

# THE SUNFLOWER

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

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## ANNUAL REPORT OF THE PRESIDENT

OF THE NEW YORK STATE ASSOCIATION  
OF SPIRITUALISTS,  
JUNE 1st, 1906.

In presenting this my annual report to this convention, as I review the work of the past year and look forward to the opportunities in front of us, I do so with mingled feelings of regrets as well as of hopeful anticipation and with regrets that more has not been accomplished in the past and with courage to believe that the Spiritualists of America will arise and successfully grapple with the larger work that seems now to be opening before them. Each passing year brings it opportunities and its duties to those who would uplift and bring happiness to the children of earth.

There is no time to brood over errors and omissions of the past and yet as a help and guide to future actions an intelligent review of what has been done may assist in outlining what can be done in the future. Experience is a School Master and we may well profit by his lessons.

### MISSIONARY WORK.

Our State Missionary, Mrs. T. U. Reynolds, has devoted such part of the year as her other engagements would permit, to this branch of work. She has visited different localities and held meetings where calls were made, where there were no organized societies, and has also visited local auxiliaries to the State Association where invited, and where circumstances would permit. She has attended the mass meetings held under the auspices of our State Association and considering all the conditions with which a missionary must meet the work under, it can be said of her, "Well done, good and faithful servant." In her unselfishness she may have been unjust to herself in refusing to take compensation for her services when results did not meet her expectations (which I am quite certain is true in more instances than one), but there need be no fears that the State Association will suffer any neglect or injustice at her hands in connection with missionary or other State work.

I feel to repeat what I said in my last annual report that missionary work is one of the most important branches of our work and I hope the incoming board may find means of securing a large missionary fund and that much more can be done in that direction than has been done in the past.

There are a great many towns and villages in the State where the people know little or nothing of our organized movement and where the majority of the citizens have no rational conception as to what Spiritualism stands for. These people can be reached provided funds are furnished to meet the necessary expenses. With funds to meet the expenses, with push and energy, and with system and method, in the use of these, I believe much can be accomplished and the interest in our cause largely increased and extended. But missionaries cannot live and travel on air alone. The State Missionary should go armed with literature, and with song books to be prepared to be used in these meetings, and prepared to remain from a few days to week or more in each place, especially at the first visit and this first visits should be followed with other visits at intervals during the year. Regarding the work of past year, our missionary will present detailed report, but I urge the importance of making our need of funds to carry on this work known to wealthy Spiritualist over the state and believe the response will be sufficiently liberal to meet our needs.

### MASS MEETINGS.

Since our last convention, state

meetings have been held in the cities of Potsdam, N. Y., Niagara Falls, N. Y. and in Hornell, N. Y. In each instance we went in response to invitation from the local society, and while we could hardly expect in towns of that size to increase the funds in our State Treasury, we did succeed in making these meetings very nearly self-sustaining.

The Potsdam Society is composed wholly of ladies and from the favorable report of their work since the state meeting, we are led to believe that Spiritualism in the minds of the general public there is better appreciated and has a higher standing. That our cause was largely helped and the local society strengthened as a result of that effort. The ladies are certainly doing an excellent work in that city.

Regarding the Niagara Falls Society, we feel that Mrs. A. G. Atcherson who has served there as pastor for something like four years is entitled to much credit for persistent untiring efforts. Her work there is a strong argument in favor of what we have heretofore urged concerning settled pastors. We learn that our state meeting there was highly appreciated and resulted in an increased interest.

At Hornell the weather was unfavorable, nevertheless, we had good meetings and feel confident that good results will follow. The meetings were of a character that will hardly fail to place Spiritualism on a higher pedestal and strengthen the local society. Brother Herron, president of that society, and Brother and Sister Coston and their faithful assistants, are working devotedly and unselfishly for Spiritualism in the city of Hornell.

Correspondence was had with the Secretary of the National Association concerning the holding of a joint mass meeting by the State and National Associations in Greater New York, but circumstances were such at the time that a meeting there seemed to be impracticable and the subject was abandoned.

I would suggest that societies and localities where mass meetings are desired file their applications early in the year, allowing ample time to arrange therefor. I also recommend that the members of the mass meeting committee each be assigned a section of the state nearest their homes in which they shall endeavor to gather information and work up interest, and calls for mass meeting and missionary work in the various cities and towns, thus enlarging our field of labor.

### LOCAL SOCIETIES.

Local auxiliary societies and individual memberships constitute the basic foundation of our State organization.

The pressure of other duties has made it impossible for our President to visit extensively among the local societies but the society reports to the Convention will be an index of their standing. From what I have learned, I believe the local societies are fully holding their own and are generally doing excellent work. There seems to be an increased tendency towards adopting the plan of settled speakers, which is certainly a forward movement and tends to place Spiritualism on a more substantial and enduring basis. Another step forward to which I call attention is the fact that several local societies are abolishing the door collection at their public services, depending upon voluntary contributions and subscriptions, for financial support.

Where these departures from old methods have been adopted, we find strong and successful societies which is a fact worthy of the consideration.

We hope these features may be still further extended.

Another tendency which is worth consideration is the question of separating the phenomena from the lectures and having meetings devoted especially to each of these features. This departure may not prove most successful in all cases,

but seems to work well in some and would seem at least to be worthy of more extended trial than has yet been given it.

I call the attention of representatives of local societies to these features and hope they may receive their careful consideration.

### INDIVIDUAL MEMBERSHIP.

Until local societies are established in many more of the towns and villages over the State, there will be a demand for individual memberships to enable isolated Spiritualists and those in localities where there is insufficient numbers to support a society to become a part of the organized movement.

Under our constitution any person of good moral character may join our State Association and such individual members are entitled to seats on the floor of the Annual Convention and to the privilege of voting. But while the vote of an individual member counts one, the vote of a delegate representing a society of twenty-five members, counts twenty-five, thus giving each voter a power in the Convention equal to the number of persons he or she represents.

During the nine years which we have worked under this rule, there has been no serious inconvenience from the system, but it has been predicted that there is danger lurking behind the present lax method of receiving individual members and that some restrictions or some supervising authority should pass upon the acceptance of new members. I call the attention of the Convention to this matter in order that it may act thereon if action is deemed essential.

