ever been inherent in and co-existent with substance, that which holds substance to go together and makes it possible, or just what it is that attracts, selects, prepares and consigns particular atoms to their proper location for the construction of the physical world, especially the human organism.

The office of spiritual healing through spiritualized instruments in behalf of human suffering is to remove causes and results of both mental and physical pain.

Spirit healing is a scientific work requiring great study and research on the part of spirit physicians, Orientals, Indians and the spiritual growth of the psychic mortal through whom they must operate if their work attains to success.

The chosen earth instrument should be true and noble in thought and act, possessing a passion for doing of good and teaching of the higher spirit laws of mind and body.

We have met a few of such spiritualized instruments of the many who are serving the higher realms and humanity.

Dr. J. M. Peebles embodies a life-long atmosphere of spiritualized thought, experience and healing power from angelic guardians and saviors of the suffering and sad, one who has restored and gladdened both mind and body around the world, taught the higher health laws and whose work and pen has thrown a world of light on the mystery on the causes, lives, and control of degenerate earthbound obsessing spirits, and as to how the developing sensitives should inform themselves and try to avoid all but the true.

I cannot avoid saying, that cowardly and criminal is that person, who when the obsessed is asking for truth and as to causes, and calling for relief, to declare that evil spirits do not return, or molest sensitive mortals, let those same advocates declare there is no such thing as spirit control and then their consistency will be a virtue.

In Psychic Light we read of another spiritualized instrument for healing along with all her grand mental and physical phases, Maud Lord Drake.

In the city of Boston, Mass. I was present in the treating apartment of one on whom the Spirit scientists, and Orientals of higher realms are pouring their choicest vitalizing power, a power that is restoring those given up by the Medical Fraternity, Christian Scientists, Faith Healers, etc., Dr. G. Lester Lane, clairvoyant, and clairaudient, diagnosing from his spirit physicians.

In this apartment I was enabled to spiritually see the white robed orientals, spirit physicians and a white vapory substance enveloping the Doctor, the physicians were treating with electric like and various colored chemicals, there were powerful Indians, with their nature remedies, all were representative of the wisdom and grand work being done from the higher realms.

How blind our finest, truest, material eyesight? How dull our sense of touch? What know we of their untiring loving efforts to aid and instruct? From what various sources are gathered these elements of healing? How acquired the skill of scientifically applying these elements? Must these wise intelligences have passed through universities under learned professors? How patiently they advised and how promptly they came, how their presence uplifted, spiritualized and filled our lives.

In this apartment was substance, color, form, motion and intelligence, spirits operating without a sound, here a silent language, faces that smiled with love and hope, hands tender of touch, skilled, yielding relief, hearts pulsing with spiritual life, in short spiritual bodies and spirits that need but clothe themselves with the coarser atoms of material life to prove to us the truth of the much discussed phase of materialization.

Lift the veil from your material sight, Sir Agnostic Spiritualist and behold the possibilities of spirit matter, read Psychic Light; and you will not presume to limit possibilities of spirits incarnate.

In this healing apartment of Dr. Lane's, sanctified by angelic love and sympathy, this glorious work from the realms of learning, truths to which no medical fraternity has attained, here I have seen health and hope restored and the obsessed freed from the hypnotic, suggestive power of earthbound spirits.

A sister of the Doctor's was saved from the San Francisco earthquake by their spirit mother and guardians warning her to leave that city, which she did.

In no field of spiritual work is there a greater need for a host of spiritualized workers than in that of spiritual healing, and none fraught with so much opposition. May we hope that soon all obstacles may be removed from this grand work and truths so vital to all.

J. BARTON STEWART.

## Linen Makes Rice Paper.

The rice plant contributes nothing toward the manufacture of rice cigarette papers but the name. Rice paper as bought by the cigarette merchants of Egypt and Turkey is made from only perfectly new trimmings of linen and mostly comes from English and French mills in Constantinople, Fumen and France. The celebrated Chinese rice paper is made from thin slices of the pith from the canes of a tree about five feet high. A sharp knife pares the pith into cylinders of uniform thickness, which are then unrolled and pressed out into so called rice paper. By the way, Egyptian cigarettes contain no Egyptian tobacco, for since 1890 the cultivation of the tobacco plant has been prohibited. It is for workmanship and the curing of the leaf that the Cairenes are so justly celebrated, but the tobacco they import comes entirely from Turkey.

## Franks of Language.

While a delegation is a bunch of delegates, an amputation is not a collection of amputates or a precipitation a number of precipitates.

A clothesline is a rope to hang clothes on, but hanging checks on a checkline would be both risky and eccentric.

Horse cars are so called because they are drawn by horses, yet no amount of horse hauling could make the ordinary radish a horseradish.

Though an ice chest is undeniably a chest for the retention of ice, no one would think of storing hair in a hair trunk or zinc in a zinc one.

While life insurance provides an indemnity against the going out of one's life, fire insurance does not provide against one's fire going out.

Money paid to a ferryman is ferriage, but money paid to a cabman is not cabbage.—Chicago News.

## THE CRAPSEY HERESY TRIAL.

A heresy trial in these times is a broad burlesque, a solemn farce, amusing if not so pitiable. All the church magnates gather in a grand court of makebelieve, and with awful dignity proceed as tho they were representatives of God. What is all this fuss and feather, this tempest in a teapot, about? Has some brother preacher committed murder or imitated Solomon in his domestic arrangement? Oh, no, but he has said something different from what his grandfather said or what somebody 4,000 years ago said was the word of God. Every member of the court knows that this grandfather and somebody were far away from the truth, but it is the interest of the church and their own to make believe that they think Book Creed is inflexible and of God.

Almost without exception the accused is guilty. In an unguarded moment his common sense took the bit, and galloped over the dead-line, carrying him into the sunlit field of reason. Every one of his brethren want to go with him, but are too weak-kneed. They feel degraded by their false position, yet the ties holding them are too strong; position, honor, friends and bread and butter.

Most of the Protestant churches have been shaken by these heresy trials, but the Episcopal has had little trouble. Its ministers are educated into the ministry, and as well as its members, are held by interests and not by conviction. They accept the doctrines as the thing to do, without giving thought or care. It is the most conservative, excepting the Catholic; conservative by inertia. It is Catholic with another name, and was founded to gratify the amorous passions of one of England's rotten kings. As Episcopals, the bishops would grant pardon for infamy, they would not, dared not, as Catholics.

Now the Episcopal church has a "heresy trial," on its hands that breaks the record. The pent up forces can be no longer held by temporizing measures. Slowly the spirit of progress has been to work in that church, until there is two distinct and antagonistic forces, conservative and liberal, and the combat is led by Rev. Algernon S. Crapsey of Rochester, N. Y., representing the progressive party.

Churchmen see in his trial vastly more than an individual issue. It is a battle to the death between the old belief and the awakened scientific methods of to-day.

He has been tried by a court made up of ministers, and pronounced guilty, and if he does not go down on his knees and declare he is in error, he will be sentenced.

Well, he cannot be racked, tortured or burned. All this "high court," of self-constituted judges can do is to admonish, suspend or excommunicate him, any one or all of which, will only add to his popularity. He can go on preaching, but not with church authority. The scorpion has lost its sting, with which it of old could destroy!

Rev. Crapsey is a heretic of heretics, and the ministerial court could not do otherwise than declare that he was teaching new doctrines. After his denials it is difficult to discover any fragment of doctrine left, as it was of the man under whom a ton of dynamite exploded. As the story goes, a deep hole in the ground where he stood, was the only thing remaining—and smoke.

In his sermons he denied the divinity of Christ; that he is the savior of the world; that he was conceived of the Holy Ghost; his virgin birth; his resurrection; and the doctrine of the Blessed Trinity.

The finding of the court is peculiar, inasmuch as it does not claim that these denials are opposed to

Continued on page 8.





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W. H. BACH, Managing Editor.

IS SPIRITUALISM GROWING? A friend writes to us to know if we do not think Spiritualism is growing?

In the minds of the people, the principles of Spiritualism are continually increasing in power. In what has been said recently in our columns, both open and editorial, it has not been meant that any should infer that we were of the opinion that the principles of Spiritualism were losing interest with the people.

Never in the history of Spiritualism has there been a more decided investigation of its tenets and claims than at present. There has never been a time when the public at large have been so interested in its phenomena, but under a different name than that of Spiritualism.