There are thousands of worthy Spiritualists in the State who should become a part of the organized movement and I trust that ways and means may be devised by this Convention or by the incoming board to secure the support and cooperation which these scattered Spiritualists can give us.

### CHILDREN'S LYCEUMS.

I wish I could report greater progress in the establishment of children's lyceums. With this, the Temple Society of Buffalo, there is a good working lyceum under the direction of Mrs. Dillon, who is doing excellent work for the future of our cause, by training the little ones in this, the most beautiful of all religions.

Just what other societies are doing will be shown in the report of our lyceum superintendent, Mrs. Reynolds. I know there are many places without lyceums and I urge upon the delegates present and societies they represent to try and inspire their people with enthusiasm to inaugurate a larger work in this direction.

### THE NEED THEREOF IS GREAT.

### SPIRITUALIST LITERATURE.

At our last convention a committee on literature was appointed which committee were authorized to procure, edit and put in circulation appropriate literature to be used in propaganda work for our cause.

Perhaps your president has been direct in his duty in not getting in touch with that committee, but whatever may have been done will no doubt be reported to this convention.

In this connection I would call your attention to one most excellent book for propaganda work, written by E. C. Randall, of this city, and entitled "Life's Progression," the first edition of which is about exhausted, and which I would recommend to the consideration of the literary committee with view to some possible arrangement for its distribution in a cheap edition. Much can be done toward increasing interest in our movement through the judicious use of literature, and I urge more activity in this direction in the future.

### STATE DAYS AT CAMPS.

We were assigned New York State Day at Freeville, also at City of

(Continued on page 8.)

## CATHOLIC INDULGENCE.

A. H. NICHOLAS.

The statement "Catholic doctrines never change," is a mistake, according to a Lenten Sermon by Rev. Bishop Conaty, on the subject of "Indulgence," at the Cathedral in Los Angeles, and reported in the Los Angeles Herald.

He explains it all away. He says "Indulgence is not license to commit sins—does not mean remission of punishments—it is not a permission to commit sin or pardon of sin—no power can grant such a permission—no sin is remitted, except thru confession—after guilt has been removed by pardon there remains punishments unexpiated."

He neutralizes the idea of indulgence which does not agree with church history. In the time of Martin Luther the indulgence was abolition from all past sins, excesses and penalties, with the liberty and license granted to any one who paid the price to commit any excesses, sins or crimes, with a pardon in advance and a passport into heaven.

Conaty now uses the same arguments employed by Luther and his church, against Catholicism. Moreover, the Bishop declares "The church teaches that indulgences are not for sale, and such sale is a crime."

Well, indulgences have been for sale and have been sold and brought millions of dollars into the church, which stands responsible for the crime. Perhaps Conaty means they are not now for sale in America.

The money for building the church of St. Peter's at Rome was raised by Pope Leo X, by the sale of his indulgences. He said it was a profitable fraud. The price was very high, yet those who had plenty of money could buy them. This matter of indulgence was the cause of antagonism between Martin Luther and the Catholic church, and it was the cause of Protestantism.

If this doctrine has never before been repudiated it is now by Bishop Conaty; for when a Roman Catholic Bishop declares a thing in a Lenten Sermon, it is from high authority, and that settles it conclusively. This change is an encouraging sign of progression.

## THE ALUMNI OF THE MORRIS PRATT INSTITUTE.

The graduates of Morris Pratt Institute are as yet few in number but they are of such character as to reflect credit on the institution. I wish to speak of them with whom the school has kept in touch. Benjamin Bowen came here from California on the opening of the school, a full-grown boy, standing just at the parting of the ways where so many young men, going to the left instead of to the right, are led into habits which end in moral disaster. The influences of the institution quickened into action the latent spirit of nobility which was within him and when he graduated he was prepared for a manly career. He married Miss Anna Stewart, the beautiful daughter of Clara L. Stewart, Secretary at that time of the Institution, and settled in Rogers, Arkansas but moved later to Waterloo, Iowa, where he now resides doing credit to the school by his progressive ideas and by the integrity of his life.

Amelia Pfeming came here at the opening of the school from Newark, N. J., a woman in middle life, with high resolves, who, by her studious habits and well-balanced character, won the esteem of teachers and students. Since graduating she has spent much time still further preparing herself for public work on the Spiritualist platform. She has already been placed as speaker at Lake Pleasant Camp in Mass. She will be heard from not only as an honor to the school but to womanhood at large as one of the brave pioneers of modern progress.

Miss Agnes Chaffee from Pennsylvania and Alfa Bullock from Indiana were not only graduates but aided also as teachers. Miss Chaffee especially was teacher for two years greatly to her credit. They are now both in Indiana having classes in vocal culture and Oratory based on the instruction received at this school.

Miss Geneva Spaulding of Michigan, tho struggling with disease thru the entire course at school, kept the books of the Secretary and sustained an honorable position in all her classes. She has won a high reputation on the platform at one or two of the Michigan Camps by her recitations and is a successful teacher of Physical Culture and Oratory.

Eugene Cooper of Iowa came here a mere boy of sixteen and soon became a surprise to teachers and students by the brilliancy of his intellect, not only in the class room but on the platform. After graduating he entered a commercial college where he won such standing in the eyes of the faculty that as soon as he graduates he has been offered a position of teacher in the school. There is every reason to believe that not only Spiritualism proper but all that makes for human progress will have in this young man a distinguished champion and that he will reflect great honor on this institution.

Mrs. Emma Abbott is a woman of middle life who came here the first year from Alliance Ohio. I would like to use Mrs. Abbott to illustrate what a woman can accomplish by sheer force of character and determination of purpose. When she was but a child of seven or eight her father moved from the North into a slave state where there were no public schools. She therefore grew to womanhood without the knowledge even of the common branches of learning which now every child gets in the school room.

In the face of poverty and in spite of opposition on the side of near relatives and friends she came to this school, paid her way by manual toil in the kitchen, dining-room and hall-ways. The time she spent here covered a period of four years. More or less of the time she was called home to minister at the bedside of the sick and suffering. She always returned to take up the broken threads as best she might. Starting at the very foot of the ladder of an intellectual career she steadily ascended. It was with great pleasure her teachers watched the unfolding of her latent powers year by year. Possessing good natural ability to begin with her unflagging industry and the strength of a vigorous constitution laid for her a foundation for the future upon which she will be able to build a career which will be not only an honor to the school which she so deeply loves but a help to Spiritualism and every other movement for human welfare.

It ought to be said that in this work Mrs. Abbott's home has not suffered by her absence. Other hands washed the dishes and swept the floors equally well while she was winning laurels in the class room and in the realm of intellectual life. Must women forever be denied the divine right to make the most of themselves because nature has ordained that they may bear babies? Not so. Innumerable are the women who like Mrs. Abbott can be loyal to husband and children and home and at the same time not be disloyal to their own highest welfare.

A. J. WEAVER

Whitewater, Wis.  
Morris Pratt Institute.

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.

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



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W. H. BACH, Managing Editor.

INHUMANITY.

Of all the inhuman events connected with the Japanese-Russian war, the greatest, and one that all nations should enter a protest against, is the death sentence of Gen. Stoessel, the heroic defender of Port Arthur.

According to press reports, Gen. Stoessel has been tried by court martial, found guilty of cowardice and negligence, and sentenced to be shot.

If ever a heroic defense was made, it was at Port Arthur. Lack of proper defenses, lack of munitions of war, short of men, hampered in every direction, he fought until resistance was absurd. He fought until he had no ammunition for his effective guns, until his men were so exhausted that they fell in their tracks, too weak to stand in the face of the Jap fire, and were on the verge of mutiny.

To sentence such a brave defender of his country's honor to an ignominious death for cowardice will put one more nail in the coffin of the present Russian hierarchy. It is a shame and disgrace to the other nations if they permit it. An English and American fleet should back the demand of these nations that no such thing should take place.

Every American and English member of the navy, from highest to lowest, will be eager to volunteer to be in the front rank of such a squadron. Russia is professedly a Christian nation! What a disgrace such an act is to the name!

SPIRITUALISM.

We give a large space to the report of the president of New York State Spiritualist Association in this paper, and call special attention to it. We do this for several reasons: Among them are that the president, Mr. Harvey W. Richardson of East Aurora, N. Y., is one of the most able and conscientious among our Spiritualists of the present day, is an able business man, practical in the extreme, and one whose words should have a far-reaching effect. Besides that, this report outlines the conditions that prevail in all sections of the country—not only in New York state. This report and its recommendations could be lifted bodily and applied to any State in the Union with equal propriety.

Their Temple was decorated, the ladies, under the management of Mrs. Johnson, arranged to serve meals in the dining room of the Temple, while Mr. Hoyt took upon himself the decoration of the Temple in the National colors, and with palms and flowers.

Every credit is due to the First Spiritualist Church of Buffalo and its efficient officers.

FACTS AND FIGURES.

JESSIE S. PETTIT FLINT.

We take pleasure in placing before the readers of the SUNFLOWER a few figures taken from a bulletin issued by W. O. Atwater, Ph. D., of the Experiment Station, U. S., Department of Agriculture. From Table V.—Comparative cost of digestible nutrients and energy in different food materials at average prices—

Table with 4 columns: Kind of food material, Price per lb, Cost of 1 lb protein, Cost of 1,000 calories energy. Rows include Beef, sirloin; Beef, round; Mutton leg; Mutton chop; Oysters, 35 per qt; Lobster, canned; Eggs, 12c per doz; Cheese; Milk 6 per qt; Wheat flour; Corn meal; Oatmeal; Rice; Beans, white, dried 5; Potatoes, 60 per bu.

We have taken six leading flesh foods, six leading vegetarian, and three animal products—from which please compare the prices. The beans represent the family of legumes. Vegetarians and non-vegetarians use salads, hence the price of cabbage, celery, and the lighter vegetables will be the same. Also as to fruit—the price is the same to both. In the light of these figures, a man must be hopelessly prejudiced to still maintain that the price of a vegetarian diet exceeds the one of flesh.

Corvallis, Ore.

Spirit and Matter.

Life is manifesting in dual relationship. The two in one, matter and spirit co-equal and co-eternal, each existing only as the other exists and finding perfect expression as the result thereof. Spirit is only etherialized matter but matter nevertheless graded and transmuted to another plane of manifestation. Spirit is unthinkable without its mode of manifesting, namely, thru form. Spirit might be termed the great positive energizing force of life, the father principle, which, in conjunction with matter, the womb of the creator, the great mother principle, brings all forms of life into being and expression. Christian Scientists and others say all is spirit and consider the recognition of matter degrading to their spiritual advancement. This comes as the resultant of misunderstanding of the principle of life which can only manifest thru matter, whether that matter be vibrating or gross physical planes of expression on the higher celestial vibration.

Matter is not conereted, solidified, impenetrable substance which many suppose, as has been proven over and over again thru its dematerialization, by spiritual chemists at seances. Thru chemicalization, according to the natural laws of evolution, matter changes its mode of expression and becomes etherialized enough to be the habitation for spirit manifesting on vibrations of life far in advance of physical conditions.

DAVID A. LEISK.

—STRAWBERRIES—

ALL VERY FINE ON TOP, But not so at the bottom, As one gets down to— To'ther end, they Are but small And rotted. —Nemo.

Sunday Excursions.

Beginning Sunday May 27 and each Sunday thereafter until further notice the D. A. V. & P. R. R. will sell excursion tickets to Dunkirk and return at 42 cents. Tickets will be good going on train, leaving Lily Dale at 9:55 A. M., and returning on train leaving Dunkirk at 5:00 P. M. Corresponding low rates to intermediate stations. June 4.

LAW, TIME, SPACE.

ARTHUR F. MILTON.

As natural law is synonymous with force or power it cannot be expressed in a statute depending on words alone for its interpretation. It must be sensed or felt, and made a part of ourselves according to our understanding.

To simply say, with a knowing wink or a would be wise expression, that we understand law, is not explaining it nor can it be explained at so much a lesson.