Not long since a writer in one of our contemporaries stated that at the present rate there would not be a Spiritualist paper left in ten years. That the secular papers would take their places. It was that phase of the subject that we referred to. Such has already been practically done in the case of the Freethot papers, but two being now left of the great array of publications that used to come to our exchange table.

Today the greatest papers in the land are giving space to Spiritualistic topics—not under the name of Spiritualism—and when under some other name, or handled by some celebrity, they give it most respectful consideration.

Everything is impregnated with Spiritualism. You can not take up a popular novel of today which has not got a vein of the "psychic" in it. A novel just going thru our press has a haunted house, a marked case of a clairvoyant and clairaudient medium, and a mysterious working of a peculiar force that permeates the entire story, and this is the rule—not the exception.

The principles advanced by Spiritualism are growing continually. It is the individualized movement under a generic name, that is being questioned by the people who write, talk and observe. It is the apathy of Spiritualists, not the propaganda of the principles, that disturbs those who wish to see the individualized movement of Spiritualism spread.

In fact, the most radical teachings of Spiritualism of twenty to thirty years ago, are the utterings

of conservative orthodox pulpits today, so the principles inculcated by Spiritualism have entered the whole religious loaf, have relegated to the shades of old theology, and it is no longer heard of outside of a heresy trial, where the accused, believe the same as the accused, only have not enough stamina or honesty to admit it, or in the revival service, where the exhorter does not believe what he is saying, but says it because he has to make a showing. Those who hire him do not believe it, but they have to do something to keep up the interest of the church work, or they will lose caste.

INFLUENCE OF COLORS.

THEIR OLD-TIME SIGNIFICANCE IS BEING REVIVED.

The languages of flowers is almost ignored of late, as the maiden fair refers to have flowers to correspond with her hair or complexion or her frocks, and is totally regardless of any hidden meaning in those sent to her by men.

Still more than the language of the flowers was the meaning of colors. From time immemorial certain colors have been connected with certain events or ceremonies, just as today black signifies mourning with us and yellow is used by the Chinese for the same reason.

Among the ancients yellow was the emblem of glory and fortune, but now it has been gradually changed to stand for infidelity and misfortune; thus, in the Middle Ages, the doors of traitors were smeared with yolks of eggs.

Red represents fire, and stands therefore for passion, power and riches, so the rulers of men wore red mantles; the executioners and members of the Inquisition wore red, and so it also stands for cruelty and hardness. The maids of today therefore who don the fashionable red had better see to it that their friends do not understand the meaning of the color.

Blue denotes fidelity, sweetness, tenderness and a spotless reputation, the direct opposite of the present meaning of yellow; therefore blue is a most desirable color for the young girl, as is also white, which, being the result of the combination of the seven primitive colors, is the emblem of purity, candor, innocence, chastity, and is also indicative of power and divine wisdom.

Pink is the color of love, youth, pleasure and health, while green denotes hope and joy. Violet stands for faith, while orange, being the color of the god of marriage, Hymen, the brides of yesterday wore orange-colored veils, and were not allowed to pronounce their vows unless enveloped in the folds of the veil, or "flammeum," as it was termed. Orange also means divine inspiration and poetry, and was, therefore, the color of the muses. Purple, of course, has always stood for empire.

These are the meanings of the principal colors, but there are thousands of variations in tone and combinations which have only come to have meanings of their own thru their resemblance to something, or thru associations. Since the recent interest excited by the celebrated "emotional" gowns which created such an uproar last winter, there has been a decided revival of interest in color, both in its ancient meanings and in its affects upon human beings. We have learned that the paper on our walls may and probably does effect our temperaments; the color in our frocks is emblematic of the human emotions, and we hear that we should choose the shade of those frocks to counteract the effect of the weather. Who knows whether we may not in time be taking pigments as remedies for the bodily ills? The doctors of the thirtieth century may restrict our diets by the colors of our foods!

A man's head is like his pocket-book; it's not the outside appearance, but what it contains, that counts.

PEOPLES' EDITORIAL COLUMN.

This column is conducted to permit all to express an opinion. Anything that will not expose THE SUNFLOWER to post office censorship, will be published over the name of the author, who takes full responsibility for the utterance. We are not responsible for the views expressed, nor is it likely we will endorse one-tenth of them. Limit your communication to about 150 to 200 words.

THE DIVINE RIGHT OF MAN.

The divine right to draw upon "Nature's" bountiful resources, belonged to each and every individuality expressing itself, no matter in what form. But when we look around us and see the limitation in the demand to this divine right among the human race, the so claimed highest intelligence of all the expressions of life, we cannot help but see that something is wrong. And in every instance where we trace up the cause of this existing wrong, we trace it back to the Orthodox Christian teaching.

We have ever been told (and those of today that are still in the churches of orthodoxy are told the same today) that we are little insignificant earth-worms and can do nothing within ourselves; but that we must call or pray to that great "God" upon the throne to help us to do or accomplish whatever purpose we have in view. But now, mind you, dear readers, you must remember, that you have no right to call on the great "God" unless you are a member of his creed-bound church. It matters not how much good you may do towards your fellow-man, or how moral and spiritual your character may be if your name is not on the church record you are not one of his chosen ones, because "I, thy God, am a jealous God," etc.

Now the result of that false teaching has been, that instead of man knowing and using the forces that are his to use, he resorts to prayer, and 999 times out of 1000 he even then fails in his implicit faith in that partial God, and calls on some college graduated M. D., or LL. D., instead.

Oh, man! oh, man! open thy eyes and read upon the pages of the grand and beautiful book of nature, of the great and unlimited forces that thou dost possess, and learn to know that you are master of your

own house (your body) and that you can with the unlimited power within you drive away all undesirable affections and feelings that may perchance enter in. But it is not the mind or the subconscious mind that possesses this power, but it is yourself the life principle or spirit, an infinite part of the great whole. Now then if you are a part of that infinite whole, know that it is our divine right to draw upon Nature's unlimited resources of health and wealth.

I have of late read a great deal about the power of mind. But now let us look at this from a reasonable standpoint: Examine the mental faculties after the spirit has left the body and there is no longer any expression of intelligence. Therefore, all power and expression thru that mentality, is from the life principle or spirit. The mind or mental makeup of man is merely an instrument or machinery for him to use to give expression of his individuality, not only to express his individuality thru, but as well use it for higher attainments.

R. T. HENDRICKS, Greensboro, N. C.

THEN AND NOW.

Sir Edward S. Creasy, Professor of History, Judge and Chief Justice at one time, and latterly author, writes in his "Fifteen Decisive Battles":

All republics that acquire supremacy over other nations, rule them selfishly and oppressively. There is no exception to this in either ancient or modern times. Carthage, Rome, Venice, Genoa, Florence, Pisa, Holland, and Republican France, all tyrannized over every province and subject state, where they gained authority. But none of them openly avowed their system of doing so UPON PRINCIPLE with the candor which the Athenian republicans (413 B. C.) displayed when any remonstrance was made against the severe exactions which they imposed upon their vassal allies. They avowed that their government was a tyranny, and frankly stated that they solely trusted to force and terror to uphold it. They applauded to what they called "the eternal law of Nature, that the weak should be coerced by the strong."

This strikes fearfully near home when recalling some recent "glorious victories," only that the frankness of modern times has ascended to the more cultured principle of "assimilation." The means of the end, however, remain the same.—A.F.M.

AS HE SEES IT.

A writer in a recent SUNFLOWER said that Napoleon Bonaparte said: "The man who rules his own spirit is greater than he who taketh a city." If Napoleon ever said such a thing he quoted it from the Bible. It is a familiar expression, found, I think, in the Old Testament. Napoleon Bonaparte controlled vast armies, but he could not control himself, or his own spirit. He was a glutton and a sensualist, and had very little control over his passions or his temper. He was not only false to one woman, but he was false to all women. He was the greatest monster that ever scourged the earth. No wonder he went down in ignominy and defeat, the most disastrous and complete failure in the history of the world.

Another writer denounces Christianity in malignant terms, thus showing his ignorance and want of appreciation. He only sees the worst parts. We can never make ourselves clean by soiling and libeling Christianity. Such writers never go to church or read any up-to-date works on the Bible or Christianity.

O. L. HARVEY, West LaFayette, Ind.

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## LILY DALE NEWS.

Warm weather makes people think of the coming season, and the open cottages have begun to show the difference. Everybody is preparing for the advent of our summer guests, and the prospects are for many of them, as "Old Prob." prophesies a hot summer.