We may give a relative knowledge of it by analogy or similitudes. I hunger, for example, is a sensation; as anger is an emotion. But these are only physical effects, produced by a spiritual cause—a law. Can you tell what that law is?

Oh, yes; it is spirit acting on and thru matter! But what is spirit? Spirit is God—life—and of which we can only know so much as we know of our spirit, or life that moves us—operates on and thru our body of matter.

By studying this operation or the effects it produces on our natural entity, we may learn enough of it to obtain a personal comprehension of law—so far as it concerns us and as it affects us alone. Such is knowing what law is.

Now, supposing others are affected differently from you—how are you going to make it intelligible to them?

There is but one course, and that is to advise them to study self—which requires but one lesson. Socrates, the Greek philosopher, gave that to the world about 420 B. C., but comparatively few accept its meaning spiritually.

When we have become acquainted with self spiritually, we find so much to amend, that we seldom have time to look after others—except to give moral dissertations on what we have discovered, hoping thereby to benefit others in their struggle for light and happiness—the end and aim of life in the mortal.

Light in the absolute, means to have all the truth concerning ourselves. We gain this as we rise above the material or sensual of our nature—the last of which is a realization that the sensual or carnal has been conquered and that the body has become a subordinate part of our existence.

Happiness means power—the power of controlling our emotions, such as anger, hate, prejudice and selfishness or the use of others for our special benefit or pleasure. But as long as the body can hold the spirit—which it may do until the spiritual forces begin to vibrate too actively or in excess of its own vibration—nerves and blood are affected by it, which action creates the hunger needed to keep the body alive. When this, the last absolute requirement for physical existence ceases, transition takes place—either by heart failure when in health, or a breaking down of the weakest organ in the physical machinery accompanied by some so-called disease.

But while one may have reached the positive state—that in which the spiritual forces vibrate in excess of the negative or animal—he may be held to the body by conditions, such as living actively in the past for his earthly loves or fancies, old unachieved ambitions, or wishes. This is like holding him earth-bound in spirit, and often leads to discontent, because his soul pulls one way to be released and his mind another way. But as his earthly loves or ambitions wane the soul gains the ascendancy and better feelings result. But as a medium, he can also be held earth-bound. Spirits who have a mission to be carried out thru such a medium, can surround him with conditions that are stimulating to the body and thus use them as a revelator.

In this state of mortal existence, time becomes naught as it does to a spirit in the positive condition. Time only hangs heavy on the negative forces, and indicates that man must still be personally active to reach spiritual light or happiness. When the aim has been achieved, life becomes self-acting—that is, his positive forces speak for themselves. They need no incentive from us to make them vibrate spiritually. For when the spiritual forces as a whole, vibrate in excess of the physical or material, the body loses its wearisomeness, its negative languor, its hankering

THOMAS PAINE

Was he the author of the

Declaration of Independence

NEXT WEEK

we will publish a COPYRIGHTED article on the above subject that should have great interest for the Spiritualists and everybody interested in Liberal Thought.

A Few years ago it was the rule to condemn him. Even one of the highest in the land referred to him as a "Filthy little atheist." Today some of the largest papers are arranging to print this evidence, which proves beyond the possibility of a doubt that he was the ACTUAL AUTHOR OF THE.

Declaration of Independence.

THE SUNFLOWER, with its characteristic energy, has arranged to give this marvelous account to its readers.

ORDER EXTRA COPIES BY RETURN MAIL, 5c each, three for 10c, ten copies, 25c. Send your order immediately if you wish them, as only enough copies will be printed to supply the actual demand.

A CHIEFTAIN.

Oh, where the forests kiss the river, Shading wide to pebbly brink, Where snowy dog-woods break in beauty, And the wild deer come to drink; Where the blue skies smile forever over Tree-toos, tossing green and tall. And comes the murmur of the splashing Of the woodland water-fall; Oh, there I see him in his grandeur, See him there in dear relief, The dusky face and clinging feathers Of a warrior and a chief.

His step is noiseless as the panther's Moving down the rocky trail; His eye is quick as summer lightning Shrouded in the rain and hail. His heart is beating like the ocean Underneath its restless foam. Yet true the hand that speeds the arrow, Barbed and feathered, swiftly home.

GOOD ADVICE.

We are living in an age of wonders. The eternal now is the time to do all the good we can:

Procrastination is the root of much evil: "For the want of a nail, the shoe was lost, for the want of a shoe, the horse was lost," is a very old adage and a true one

Why do we wait when so many need help? Why withhold the vote for temperance?

Why speak unkind words when kind ones will answer better? Why not support the SUNFLOWER so it will blossom and lend its fragrance of clean thought and purpose to all who come in contact with it.

All persons near Syracuse wishing to subscribe send your name and address together with one dollar to Mrs. A. Cooper, 107 Wadsworth St., Syracuse, N. Y., and she will send for it and save you all trouble.

Mrs. ADDIE COOPER, 107 Wadsworth St., Syracuse, N. Y.

DOG AND HORSE FLESH AS FOOD IN GERMANY.

While Americans are worrying over the disclosures in regard to the methods in vogue at the packing houses and trying to become Vegetarians, the Germans are eating canine steaks and dog chops with great relish and with them bow-wow sausage has long ceased to be a joke. They know very well what it is made of, and they like it.

This is made known by a report just received from Consul Harris at Mannheim, that in addition to eating dogs the Germans knowingly eat horses. He quotes a German paper as saying that in Mecklenburg-Strelitz, Mecklenburg-Schwerin and Anhalt several times as many horses as steers are slaughtered for food. Saxony, in the last quarter of 1905, consumed 1,464 dogs, while only 526 were eaten—knowingly, at least—in the whole of Prussia.

Never see him come again. He's left his foot-print by the river, Mighty chieftain of the Sioux; He's broken into laughing ripples Lakes that bear his light canoe. He's drifted in the summer silence, Blue skies shining overhead; He's heard the sound of many waters, Called them voices of the dead.

He's prayed to God, the Mighty Spirit, Ruling both by land and sea; He's looked beyond time's narrow limits To the life that is to be. He's heard the call of the Eternal; "Leave thy wigwam by the shore!" And lo, the streams are silent! Vanished

Is the chieftain evermore. LESLIE MANCHESTER.

CURIOS LAW SUIT.

Spain has a lawsuit, still unsettled that has been in the courts 389 years, or since 1517. The case, which concerns a pension, began between the Marquis de Viana and the Count Torres de Cabrera, and the accumulated sum in dispute would have reached fabulous millions had not four centuries of attorneys, barristers and court officials taken considerable measures of appropriation to prevent the amount becoming unwieldy.

An ad in the SUNFLOWER brings good returns.

**LILY DALE NEWS.**

How time flies. Only four weeks and the gates will open, the electric lights will flash out, the band will play, and the sweet singers from the "Hub of the Universe," will break forth in melody, the preachers will preach, the exhorters will exhort, the woods will ring with the oratorical efforts of our embryo and practiced orators—in fact, we will all be alive again. Hurrah for camp!

Everything is lovely. The work is progressing rapidly, the dock is nearing completion, and looks inviting already. The roof boards are on, the railing is around it, and the fish have already learned that this makes a pleasant place for them to rest from the rays of the sun, and still be in the warm, shallow water. We would suggest that fishing be prohibited from the dock, and if that is done, there will be hundreds of fish around it all summer, as the fragments of lunches that will be thrown in the water will furnish them much food, and they will become very tame. We saw one place where there was a similar dock where the fish became so tame they come and eat from the hands of the visitors. What is that? No, Johnny, they did not come up on the dock. You had to hold your hand in the water.

Flowers are the order of the day at present. Everyone is arranging their flower beds for the summer, and it is a common occurrence to see arms full of geraniums, wheelbarrow loads of ferns, and papers with dwarf sunflowers, verbenas, nasturtiums, petunias and the like, for transplanting. Many of the shrubs winterkilled and they are being replaced or the new shoots that are coming up from the roots are being tenderly cared for. Among the shrubs that were killed was the beautiful foliage shrub in front of the Sunflower cottage, which was entirely killed above the ground, but it is coming up from the roots, and we do not know of a clematis that escaped, but they also appear to be coming up from the roots. It is supposed that the warm weather started the sap flowing the frost coming afterwards and killing the stalk.

D. B. Merritt is among our later arrivals. He is here for the summer.

Mrs. Read and daughter of Cincinnati, O., are here for the summer and are occupying rooms in Mrs. LeRoy's cottage on Marion street.

D. L. Cummings of Dunkirk, will occupy the Huff cottage on South street.

Mr. and Mrs. Burkhauser of Omaha, Neb., who have rented Mrs. Nutting's cottage on South street have arrived for the summer and taken possession.

Mrs. Enches has arrived for the season and is occupying her cottage on Fourth street.

Mrs. Dowd has rented two rooms to a party of ladies who will remain during the season.

J. C. Smith of Buffalo spent a dry on the grounds looking over his cottage and getting some articles out of the stand to permit the fire company to make their alterations in it.

Mrs. Bardsley of Franklin, Pa., has rented Nettie Bower's cottage on Second street.

Mr. and Mrs. Davidson of Detroit spent a day looking over the grounds.

Fern Paul has returned for the summer.

Mrs. Lottie Gens visited her parents, Mr. and Mrs. M. L. Scheu, last week.

Mrs. J. B. McNeill, Wm. Steck, Mr. and Mrs. A. D. Harris, come down from Buffalo in the Steck automobile, for a few days outing.

E. L. Griswold spent a day in Dunkirk.

Linn Nutting has finished painting Mrs. Addie Reynolds' cottage on Cleveland ave.

Miss Agnes Evans is spending a few days on the grounds.

Mr. and Mrs. D. Pierce are spending part of their time at Burnhams, where Mr. Pierce is doing some painting and gardening.

Mrs. Cranston of Rochester, N. Y., has rented Mrs. Greenamyer's cottage on Buffalo street. Miss Maitland, also of Rochester, has arrived

and will spend the summer with her.

F. W. Foote and family are spending a few days at the Sunflower cottage.

Mrs. Smith of Sinclairville, is spending a short time at We Two cottage on First street.

The dance at the Auditorium Saturday evening was well attended and a good time enjoyed by all in attendance.

The fishing season opened the 16th and a number of nice strings of fish have been caught. Fay Johnson secured a fine string of black bass, and one man whose name we did not learn caught a 19 pound muskallonge.

A whist party of five tables was held at the SUNFLOWER cottage last Wednesday evening. The head favors were awarded to Mr. A. Campbell and Mrs. H. L. Nutting, the foot favors to C. D. Griswold and Mrs. Lutgen.

Miss Ida Donovan closed a most successful school year last Friday, with pleasing exercises. A dinner consisting of ice cream, cake, beans, and other accessories, was served to the children, and each family was presented with a picture of the teacher. Three of the girls took the regent's examination.

Members of the Guest family, who own the Guest farm at the end of the road leading from the depot, have been spending a few days in this vicinity.

Charles Phillips of Cassadaga, who will be remembered by many of our summer visitors as a notary public and an undertaker, died suddenly at prayer meeting at the home of Mrs. Greenlund. He had been ailing for several days, but was not considered at all serious. While speaking he was seen to reel, and was caught by one of those present, and laid down, but he merely gasped a few times and was gone. He was 78 years of age.

**Peace or War?**

Shall this republic be an example of militarism or illustrate peace, fraternity and freedom to the nations of the earth?

Sir Henry Campbell Bannerman, Premier of Great Britain, states that England has 13,000,000 people on the verge of starvation, yet that nation is expending many hundred millions of dollars on military implements, and a great battleship which cost several million dollars. Even this nation, "hope of the world," is aping Europe—squanders \$200,000,000 on militarism—on battleships—one of which is to excel the "steel coffin" of England. Such is the "statesmanship" of the so-called civilized nations.

Such wastage of the energy and materials of the people is unworthy of the age and is turning back the car of human progress to the stone-age era. With a president imbued with such a divine impulse as great Jefferson's who can doubt that arbitration and disarmament would long ago have displaced vast navies and militarism and the vast billions being squandered on preparing for official slaughter, and the money used in beneficent work in bettering the condition of the people. It was the dictum of a great "Pagan," "Never will I accept personal salvation, but forever will I strive for the redemption of every creature throughout all worlds." Such were the divine declarations of a seer who taught nearly 3,000 years ago. A century from peerless Jefferson? What progress have we made? We are building vast battleships—we are on the retrograde.