W. H. Thompson spent Sunday on the grounds.

Ed. Shults spent a day here visiting his parents.

A number of cottages have been opened for the season.

Mr. and Mrs. Sweet of Cleveland, O., spent Sunday on the grounds.

Lester Woodcock of Fredonia visited his aunt, Mrs. Warren, last week.

Alfred Andrews and wife of Fredonia spend Sunday at Riley Johnson's.

Gilbert Turner of Falconer spent Sunday here.

Mr. Otterson of Pittsburg is spending a few days at Hilltop cottage.

Mrs. E. L. Langworthy of Jamestown visited at Mrs. D. W. Henderson's last week.

George VanSlyke is painting Mrs. Hannah Turner's cottage on Library street. It has also received a new roof recently.

Mr. and Mrs. D. L. Cummings of Dunkirk, came up in their auto Sunday and looked up a cottage for the summer.

Mr. and Mrs. B. R. Frisbee and Mr. and Mrs. J. H. Turner drove over to South Dayton Sunday and visited Mr. and Mrs. A. C. White.

The dance Saturday evening at the Auditorium was well attended. They will be held weekly until the opening of the season, under the auspices of West's Orchestra.

Mrs. M. I. Bailey of Binghamton, who is spending the summer on the grounds, attended the State Convention of Spiritualists at Buffalo, last week.

Mrs. Chase of Sinclairville, and Mrs. Richards of Hamlet, are occupying Nellie Warren's cottage on First street, while taking treatments of Dr. Hyde. Mrs. Eliza Phillips is also a new patient of the doctor's.

Mrs. Anna Carter, and daughter, Mrs. Georgia Lundquist are occupying their cottage on Second street, and having it papered and painted. Linn Nutting is doing the work.

Mr. and Mrs. Sackett of Fredonia, drove up here with a party of friends, who looked over the grounds, and had supper served to them at the Jackson Cottage.

We understand there is to be a party of picnics visit the grounds the last of this month, who will remain for a two or three days outing. The South Park House will be their headquarters.

F. C. Bangs of Cleveland, O., who has been a regular attendant at Lily Dale for the past twenty years, passed to spirit life from his home recently. He will be missed at the Maplewood, where he always made his headquarters.

Mrs. Shedd of Jamestown, and Mr. and Mrs. Richards of Dunkirk, spent a few days at the "We too" cottage with Mrs. Richards and Mrs. Chase.

Miss Flossie Wildrick celebrated her sixth birthday Saturday, June 9th, with a little party. After the birthday cake was served; the children's picture was taken by C. D. Griswold, and they were taken on a ride in Mr. Greenamyer's bus.

Mrs. Caroline Norris of Boston, a noted Mental Science teacher, will arrive early in July to spend the season. She has engaged rooms in Mrs. Henderson's cottage 2 Cottage Row.

The sewers are being flushed, so that all will be in readiness in that line before the week has passed, the water tank is fixed so that it does not leak, and there is a supply of water on hand for flowers, and other purposes, as well as in case of fire.

The dock at the boat landing is slowly assuming shape, under the management of N. C. Lutgen delays being occasioned by the lack of sufficient help and the delay in securing suitable timbers. It will be completed long before the season opens, however, and will be quite an attraction, as it will give a nice place to sit during hot days and

evenings, protected from the sun, and surrounded by the waters of the lake.

Prof. W. M. Lockwood has signed contract with the City of Light Assembly to deliver one illustrated lecture and fifteen class lectures, the latter will begin at the close of J. Clegg Wright's lectures on August 5th. Visitors will be fortunate in hearing the three greatest teachers in this country at the forenoon classes during the Assembly.

The Central Passenger Association has granted special excursion tickets from all points within their territory to Lily Dale and return at single fare—good only going July 17 and 31. Return limit, thirty days. The points include Michigan, Illinois, Indiana, Ohio, and Pennsylvania to Lily Dale. These roads together with all roads from N. Y. city and Boston will sell special tickets to Lily Dale from June 1st to September 30th, return limit October 31st at greatly reduced rates. Ask your local agent for rates or have him write to his general ticket agent and get them.

Mrs. Dederick and Mrs. Gilbert Turner have returned and are occupying Mrs. Dederick's cottage on Cleveland Ave., Mrs. Knothe of Newark, N. J., who has rented the Winchester cottage on Marion street, has arrived for the summer. Mrs. Atcheson of Buffalo accompanied her and remained a couple of days. Mrs. Marlatt and daughter have taken the Barnsdale cottage on Second street, and are occupying it. Mrs. Addie Reynolds of Buffalo is occupying her cottage on Cleveland Avenue. Mrs. M. E. Havens of Rochester, has arrived for the season and is now occupying her cottage on Cottage Row. Nellie Warren's cottage on Fourth street has been rented to a party of young men from Fredonia, who will occupy it at times during the season.

### DREAM MYSTERY.

The Events That May Be Crowded into a Few Seconds.

The duration of a dream is so seldom accurately measured that a story published in the St. Louis Medical Record is worth repeating.

The writer, a doctor, was seized with an uncontrollable drowsiness during a call and was struggling to keep awake when he was asked by his companion, "How long may you stay in B." His answer, which came promptly enough, was, "That depends on the Western Union," and catching himself, he explained that he was expecting a telegram. In fact, however, his answer related to the facts of a dream which had been sandwiched between the two parts of the sentence.

After hearing the words "How long" the doctor had dozed off, dreamed that after long and tedious experiments he had invented a wonderful apparatus for holding telegraph poles in a vertical position, had negotiated with the postal company for sale, but unsuccessfully, and had gone to the authorities of the other company. They, in the dream, told him they were considering a German invention for the same purpose, and the dreamer crossed the ocean to examine the rival device, returned, explained the differences to the intending purchaser and was writing a reply when he woke in time to hear the end of his companion's question.

The events of the dream had apparently consumed months, yet the actual time that elapsed was merely that required for uttering about four short words.

### 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 4th.

Be cheerful and you will be beautiful in everything. In nature, even a state of decay is but the prelude to something new and beautiful.

"Be silent much. Be calm always."

The more a man talks the less time he has for achieving success.

## Buffalo Notes

N. H. EDDY, Correspondent.

THE FIRST SPIRITUAL CHURCH of Buffalo meets at the Temple, corner Jersey street and Prospect avenue, Sunday 10 a. m. and 7:45 p. m. Wednesday evening service 7:45. Children's Lyceum Sunday 12 p. m. HARBOY COUNCIL meets at Keystone Hall, 351 Main street every Sunday evening at 7:45. Chas. S. Hulbert, Pastor.

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

Note. Our Buffalo correspondent sent a notice of the Convention, but as another was already in type, it would be a repetition to print both. Editor.

The seance at the Temple Wednesday evening was conducted by Mrs. L. S. Staley, as message bearer. She gave a goodly number of tests and answered questions that were handed from the audience. The readings were acknowledged as correct.

The veteran worker, Lyman C. Howe, will serve the Temple society during June, with Mrs. Staley as message bearer, the Sundays of June.

Much credit is given the local society for the way in which they received and entertained the State Convention. Mr. Hoyt welcomed them in a genial way, and the ladies of the Aid, attended to the wants of the inner man in a most satisfactory manner, serving dinner and supper in the dining room of the Temple, during the entire convention, furnishing both substantial and luxuries, with plenty to spare. Mr. Richardson spoke in a very commendatory manner of this and expressed his thanks to all for the courtesies extended. The Temple was beautifully decorated with flowers and flags.

### ADDITIONAL BUFFALO.

The echo of the Convention has left a feeling of good fellowship among the investigators of Buffalo, and to let them know that we have the good of humanity at heart.

Harmony Circle, by its acts tried to aid in the success of the Convention and aid our good brother Hoyt in his efforts to entertain it.

We will continue our meetings at Keystone hall until July 15th. Sunday June 17th we will have another "Medium's Day," afternoon and evening, and a large and varied program will be given. Supper will be served in the hall.

Our entertainment on May 29th was a grand success, and reflects great credit on our talent and efficient committee.

Sec'y.

### Excursion to Niagara Falls and Buffalo.

On June 14 Agents of the D. A. V. & P. R. R. will sell excursion tickets to Niagara Falls, good returning until June 15th inclusive. Special train will leave Lily Dale at 9:17 A. M. Rate for round trip \$1.50.