**BUDDHIST.**

**An English Clergyman's Good Work.**  
The Rev. Hugh B. Chapman, an English clergyman, well known for his philanthropic work, has begun a movement by which he hopes to free the nation from the scourge of drink which would amount, he feels, to a social revolution. To that effort he has solemnly dedicated his life. He has already been at work several months in a little office on Victoria street and has had what seems remarkable success in effecting cures. Cases described as "hopeless" were, to his surprise, completely cured, and Mr. Chapman became an enthusiastic believer in the "Normy!" treatment. Its efficiency was demonstrated to others, and a strong and influential committee of believers was formed to acquire the treatment for the benefit of mankind.—New York American.

**Two Young Ladies Wanted**

for the Pagoda and Popcorn concessions.  
Address,  
Sunflower Pagoda, Lily Dale, N. Y.

**Buffalo Notes**

**N. H. EDDY, Correspondent.**  
The First Spiritual Church of Buffalo meets at the Temple corner Jersey street and Prospect avenue, Sunday 10:45 a. m. and 7:45 p. m. Wednesday evening 8:00-7:45. Children's Lyceum Sunday 12 m.  
HARBOY Circle meets at Keystone Hall, 331 Main street every Sunday evening at 7:45. Chas. S. Hulbert, Pastor.  
LIBERAL TRUST EXCHANGE meets at Siting Hall, 374 Connecticut street, Sunday at 7:45 p. m.

Inadvertently the name of the president of the Buffalo Spiritual Temple society was omitted from the list of workers at the State Convention, in making the sketch in last week's paper. This was an oversight of the Editor's, and was not lack of appreciation of Mr. R. H. Hoyt's able assistance at the Convention. Read the editorial on page 2 headed Spiritualism, where Mr. Hoyt's interest and labor is shown. Editor.

Sunday, June 10th, Lyman C. Howe gave a very interesting lecture on the "Phenomena of Nature," as the subject for the morning, while evening was relative to the "Expression of Nature's Laws, Mediumship, Etc." Mr. Howe's guides are those who give very able photos and ideas regarding any subject, and always have something of interest and instruction for the audience.

After the evening discourse, Mrs. Staley gave a number of spirit messages, which were recognized as correct. She will give messages each Sunday evening during June, also at the Wednesday evening seance she will give messages and answer questions.

At the Wednesday evening seance at the Temple Mrs. Staley, under the influence of her guides, gave a goodly number of messages which were recognized as correct. After singing by the audience, quite a number of questions were answered, slips of paper being passed around and the questions written on them and collected. There was a good attendance and satisfactory results.

Thursday evening June 14th, being the birthday anniversary of Mr. August Ey, a few friends gathered at his home, 204 York street, to celebrate the event. The time was spent in music, song, social converse, and greetings from spirit friends thru the different mediums present, after which refreshments, consisting of coffee, ice cream and cake, was served, to which ample justice was done, and all united in voting it a very enjoyable occasion.

**LILY DALE ADVERTISEMENTS.**

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For rent or sale, No. 9, Library St. Inquire of Mrs. Allen, No. 4, Liberty St.

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Rooms for rent. Suite of three, ground floor, front and back veranda, either single or an suite, one large front, upstairs, with upstairs veranda; two smaller, upstairs. Two rooms upstairs, connecting, if desired. The Sunflower cottage is between the Auditorium and the gate, in the most desirable location on the grounds. Address SUNFLOWER COTTAGE, Lily Dale, N. Y.

**FOR SALE OR RENT.**  
Mrs. Greenamyer's cottage, 7 Buffalo street, 10 rooms, well furnished. Will be sold cheap.  
Address Mrs. GREENAMYER, Lily Dale, N. Y. 269 H.

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

**COTTAGES AND ROOMS FOR RENT.**

If you want to rent, or buy or sell a cottage at Lily Dale, address the office.  
Mrs. Nellie Warren, Lily Dale, N. Y.

**TWO COTTAGES FOR SALE**

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

**NICE HOME FOR SALE,**

near the camp grounds, on the bank of the middle Cassadaga Lake. All lathed and plastered, nice rooms, hot houses, fruit trees and nice shade. Will be sold furnished or unfurnished. Owners going south.  
For particulars address,  
Box 141, LILY DALE, N. Y.

**Store For Sale at Lily Dale.**

Owing to the state of my health, I will sell my store located on the Camp Grounds at Lily Dale. It is near the postoffice, next door to the meat market and one hundred feet from the Sunflower office. I carry a stock of groceries, notions, paints and hardware. Bakers attached. New, light store, no old or dead stock. For details, if you mean business, address,  
260-H FRANK PULLER, 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 whitte 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.  
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# METAPHYSICAL.

Conducted by EVIE P. BACH.

IF I KNEW YOU AND YOU KNEW ME.

C. A. STALEY.

If I knew you and you knew me 'Tis seldom we would disagree. But never having yet clasped hand Both often fail to understand That each intends to do what's right.

And treat the other honor bright. How little to complain there'd be If I knew you and you knew me. Whenever I write you my mistake, Or in your letter some error make, From irritation we'd be free If I knew you and you knew me.

Or when some letter you fire back, Or make a kick on this or that, We'd take it in good part you see If I knew you and you knew me. I am off at fault and so are you. We'll both be fair and each be true. How very pleasant life would be If I knew you and you knew me.

THE VALUE OF CORRECT BREATHING.

BY ELLA DARE.

In the common things of every day, lie mysteries and potencies well worth earnest study, for law manifests itself not only in the complex but in the simple forces which rule our lives.

Truth forever surprises with new phases, and turns forms familiar to new uses and applications. The nearer we approach some common life-center, the more we realize the tremendous energy resident there.

Thru the simple act of breathing we may rule the body for good or ill, we may change, direct and govern our mental states, we may stimulate sluggish circulation, retard, or accelerate the heart's action, and influence the physiological functions; and these statements may be verified by any who have interest enough to make the test for themselves.

From the Greek Anemos, the Latin Animus, is derived the term meaning breath, air or wind, and the same word is used for soul, or spirit.

Much emphasis has been placed by learned Orientalists, upon the education of the respiration, and the practice of various exercises for the control of the breath is insisted upon and is taught early to the young.

The direct influence, also, upon the nerves and thru them upon the body, is accentuated in a marked degree, for the breath, they say is the fly-wheel of the body, controlling and directing its largest as well as its minutest energies.

Thru the motion of the diaphragm and lungs a certain movement is communicated to the cerebral mass which in its turn affects the brain and its infinite ramifications thruout the entire body.

Therefore our manner of breathing becomes responsible for far-reaching results, including our mental states.

Between the lungs and heart exist a rhythmic sympathy, and, as we are able thru the will to direct the action of the lungs, so we may indirectly control the pulsations of the heart.

"The heart and the lungs do not contract and expand synchronously, but, in the ratio of three to one," says W. F. Evans in his "Mental Cure," "or the movement of the heart may be represented by a measure in music, composed of three notes, while that of the lungs is a measure containing one long note. But this does not destroy the harmony of the rhythm. If the heart beats too quickly, and feebly, we

must breathe more slowly and deeply and the heart will adjust its systolic and diastolic movements in harmony with the respiration, so as to preserve the rates of three to one. If the pulsations of the cardiac system are too slow, then breathe faster and the heart will conform to the action of the lungs."

When we are depressed or worried, we use only the upper part of the lungs in breathing, and consequently, the impurities are imperfectly thrown off thru the breath, whilst the kidneys, the natural organs of excretion, become overburdened and diseased, because of extra tasks imposed upon them.

If we would remedy this condition we must alter our mode of breathing, which should be full, deep, and rhythmic, an impartor of harmony to the whole physical structure.

It is claimed by disciples of the Ralston Health Methods, that air permeated by sunshine contains a certain life-giving element, which they call Glame and which imparts a vigor of great restorative value. Sunshine and fresh air are beyond doubt Nature's greatest remedial agents, and it is a notable fact that respiration is much increased and energized on transition from darkness to sunlight.

To aspire, is to breathe, from the Latin ad, towards, and spiro, to breathe.

If we would attain to spiritual perception we must breathe gently, quietly, but also deep and full, that calmness and peace may enfold us, making it possible for new truths to enter our being.

Seers of all ages describe the influx from spiritual realms as attended by a sensation like that of a cooling breath upon the body.

Rhythmic breathing, drawing in the breath, holding it, and exhaling it in equal measures of time, makes for strength of body and mind, and by a little practice, becomes habitual.

The more we breathe the more we live, and the more we live in close company with pure desires and high aspirations, the more conscious will we be of that life-giving principle, within the ether, which ministers to both body and soul.

Then indeed will we be able, by the aid of this finer force, to literally breathe thru life's sensuous strata, to spheres spiritual and full of peace. Truly is our breath the magic key by which we may gather to us blessings manifold.

PRAYER AS WIRELESS TELEGRAPHY.

Intercessory prayer is that divine essence of soul union, that heavenly ministry, which laughs distance to scorn and creates a meeting place in God for Sundered hearts and lives. I cannot analyze it and reduce it to a proposition; but neither can I analyze the invisible fragrant vibrations that proceed from a bunch of violets, and which will perfume a whole room. I cannot analyze the passage thru the air of the dots and dashes of the Marconi system of wireless telegraphy. But I know that intercession is a current of the breath of God starting from your own soul, and acting as a dynamic force upon the object for which you pray. It sets free secret spirit influences (perhaps the Father's mighty angels, that excel in strength, who can say?) but which influences would not be set free without the intercession. I can well understand Mary Queen of Scots saying that she feared the prayers of John Knox more than an army of 10,000 men. Why should not intercession be part of God's regularized workings, as much as wireless telegraphy? Why should it not be a natural law, and none the less spiritual, because natural? Such forces do exist—call them that transference, psychic sympathy, spiritual affinity, what you will. These forces of influence between man and man, acting independently of distance, are rapidly claiming recognition from the physical investigator. Why should not intercession be one of these secret affinities, appertaining to the

highest part of man, and acting, by divine natural law, directly upon the object prayed for, originating from the divine nature in you, and passing, full of the infinite resources of God, directly to the one for whom you pray?—Canon Wilberforce.

## A POEM OF CONSOLATION.

DAVID A. LEISK.

Lo! and he came like the morning light, That first breaking tints the dark-end sky With rays of promise, a glad some sight, A spirit of good from heights on high. And lo! he fled like the fleeting sun, That blesses earth, and sinks bathed in gold. At even, when work of man is done, Thus he lived and passed to other fold.

And would you say that vain was the breath That he breathed so short in earthly clay? And 'twere untimely, this hand of death, That wafted his soul to endless day?

'Twas vain if life measured by the sun Of earth's time is counted as the end; And the glory faded, scarce begun, That mortal would in experience spend.

Does not the spirit in other spheres, Conscious live—joining hands with those Of former days—thus complete the years That death all to swift did sadly close?

Was it but to mock that heaven gave Hopes immortal? and does fancy roam, When in visions clear, back from the grave

Comes a spirit to once mortal home? Then accept this good and grant it truth, That again to earth in spirits guise, Comes thy baby boy now grown to youth,

With thots of love, in company wise. Hope is negative courage.

With money one can make himself beloved anywhere. What some claim as pride is simply spite.

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

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

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a. m. p. m.			a. m. p. m.	
7.10	5.00	Lv.	Dunkirk	Ar.
7.30	5.10		Fredonia	
7.43	5.14		Leona	
7.47	5.20		Lily Dale	
7.54	5.40		Cassadaga	
8.02	5.53		Moore	
8.16	6.03		Stclairville	
8.26	6.14	Lv.	Gerry	Lv.
8.45	6.45	Ar.	Falconer	Ar.
7.45	4.45	Lv.	Jamestown	Lv.
8.31	6.19	Lv.	Falconer Junct.	Lv.
8.14	6.04	Ar.	Warren	Ar.
10.35	8.20	Ar.	Titusville	Ar.
a. m. p. m.			a. m. p. m.	