### LILY DALE ADVERTISEMENTS.

**LARGE SEANCE ROOM FOR RENT,**  
1324, in the Shulls cottage, on South street, with one or more sleeping rooms. Near Auditorium and entrance. Address P. O. Box 31, Lily Dale, N. Y.

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Mrs. Nellie Warren, Lily Dale, N. Y.

**TWO COTTAGES FOR SALE**

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**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:  
260-1f FRANK FULLER, Lily Dale, N. Y.

### 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

Be cheerful; no matter what comes. Cheer helps you to bear, and be wise.

Come out of the shadow of regret. Live in the sunshine of content.

If a man is unable to show scars on his fingers he never learned to whittle when a boy.

## 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. EUSTAPHIEVE, 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.

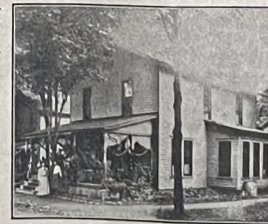
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METAPHYSICAL.

Conducted by EVIE P. BACH.

CHEER UP.

Are you sick at heart and weary, Does the world look dark and dreary?

Cheer up!

Set your mind and heart to hoping, Trouble thrives on sighs and moping.

Cheer up!

There was never yet a sorrow But there came a glad tomorrow.

Cheer up!

From your mind the morbid banish, Fight despair and it will vanish.

Cheer up!

Where's the use or sense in crying Over milk that's spilt, or sighing?

Cheer up!

Things will look as you look at 'em, Face your troubles and combat 'em.

Cheer up!

We would never know the gladness Of the joy-time but for sadness.

Cheer up!

Tho the winter blasts the roses, Summer comes and them discloses.

Cheer up!

Gird your armor, fight your troubles You will find them mostly bubbles.

Cheer up!

Come what may, be smiling, sunny, This old world is full of honey.

Cheer up!

Henry Waldorf Francis.

THE VOICE OF THE WATERS.

Away up in the solitude of the hills where the dominant notes are those of harmony and peace, the cares and worries which had perplexed my soul, fell from me and I realized freedom.

It came about in this wise. I was spending a few weeks in the hill country seeking to recuperate my energy and strength.

Gradually, however, my ear caught another sound than that of turmoil. It was one of a myriad voices, whispering, laughing, rollicking, boisterous, alluring, sad, and it became my pleasure to listen, and strive to interpret their meaning.

In the early morning its song was one of sparkling gaiety, at noon a subdued and drowsy sound; but when the twilight deepened into the darkness of night, the undercurrent of sweeter music became more sweet, and there stole in upon my listening ear the sound of those voices which I had known and loved so dearly in the long ago.

I heard once more the pitter-patter of the rain upon the attic roof—the pealing notes of the organ in the parlor down stairs—the sweep, sweep of the tall prairie grass on the horses' flanks as my brother and I rode bareback after the cows—the call of the bluebird and the scolding notes of the jay—the sweet scent of the clover and the new mown hay greeted my nostrils.

What have you done, sister, to put such luster into your eyes, such radiance into your face? Oh! tried to cheer everybody up! No wonder you are moving brightness!

Be cheerful and you will be beautiful in everything. In nature, even a state of decay is but the prelude to something new and beautiful.

SPOKE TO A GHOST.

A Remarkable Incident Related by Sir Gilbert Parker.

Believers and doubters in what is generally termed Spiritualism had two matters to discuss this week. The first was a paper on automatic writing read by Prof. Richet to the Society for Psychical Research.

Put briefly, the professor's paper was a detailed account of a woman, whose genuineness and good faith he vouched for, who, without the slightest knowledge of Greek, writes Greek and quotes sentences in Greek from a book she never seen or heard of. The professor offered no explanation of this remarkable achievement.

Sir Oliver Lodge, who presided, declared that the society had perfect faith in Prof. Richet and the latter had perfect faith in the woman, but it did not follow that the society had faith in her.

The second mystery concerns the appearance in the house of commons of the astral body of a member of parliament. The event occurred shortly before parliament rose for the Easter recess.

Sir Carne Rasen, member for mid-Essex, had been suffering from influenza, which developed into neurosis. He grew seriously ill, but attended the sessions of the house in order to help the government whip. Finally, however, he had to give in and remain at home.

Sir Gilbert Parker, who saw what he thought was the baronet, is positive in regard to the following, which is given in his own words:

"I wished to speak, but missed being called. As I swung around to resume my seat I was attracted by seeing Rasch out of his place. I knew he had been ill, so I nodded my head and said: 'I hope you are better.' He made no sign or reply. His face was remarkably pallid and he sat hunched up. His expression was steely and altogether stony and his appearance was grim and almost resentful. I thought for a moment, and then turned to him again but he had disappeared. I was puzzled and went in search of him. I expected to overtake him in the lobby, but he was not there. No one of the whips or doorkeepers had seen him. I inquired about him all over the house and in every corner, but no one had seen Sir Carne. Then I found that Sir Henry Meysey-Thompson had also been inquiring for Rasch, but without result."

Sir Gilbert Parker joined Sir Henry Meysey-Thompson, who had not seen Rasch, but had a singular desire to talk with him, and so had inquired at the house postoffice. Parker and Thompson made note of the exact time and circumstances one of them actually saying that Rasch must be dead or dying.

The story has an unconventional ending, for Rasch, who was undoubtedly ill at home at the time, instead of dying began to mend soon and has now quite recovered. The only explanation he can offer is his illness, and the struggle between the temptation to stick to his house duties or go to bed, which resulted in his doing the latter.

Don't expect to get rid of your troubles by advertising them.

It's all right to while your time away after you have done something worthy.

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

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SUNDAY TRAINS.

Leave Titusville 7 a. m., Falconer, 9:06; Lily Dale, 9:45; arrive Dunkirk, 10:15.

Central Standard Time is one hour slower than Eastern Standard which is used by the towns along this line.

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Mrs. Dr. Dobson-Barker, 230 N. 6 St., San Jose, Cal.

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

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

Dearest Doctors: I am feeling fine now and don't think I will take any more medicine after my month is up.

My dear, good doctors, your medicine has done me more good than any medicine I have ever taken, and I shall always praise it very much. My advice to anyone that is sick is to take your treatment. This is all at present except my very best love from me and also to the ladies.

BELLE TRAVES, Watsonville, Cal.

Dear Friend: I must call you that, for you have been a friend indeed to me. I am sure if I had never received your help, I could not have lived much longer. I could not clean up my room, do any thing at all when I commenced taking your medicine, and now I can do most of my own work and walk anywhere I please, something I never did before. I feel like a new woman entirely, and I know that you and your kind hands have done it for me.

I can never tell how thankful I am, and you can publish this letter if you like, and I would be glad if you would, as I have never seen a testimonial from Mississippi, and besides I want people to know what you can do for sufferers.

Thanking you and your band a greater success, and thanking you again for what you have done for me, I remain, a faithful worker for you, and yours, Miss A. D. LANSBERRY, Lombard, Ill.

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# IN THE ORDER OF THINGS.

ASHBEL G. SMITH.

Evidently the earth is the matrix from which all visible life proceeds. It is the mother of every form that appears upon its surface and whatever genera or species are projected each and every individual life is fed from her nourishing breast. Time was when it was believed that the earth was a great plain, bounded by the horizon and resting on the back of some mythical monster, as a turtle, but tradition is silent as to deeper foundations upon which the undefined expanse of land and water the life-giving sun shed his grateful rays by day and became submerged at evening in the western seas only to reappear in the east each succeeding day.

With the common accessories to the study of astronomy we are now able to show and demonstrate beyond cavil or doubt that the earth is relatively but a speck among the multitudes of larger orbs that flash and scintillate through the blue and measureless firmament, a little sister among her overgrown relatives of the planetary family. We may not doubt it had a beginning as an entity, as a rotating body, a bubble among the infinite ethers, not created, but formed from matter and forces that inhabit and fill the elemental abysses thru which it now swings and travels with marvelous speed and precision. Other theories as to its origin, structure and position have in more modern days been argued and have a limited and credulous following. Among them is the so-called hollow globe theory, which is scarcely less absurd than the Mosaic traditions involving numerous impossibilities and extravagant assumptions. The latter theory has in recent times found a zealous advocate in Lady Blount, a titled English woman. She is reported as being a clever person and ever ready to defend the opinions advanced in the Mosaic account as against those of Copernicus and the Herschels. Lady Blount edits a journal called "The Earth" and has followers in several European countries. The society of which she is the head is known as the Universal Zetetic Society and its main contention is against the "assumption" as they are pleased to term it, "of scientists who hold the earth to be globular in form." That such strange conclusions should obtain in the face of modern discovery is hardly to be believed, but humanity is by no means homogeneous in its opinions and we must accept things as they are.

Theories and beliefs do not by any means controvert demonstrable facts. The old geocentric vision has been enlarged. It is the province of science to investigate and deal with phenomena to cast light into dark places, to observe things and elucidate the laws of their existence, in brief, to evolve knowledge, but it must be admitted that with all of its wonderful advancements, science is quite fragmentary and must forever so remain since infinitude is vastly beyond human grasp and measurement. All knowledge is simply the result of discovery and in whatever realm or department such discoveries are made, the intellectual horizon of mankind is enlarged and beautified, and, tho moving in waves, progress is steadily forward towards a livelier consciousness and a higher intellectuality.

As a safe basis from which correct deductions can be derived, we may affirm that the immediate origin of all life-forms is germinal in both essence and structure therefore all forms of individual life in the relative order of being and development originate primarily in the contact of elemental affinities, for it is quite within the realms of logic to suppose that nature is as potent in the production of germinal forms and processes as that she vivifies and gives them growth when formed, albeit millions perish for lack of genial environment.

The various objects and forms within our limited vision, the trees and flowers, the singing brooklets, the surging ocean, the solemn forest within whose gothic shadows count, less summer birds chant and chatter their matin hymns, the timid flowers that spring hard by the lingering snows, while gentle rains feed and fructify the earth for the

awakening jubilee of spring or when the earth grows chill with autumn frosts that nip the meadow-queen and paint the falling leaves with wondrous coloring, and with the harvest past, the fruitage dropped and the weary world wrapped in crystal covering, retires in its annual sleep and awaits resurrection in the coming spring, these and a thousand similar pictures often elaborated and sung in verse, are referred to as nature, and man is a part of it and akin to all that is.

Those tireless and ever-present energies which manifest in all germinal processes, all growth, all life, all death and disintegration and dominate all things organic and inorganic, we are accustomed to speak of as nature's laws. We recognize them in results only and these are but the continued amplification of cause and effect since every effect in turn becomes a cause of other effects and thus the infinite pulse of all life throbs on without cessation. All forms born into external visible life, bear within them the unerring prophesy of ultimate dissolution and disappearance, and that any organic body may live, something must die, even as,

"The falcon feeds upon the finch,  
The finch upon the fly,"  
and all life feeds upon death.

The common postulate of a beginning or of an original and final creation is wholly untenable and unworthy of belief. It had its origin in barbaric ages, in the childhood of our race and has been perpetuated along down the more or less thoughtful, civilizations even to our own day. Primal causation is beyond our grasp and must forever so remain, for the finite can not fathom infinitude from which it sprung. Whatever exists today is the product of that which has always been and one may say of himself without vanity or ostentation, "countless ages have labored that I may be. I am the culmination of all existences, the complex glory of the restless energies of the measureless universe."

All processes of decay and disintegration are also processes of life into other forms and death is only the synonym of transition into new life. Nature embraces whatever is. There can be nothing above or beyond it and to assume the existence of any thing or condition as "supernatural" is manifestly illogical and misleading. Even when the term is employed to express the unseen and spiritual it is of doubtless import since the laws or principles which actuate all visible matter and life extend to and invest the infinitude of so-called space with its countless millions of inhabitants who have dropped their earthly ills and joys at the shining gateway of nature's great transition have gone on into that extended realm "where angels walk and seraphs are the wardens," and this is by no means a poetic dream, a "rhapsody of words" born of human hope, for convincing facts are open to all who seek them reverently.

Elemental combinations and dis-integrations obedient to the laws or principles of nature, which are manifest in the growth and decay of all external forms, are ever present and ever active. Nothing escapes the universal activities. The present is the child of the past and the parent of the future. Memory carries forward from the crypts of buried years a few figments gathered from personal experience and contact with life in its manifold forms and phases, while faith labors to put aside the thick curtains that hide the realms beyond—in search of newer life and grander opportunities.

And herein lies the very kernel of all religions namely, the aspiration for a continuity of life and a larger growth. Man has been described as a religious being or of all animal species the only one that possesses a soul or reasoning part. Can this be so when we consider the wonderful intelligence of our domestic pets and animals, the faithful dog, the companion of man and often his defender, who scents danger afar off, and signals its approach and is ever alert to guard his master's person and premises, who points the game, or patrols the flock and cares for straying lambs, who loves his friends and never forgets a kindness, whose subtle scent, takes up the aura of his master's course and discovers his hiding-place in field or wood, in darkness or in light, and then again that

noble servant—that paragon of strength and beauty, the horse, so gentle and kind, so obedient to his master's word—and shall we say in utter egotism, that man only is a soul, and that these and lesser lives are not? And then among the untamed tenants of the woods, who shrink and hide at man's approach, who climb or delve within the earth, or make their homes within impene-trable fens and jungles, or seek safety high upon frowning crags and build a fortress-home wherein the callow brood is reared afar from danger—and can we not discern in these and other lives some parallel to man's endowments, tho in less degree?

(To be continued)

## SPIRITUAL MEETING AT LANCASTER, PA.

The Spiritualists and all advocates of literal thot in this conservative orthodox-ridden community have abundant cause for rejoicing in the noble work done here by Mrs. Sadie L. Hand, of Bridgeport, Conn. This highly gifted psychic, richly endowed with all that is admirable in true womanhood, has just left Lancaster, after giving a series of public meetings and light seances that cannot but bear fruit of incalculable benefit to us, who as individuals, and as a body of Spiritualists, are seeking for that pearl of great price, the truth according to the gospel of Spiritualism.

The spiritual uplift and soul unfoldment that have come to the writer from the words of wisdom that emanated from Mrs. Hand's spiritual guide, Gertrude, will remain with him as long as he has a mind to ponder on and a heart to cherish these high things of the spirit. Indeed, the angel world seemed very tangible and real to us, while we sat in Mrs. Hand's seance, we almost felt the touch of the vanquished hand, and heard the rustle of angel's wings, as the spirit messages came to us from the happy Summerland.

Mrs. Hand's sojourn in Lancaster extended over two Sundays, May 6th and 13th. She spoke thru her spirit guide, to large audiences on both Sunday evenings, and gave a series of three public seances during the week.

It is impossible to speak too highly of the generous, unselfish work done by Mrs. Hand for this young and struggling society. She came here by special request of, and as a personal favor to our late and highly esteemed president, George A. Kiehl, who passed from earth to the higher and more abundant life of the spirit during her brief stay; and almost the last words Brother Kiehl spoke were a whispered request from his dying lips that she would again come to Lancaster to help the cause he so dearly loved, and which, against almost insurmountable obstacles, he so bravely sought to establish on a firm footing in our city.

Brother Kiehl departed his earthly tenement of perishable clay on the night of May 13th, taking his spirit flight, in company with his beloved soul-mate, who stood in the shadow of the Valley awaiting him, to that home eternal in the heavens, which she had been preparing for him these seven years. With an eternity of soul progression before them, they are now roaming the fields Elysian, where the flowers never fade, the hues of the rainbow are never dimmed, the music of the spheres "quiving to the young eyed cherubims," is never hushed, and where looking back upon their earthly experiences, they shall see of the travail of their souls, and be satisfied.

The mortal remains of our president were interred in the family lot at Woodward Hill cemetery on Thursday, May 7th, the Rev. Sadie L. Hand conducting the services, and delivering a beautifully appropriate address over the casket of him of whom it may be well said: His life was gentle, and the elements

So mixed in him, that nature might stand up  
And say to all the world, "This was a man."

HERMAN C. HOCH,

My soul sweeps out to meet thee,  
Thou glorious tinted sky,  
And draws within its confines  
Thy color from on high.  
A day of gloom comes to me.  
The sun of life is dead,  
Then from my soul's deep centre  
Thy light shines—gloom is fled!

## BOOKS AND PAMPHLETS

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The Spiritual Life of Death, Heaven and Hell. By Moses Hull. This pamphlet besides giving the Bible interpretations of many things in the Bible never before given, explains the heavens and the hells believed in by Spiritualists. Price, 10 cents.

#### The Spiritual Alps 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 portraits. By Moses Hull. Just the work to teach you that you are a spiritual being, and to show you how to educate your spiritual faculties. Second edition, just published. Price, bound in cloth, 35 cents; in paper covers, 25 cents.

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The Greatest Debate ever held on Spiritualism. Between Moses Hull, President Morris Pratt Institute, Whitewater, Wis., and W. F. Jamieson, Secretary of the National Liberal Party, Cincinnati, O. Portraits and brief bio-biographies of the disputants, 412 pages. This debate, held at Lily Dale, N. Y., July 10-20, 1901, contains 22 chapters of from 20 to 40 minutes each, in length. It contains the greatest store of facts and arguments on every side of the great question of Spiritualism that can be found in any one volume in the world. It is a high-toned Polemic discussion, and in no sense of the word, a fight or quarrel. Price, post-paid, \$1.00.

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THE ORACLE.

By J. C. F. Grumbine.

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

Question—Why is there so much "knocking" in the ranks of Spiritualism?

Spiritualists like all men and woman are human and suffer from an idiosyncrasy which blinds or prejudices them to the necessity of things as they are.

Then the present social and industrial order in which competition so largely prevails makes men envious of each other's success or prosperity.

Knocking has become an American disease, very contagious and fatal to those who take it. In fact, its first symptom is to become grouchy and the second is to become envious or jealous.

Now this polemical and malevolent state of things is a part of human nature and life and involved in the terrific struggle for existence. It is natural and a successful man who does not receive in his career a good pounding and knocking may close his diary and never write another line about his work.

The object of such a condition of things is to test the man or woman, to learn by such drastic, brutal means, whether the fellow is made of the right stuff and can stand up against these diabolic influence.

But a creature of auto suggestion, he is under the hypnosis that he heard a call—perhaps from the haystack or barnyard, and he must follow this call.

Let him croak, poor devil, he can't help it. The knocker, God bless him, let him knock, he's used to it. One thing we should clearly accept and understand and that is that we can't do without the knocker and he can't do without the knocked.

Grand Ledge, Michigan, Camp.

The twelfth annual assembly of the Grand Ledge Spiritualist Camp will open July 22 and close August 19, 1906.

Grand Ledge is situated on Grand river, eleven miles west of Lansing, the capital city, and 55 miles southeast of Grand Rapids.

Those who have camped at our beautiful grounds in past seasons appreciate the lavish manner in which nature has bestowed her beauties on this beautiful spot.

than the beautiful Grand Ledge camp. Our camp is easy of access. At Lansing, the Chicago and Grand Trunk, the Lake Shore and Michigan Central connect with the Pere Marquette.

The high standard in the past of our Wednesday night dancing parties and weekly entertainments at the auditorium, together with the social life at hotel and elsewhere, makes it unnecessary to go into detail in regard to this valuable feature of camp life.

Cots can be rented. Bring a little extra bedding if possible. Grocery and bakery wagons will be on the grounds daily.

Tents can be rented by the day, week or season at reasonable rates. When possible engage tents before coming. Rooms in hotel from \$1.75 to \$2.50 per week.

Admission to the grounds 10c a day; season tickets \$1.50; weekly tickets 50c. Barn accommodations for parties wishing horses fed and cared for at reasonable prices.

Boats to be had by day or week. Good fishing. Steamers run from resort to camp daily. For information regarding tents address J. E. Ewing, President.

Dining room completely handled; board by week, \$3.50; single meals 25c. PROGRAM. JULY. 22—Oscar A. Edgerly, Mrs. A. E. Sheets.

1-2—Oscar A. Edgerly. Messages. 3-10—Mrs. R. S. Lillie. 11-16—Marian Carpenter. Messages.

17—Oscar A. Edgerly. Messages. 17-19—Elizabeth Harlow. The program for the forenoons, Sundays and Mondays excepted, will be varied and interesting.

MUSIC. The music will be under the direction of E. O. Russell, whose efficient ability was so ably demonstrated for the first two years of our camp.

CLINTON, IOWA, CAMP.

For the 24th time the M. V. S. A. extends its annual invitation to all mankind to partake of its hospitality at its beautiful home, Mt. Pleasant Park, Clinton, Iowa.

devotion of the officers and members of this Association inspired by love of the cause of Spiritualism and humanity. In the spirit of that cause we extend the hand of welcome to you, dear friends, and invite you most cordially to meet with us and partake of the feast of good things provided for the coming season.

While the primary object of these annual meetings is the promulgation of Spiritualism as the only up-to-date and scientific religion, yet the social needs of our guests have been kept prominently in view and every effort is put forth to provide for those needs.

While we inculcate and enforce the highest and purest moral life and conduct, we believe in and provide to the fullest possible extent innocent amusements and recreation, dancing, music, theatricals, games, etc.

This camp Association has always been noted for the high order of its speakers and mediums and we confidently claim that the coming session will equal all preceding ones in that respect.

PROGRAM.

JULY. 29—FLAG RAISING—W. F. Peck, B. F. Austin. Messages, Mrs. J. A. Murtha.

AUGUST. 1—B. F. Austin. Messages, Mrs. Murtha. 2—B. F. Austin. 3—Helen Stuart-Richings. Messages, Mrs. Murtha.

4—Helen Stuart-Richings. 5—W. F. Peck, Helen Stuart-Richings. Messages, Mrs. Murtha. 6—THE CENTRAL HOWARD ASSOCIATION—Rev. F. E. Lyon. 7—Helen Stuart-Richings. Messages, Mrs. Murtha.

8—MORRIS PRATT INSTITUTE DAY—Special Program. 9—"The Spragues." Messages. 10—"The Spragues." Messages, Mrs. Sprague. 11—MEMORIAL SERVICE—"The Spragues." Messages. 12—"The Spragues," Senator B. R. Tillman. Messages, Georgia Gladys Cooley.

13—W. F. Peck. Messages, Mrs. Cooley. 14—WOMAN'S DAY—Special Program. 15—Thomas Grimshaw. Messages, Mrs. Cooley. 16—Annual Business Meeting. 17—Thomas Grimshaw. 18—W. F. Peck, Thomas Grimshaw. Messages, Mrs. Cooley. 19—Mrs. Alice C. Barry. Messages, Mrs. Cooley. 20—W. F. Peck—Entertainment, Mrs. Emma R. Abbott. 21—Miss Elizabeth Harlow. Messages, Mrs. Henrietta Lichtig. 22—Miss Elizabeth Harlow. 23—Miss Elizabeth Harlow. 24—W. F. Peck, Miss Elizabeth Harlow. Messages, Mrs. Henrietta Lichtig. Closing Exercises.

A man never accomplishes much unless he has a wife to boss him—so a woman says.

Religion is a good thing, but it does not cut a very wide swath in a horse trade.

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

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Suggestions for the improvement of the paper are invited.

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

Warm weather makes everybody look up the Camp news. This is the time to subscribe for the SUNFLOWER, and get all the news.

Oscar A. Edgerly is at Lynn, Mass., for a short time. He will act as chairman of Grand Lodge, Mich., camp, and will fill several camp engagements.

Mrs. Tillie U. Reynolds will work in New York State as missionary for the State Association, the coming year.

Carrie E. S. Twing will speak at Chautauqua, on Grange Day, this summer.

Mrs. Acheson, pastor of the Spiritualist Society of Niagara Falls, N. Y., spent a few days at Lily Dale.

Elizabeth Harlow has concluded her engagement with the society at Columbus, O., and will return East for a visit, before entering her work at the various camps.

Oscar A. Edgerly has January 1607, at liberty. He can be addressed for this time at 42 Smith Street, Lynn, Mass.

Mrs. A. A. Baird writes: A niece of mine sent me a copy of the SUNFLOWER. I think it will bear the searchlight of the world thrown upon it, and I enclose my subscription.

Mrs. S. Morrill, writes: Mrs. Adams, a very faithful medium, has created quite an interest in Spiritualism at Amesbury, Mass., and will speak for us next Wednesday evening.

David A. Liesk, writes: Greetings to you and my best thots for the success of your paper. The accompanying poem I that might be of some comfort to your readers. I received it at the home of a friend who lost a two year old baby boy, and I am now giving it to the public for the first time. I have been working with the First Spiritualist Society of Portland, Ore., but I intend coming East in a short time, and those desiring to secure my services en route, can address me at 535 Savier street, Portland.

Dr. S. Clay Markley writes: I have many spirit pictures taken by Andrew Yost, of Oneida, N. Y., who is a good medium and spirit artist, but not publicly known as such. I have pictures of the Cliff Dwellers, which show them to have been wise, intelligent beings, with high foreheads, bright eyes and heavy beard. They claim to have known more about Spiritualism than we do. They lived in this country thousands of years before the Indians came here. That Indians or Americans know nothing of their language or race, and that Columbus landed here about 800 years after the Indians arrived. I have other spirit pictures of the lost race or "missing link," so my guides say. They are monkey-faced, with large wooly heads, small legs, and big feet, and the legs in the middle of the feet, the foot projecting as far behind as in front. The eyes are large, body short, and they are singular looking for a human being.

D. B. Jimerson writes: Independent Spiritual Society of Hamilton, Can., is progressing in spite of the hot weather. Mrs. R. S. Greenlees is drawing good audiences each Sunday. Her lectures are instructive and up to date, her tests are all clean cuts to strangers; she mystifies them. She is one of the best psychic readers. This is why

she holds her audiences. New investigators are coming in and so the grand work of truth goes on.

Mrs. Mary Sowerby, Secretary of the Psychic Circle of Grand Rapids, Mich., writes: On Wednesday, May 30th, the Psychic Circle met at the home of Mrs. Dr. Hinckley. A goodly number were present. Short talks were given by Dr. Edwards, Mrs. Hinckley, Mrs. Coffman and Miss McMillen. Afterward Mrs. Amanda Coffman, our talented home medium, gave messages to all present (with the assistance of "Owenka," her Indian control.) All messages were recognized. Fraternal greetings to all truth seekers.

C. A. Sollinger writes: At the 9th annual convention of the Ohio State Spiritualist Association held at Cleveland May 25th, 6-7 1906. The following officers were elected for the ensuing year. President, F. D. Dunakin, Cecil, O.; first vice president, H. E. Boerstler, Columbus, second vice president, Thos. D. Bellis, Cleveland, secretary, Carl A. Sollinger, Cleveland, treasurer, S. W. Mahaffey, Conneaut, trustees Mrs. Elizabeth Schaus, Toledo, D. A. Herrick, Akron, O. B. Clark, Ahtabula, Mrs. Hattie G. Webster, Columbus, National Delegate, F. D. Dunakin, Cecil, National Alternate, I. W. Pope, Cleveland. The next convention will be held at Dayton, Ohio, May 1907.

The Work in Rochester N. Y.

A social and reception was tendered Mrs. E. H. Messersmith, Thursday May 24th, by the lady members of "Our Spiritualism Relief Workers," society, in the Unique Bld'g., 180 William St., Rochester, N. Y.

The society was organized with Mrs. Messersmith as president, during the latter part of the winter, for the purpose of doing good work where ever an opportunity afforded itself to bring relief to suffering and struggling humanity, spiritually as well as materially and much good has been done in a quiet, beneficial way.

Only those working for the highest and best results in Spiritualism, those who see the need of honest, clean, soulful workers, and I am sorry to say there is a great opening for many more in the field, who are encouraging the investigation of Spiritualism for the great enlightenment and spiritual unfoldment it brings humanity, are the first and only ones to appreciate the efforts and work of a clean honest worker, one ever staunch and true to the highest and best principle in the performance of their duties, as leaders and teachers, openly and independently fighting immorality and fraud. Such a one Mrs. Messersmith as a worker has proven herself to be, and the social and reception was given in honor by those who have been closely associated with her work with the hope of showing their appreciation for their medium, who closed her meetings and lectures, which have been well attended and appreciated by the intellectual minds she has attracted.

After the test work and musical refreshments were served, at the conclusion of which a short address and a vote of thanks for Mrs. Messersmith's good efforts and clean for work the "great cause" she is upholding was made by Mrs. Geo. Bailey, presenting a purse of money to the faithful medium and if an additional dollar could have been added for every good wish and compliment, our one-to-be-proud-of Spiritualistic medium could live in ease and luxury, with even money to hire and place in the field the highest and most soulful workers to be employed.

Let us pay respects and give just praise and credit to our honest mediums while they are here to enjoy such sentiment. It stimulates and encourages the medium and places them on a pedestal where they rightly belong.

Those with high and lofty aims accept no "half and half," nothing but honest and moral workers who would be ashamed to be instrumental in casting reflections upon good mediums and Spiritualists by or through any unprincipled act or unrighteous living; but fighting for and demanding the highest and best in Spiritualism for the cause of Spiritualism.

We will miss Mrs. Messersmith and her talented guides and will, no doubt, be starved for spiritual food until her return. This is not only the sentiment of the writer but the past intellectual audiences. We can highly recommend Mrs.

Messersmith to individuals or societies desiring a capable and legitimate worker where there is a demand for demonstrations of the higher phases of mediumship.

New York State Association of Spiritualists Tenth Annual Convention.

The Tenth Annual Convention of the New York State Association of Spiritualists was held at the Spiritual Temple, Buffalo, Friday, Saturday and Sunday, June 1, 2 and 3, with delegates and visitors in attendance from all sections of the State.

The meeting were presided over by Harvey W. Richardson, president, with Herbert L. Whitney as secretary. Reports from the various societies disclosed a state of affairs that was generally satisfactory to the convention, and the demand for more in the line of missionary work met with the approval of all present. Mrs. Tillie U. Reynolds, vice president of the Association, will act in that capacity during the ensuing year.

The provision before the city council of Buffalo, providing for the licensing of mediums, and others practicing "clairvoyance, fortune-telling, mediumship, and fore-casting the future," caused considerable discussion and resulted in a movement to issue certificates of recommendation under the seal of the State Association, which will, in most cases, be accepted as a bar to prosecution under these ordinances, as they, being representatives of an organized religious body, will be subject to the same exemptions as ministers of other bodies. It will also act as a barrier to charges against Spiritualism when the fakirs, who sell charms for love, to bring the separated together, and were born with a single or double veil, are arrested, as we can then show that they are not accredited representatives of this movement.

This is a step in the direction of a more exalted standing for mediums, and should receive the support of every medium in this country. If we will but respect ourselves, it will be but a short time until we will compel the respect of others. Mediums should be respected; but they cannot expect respect unless they make themselves respectable. Help the State Association to properly carry out this provision, and it will be a great step in the right direction. At present the railroads will not grant half rate certificates to any who are not endorsed by the N. S. A., and if our State Associations will take a stand, and when they hear of the cities agitating such ordinances, if they will get them to insert a clause exempting such as are endorsed by the State Spiritualist Association, it will soon result in greatly benefitting genuine mediums, and placing them on a par with all other workers in religious fields. Each victory in this direction will make the next one easier, and city councils, like the railroads, will soon see that their best interests lay in cooperating with the state and local associations in this matter.

Such laws are not really necessary, as the penal code provides for it without local ordinances, and the ordinance in Buffalo fell thru on that account; but every medium in Buffalo is now subject to prosecution under that code, unless the certificates of the State Association are accepted, which they doubtless will be.

Among the workers present and participating in the exercises were, Chas. S. Hulbert, Mrs. Atcheson, Mrs. Lane, Mrs. Chase, Prof. Campbell, of Buffalo, Mr. and Mrs. S. D. Coston, Mrs. Gertrude Mudge, Syracuse, Miss Victoria C. Moore, Dryden, Mrs. Duhl, Elmira, B. F. Austin, Mrs. Josslyn, Rochester, Lyman C. Howe, Mrs. Ripley, Carrie E. S. Twing, Mrs. Addie Cooper, Mrs. Gillespie, Tillie U. Reynolds, H. W. Richardson, H. L. Whitney, Mrs. E. M. Travis, Mrs. H. M. Rathbun, W. H. Bach, and others whose names have escaped us at present, but who all did good service.

As usual N. H. Eddy was everywhere present and aided wherever a hand was wanted, Miss Beebe and others whose names we did not learn assisted in instrumental music, while Miss Wattles, Miss Dean, Miss Clark and Mrs. Phelps rendered vocal selections and duets.

At the closing meetings, Sunday evening, resolutions of appreciation of the work of the retiring Secretary,

H. L. Whitney, were read and adopted. Mr Whitney has been secretary of the organization since its organization nine years ago, and his retirement is to be regretted. Taking it all in all, the convention was a complete success.

The newly elected officers are as follows: President, H. W. Richardson, East Aurora; vice presidents, Carrie E. S. Twing, Westfield, Tillie U. Reynolds, Troy; Secretary, Sarah C. Woodruff, Colden; Treasurer, Harriet M. Rathbun, Port Washington; Directors, Mrs. Dr. Matteson, J. W. Stearns, Buffalo; Mrs. Duhl, Elmira, Mrs. Laura A. Holt, West Potsdam.

The official report of the convention will probably be ready next week.

SERIES OF LETTERS FROM SPIRITLAND.

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

The higher education will overcome selfishness, envy, and jealousy, as extremes, by charity, patience, love, and then will be heard the voice of the Spirit "He that overcometh will I give to eat of the tree of life which standeth in the midst the Paradise of God." That is to signify an exalted condition in spirit life vouchsafed to those who overcome the evil with good. Charity weaveth no work of pretense—is never proud to be true, but deals with kindness, dispensing good to every one.

How ample the time to bring out good in every heart, of their follies, thru suffering from remorse, will at last be subdued, and no one has

any moral right to add one jot to another's woe. To their virtues be not wholly blind. Each soul is a jewel whose light shall adorn some setting in life's diadem.

Therefore turn and look within, and consult yourselves concerning your moral right to pass judgment upon another. Set your own heart right first, and then will you see more clearly the rights of others in earth life, thru a code of man-made laws enforced judgments are rendered in witness thereof; but in life every act of injustice is a violation of the natural law of harmony, and for which one must suffer the penalty, increased or diminished according to the extent of injury done to oneself or another. No one is happy who yields to disgrace—the penalty follows the fall, the sting of remorse deeply furrows the brow, and the spirit must drink of life's gall.

Everything comes to those who refuse to wait.

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The Crapsey Heresy Trial.

Continued from Page 1.

the Bible's teaching but to the "Apostle's creed and Nicene creed, and as set forth, indicated and declared in the Book of Common Progress." The court, voices the church in taking these as of more value than the scriptures.

Possibly Bishop Walker and the few who urged on this trial, may himself believe, but the great majority of the leaders of the church are heartily with the persecuting minister. He only said what every thoughtful person must say, if not hypocrites; what every one who has conversed the subject knows to be true.

A brief quotation will show the reader the masterly forcefulness of that of the last victim of church authority:

"The history of Jesus is the product of historic causes. He was born in time to meet a great opportunity, and Jesus was the man created for the purpose of inaugurating the movement that was to change the base of human life. We have that of him so long as a mythical being; we have talked of him so long as a metaphysical abstraction, and have placed him for centuries out of the range of human vicissitudes, at the right hand of the Majesty on high, that we cannot view him in his historical relations without a shock to our reverence.

"We are not alarmed, we are relieved when scientific history proves to us that the facts of his miraculous birth was unknown to himself, unknown to his mother, and unknown to the whole Christian community of the first generation."

We fully endorse the remark made by Dr. Hyde at the annual dinner of the Union Theological Seminary, (N. Y. May 14th).

"The majority of theological seminaries are still so wedded to indefensible traditions that no intelligent graduate of a college of the truth can enter them and long remain. Over their portals is the inscription, 'Let none enter here but the hypocrite who is ready to believe in the absence of sufficient evidence.'"

The Seminary of tradition did not want a Yale graduate because he had been taught to think for himself, responded Dr. Knox, "we welcome him because he does think for himself, and we continue to teach him to think for himself."

This is very fine talk, but the free thinking must be along the set lines of the creeds, or there is a heresy trial!

A Methodist theological school is maintained for the purpose of turning out preachers of Methodism, and if these get out of the traces they are not tolerated. It is the same of all the other sects. The inscription given by Dr. Hyde over the doors of these schools appeals to me as most appropriate: "Let none enter but the hypocrites."

The chief work of the theologians is, and has been, to build a dam across the stream of progress and prevent its further flow. The foundation of the obstruction was laid in the ages of ignorance, and spiles of superstition were driven deep and strong. Myths, tradition and fables were enmeshed and the stream for a time restrained. As the waters rose the theologians wove in new myths, or commentaries on the old, and strengthened the bracing spiles. They drove no new ones for there was no new material. The old were decayed, worm-eaten, ready to break, but they could not be replaced. When the floods came, bearing the drifts and unsightly oozy foam, and floating wrack of washed lands, and swollen carcasses of crass beliefs, they cried: "see how we restrain the follies of depraved man!" They saw that that the strength was in the tide, not in the floating scum of the agitation.

The theological dam which held the stream thru the dirt of the middle ages, bends and threatens collapse pressed by the rising flood of modern times, and the mental weather bureau predicts "melting snow" and cloud bursts on the mountain summits which rise above the clouds of mortal life.

Then look out! The sea that beats in fiercest storm on the restraining dikes which guards the lowlands, is as nothing to the

might of the foaming torrents. Call out the heresy courts, and every theologian in the world and set them strengthening the dam. Brace up the plankings of myths, and pile up the interpolations, explanations and commentaries. Stake them down with the "Mysteries of God," and efficacy of prayer.

The obstructing barricade yields, cracks, and is bourne away on the crests of leaping waves, with the yellow foam and rubbish, to be cast by eddies on reefs and bars to moulder into dust, while the stream taking its natural channel, will flow clear as crystal, sparkling in the light, to the wide ocean of the infinite.

HUDSON TUTTLE, Editor-at-Large of N. S. A.

MISERY OR HAPPINESS, ITS TWO MAIN FACTORS.

ARTHUR F. MILTON.

The man who is true to God within him, must also be true to his fellow man.

It may be argued that to be true to the best within him is also of equal potency.

A careful analysis, however, will not abide by this decision; for the best in some is, comparatively, very little.

The man who has found the God within him has found the only God existent; for it is only thru probing self that nature's divine source can be discovered.

What that is, however, is not a measurable substance—a something that can be put on record as a qualitative entity or fact.

Human minds are differently constituted, and absorb truth with varying degrees of intensity—the most perspicuous touching farthest into the stata of causes. And the latter depends upon his knowledge of self.

It has always been believed that "Love is God." But there are various degrees of love—some of it is of a very selfish kind. As we cannot conceive of selfishness being a part of the divine entity, we must either find another principle to exemplify God or spiritualize the love principle to a degree that crystallizes it into harmony with the sentence quoted.

It has always been asserted that intellectual love is the highest. Perhaps for the discoverer or analyst. If love can be qualified by one adjective, it may be by another; and we may continue this indefinitely. There is much heart-love containing very little intellectuality; and conjoined to many noble deeds or actions—something in which a purely intellectual love is unqualified.

Novelists describe love very sweetly at times, but all ends in trouble. Where successful, the curtain is dropped as the heaven of the heroes had been attained. Where unsuccessful, the reader is harassed by the suffering endured—sympathetically only, however, but it is a depiction of what many have experienced, and know to be true.

But it is thru suffering that man becomes acquainted with his heart—his soul nature—the heart being the soul's physical medium and gateway thru which all must pass into the same from without, good or bad.

We hate with the heart as well as love; or, if you choose, we do either with the soul and it is felt in the heart. At all events, the suffering which both occasion is experienced in or about that organ.

Love, in the general sense, is undoubtedly a matter of personal feeling; for as long as we can love one and hate another, it is not universal—divine. But the craving for it, even as such, must be natural to human kind. Perhaps it is law. As food is needed for the body, love is needed for the soul or spirit—if but as sympathy. Scientifically or philosophically considered, these seem to be the only absolute qualities that nature imposes on us; and on which all else revolves.

Without the craving of hunger and love what need would there be for agriculture and industry? What need for civilization and progress? And while they lead to these, they lead to all misery in the world. But not because they are laws, but because man misapplies them. The remedy for the latter is self-evident; which means to live right and love right—eat without sensuality; love without selfishness.

PROGRAM

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

- JOHN T. LILLIE, Chairman. JULY. 13—Mrs. A. J. Pettengill 14—J. Clegg Wright 15—Dr. Geo. B. Warne 16—Conference 17—Dr. Geo. B. Warne 18—Dr. S. L. Krebs 19—Dr. Geo. B. Warne 20—Dr. S. L. Krebs 21—NAT'L SPIRITUALIST ASS'N DAY 22—Mrs. R. S. Lillie 23—Conference 24—J. Clegg Wright 25—Prof. S. P. Leland, Ph. D. L. 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. Russegué 13—Conference 14—Mrs. Helen L. P. Russegué 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. Switt—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. The Ladies Schubert Quartette of Boston has been engaged from July 29 and the Northwest Orchestra of Meadville, Pa., for the entire season.

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