### SUNDAY TRAINS.

Leave Titusville 7 a. m. Falconer, 9:12; Lily Dale, 9:55; arrive Dunkirk, 10:30. Leave Dunkirk 6:00 p. m., Lily Dale, 5:30, Falconer, 6:14 p. m.; arrive Titusville 8:20 p. m.

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IN THE ORDER OF THINGS.

ASHBEL G. SMITH.

There is no species of organized life upon the face of the great round world but has come into being thru the same or similar processes as those that generated man, and shall we be unmindful of them because they represent fewer possibilities? They are akin to us and these "Dear dumb souls that thrilled at man's caress" as in the legion of Jubal are they not as truly susceptible to the sweet influence of human kindness and fellowship if we would but extend it to them? No sharp dividing line shuts out the lower orders as having instinct only while man alone possesses the gift of reason and he who puts up this frail distinction as definite and final deceives himself with mere assumption.

The intellectual exists in varying degree only. So also of instinct. There is no fixed standard by which to measure either. The phenomena manifest in every form and function of matter, whether it be classed as animal or vegetable or even mineral are but the infinite energies moving upward towards those vaster issues in the realm of thought, the persistent uplift of all things toward sensation and unto the plane of consciousness, for this is in the order of things and ever was. There is no dead matter in all the universe. There is not a particle of brown tith, not a crystal, ground out by great erosions, not a stagnant pool that seeths and fries beneath a summer sun, not an atom in any kingdom of classified things and conditions but seeks to manifest in some higher form or ally itself with other growths.

Some years ago the editor of "Green's Fruit-grower" read a paper before the American Horticulture Society at Cleveland, Ohio entitled "Consciousness or Intelligence in the Vegetable Kingdom" in which he aimed to show that plants and trees are not dissimilar to animals, that they are sensitive to pain and comfort, and have a sufficient degree of intelligence to search after food, sunshine etc. More recently Prof. C. W. Dodge the eminent biologist of Rochester University (New York) read at that place a paper entitled "The Psychic Activity of Plants" illustrated by elaborate stereoscopic views by which he aimed to show that plants were souls and that they could see and feel in their peculiar way, so far as their needs were concerned the same as many forms of higher orders. "From time immemorial" Professor Dodge is reported to have said "It has been held by the most highly civilized as well as by degraded savages that plants have souls! The doctrine of spirits in plants is deeply imbedded in the intellectual history of south-east Asia." Many views of plants were thrown upon the screen whose growth had been influenced by light. The sense of touch was also vividly shown, and the remarkable habits of certain plants of depositing their seed in fertile places and the Professor also showed that nerve stimulus was imparted from one to another of many small organisms in plant-life, more commonly in bacteria. These conclusions which may impress us as more or less hypothetical. Darwin, the great apostle of evolution endorsed also.

But these opinions are not new, in fact we may believe them much older than history. Beliefs similar to those referred to took deep root in Asiatic soil centuries ago and are still religiously endorsed by millions. The late Sir Edwin Arnold, distinguished orientalist and writer in the picturesque and somewhat transcendental legend of the advent, life and services of the last Avatar of India 600 years before the birth at Bethlehem says: "In this wise was holy Buddha born, Queen Maya stood at noon her days fulfilled Under a Palsa in the Palace grounds, A stately trunk straight as a temple shaft With crown of glossy leaves and fragrant blooms And knowing her time come for all things knew The conscious tree bent down its boughs to make A bower about Queen 'Maya's' majesty, And earth put forth a thousand

sudden flowers To spread a couch, while ready for the bath The rock hard by gave out a limpid stream Of crystal flow."

Professor Shaler, of Harvard University, says: "Looking towards the organic world, seeing that an unprejudiced view of life affords no warrant for the notion that automata anywhere exist, tracing as we may down to the animal series what is fair evidence of action which we have to believe to be guided by some form of intelligence and that plants are derived from the same primitive stock as animals we are in no condition to say that intelligence cannot exist among them, and that thruout the organic realm the intelligence that finds fullest expression in man is everywhere at work."

It may be noted that in the several opinions just quoted no attempt is made to show that reason in man and instinct in the inferior orders are distinct endowments as such, but rather that intelligence exists in gradation and is wholly relative.

And thus we may discover the universal tendency to attribute some degree of intelligence to the inferior orders and whether we distinguish as between consciousness in man, instinct in animals, sensation in the lower orders or of the brave fact of existence as in so-called dead inorganic matter. We are led to conclude that all things and conditions are simply relative in the scale of being lacking exact boundaries but varying chiefly in the matter of development and differentiation which becomes apparent in every individual form and atom and are but parts of one stupendous whole."

In a similar line of thought Prof. Jaques Loeb is announced as experimenting to find the secret of the origin of life. This brief report from a late paper we are hardly able to credit. It embraces too much since such a quest implies the paradox of ultimately reaching the beginning of infinitude. Doubtless he would be understood as searching for those elemental conditions which result in the phenomena of organic life. He is reported as having revised his earlier opinions regarding the action of sea-water upon the eggs of a mollusk and is now of the opinion that the 'action and the effect are not of a physical but of a chemical character!'" Possibly these evolutions which result in organic life may not only be denominated as of a chemical but more properly described as a physical character, since the intellectual and spiritual seemed to be the aim of all growth, the zenith of all life. Prof. H. W. Dresser says: "probably matter itself is ultimately psychic and conscious."

Prof. Haberlandt, of the University of Dratz, Austria, who has acquired world-wide celebrity by his researches in plant-life now announces that he has discovered that the whole vegetable world has organs of vision and that they are located in the leaf near the stem.

The origin of species, a prominent paragraph which has elicited much profound thought, and some doubtful philosophies must practically remain a sealed volum, since man is not acquainted even with himself, knows nothing of his origin and become a living soul without volition or premonition of his advent into external form and conscious life. It is a common but superficial conception that man possesses a soul, that thinking, knowing part that has concurrent growth with the mortal but that it now inhabits—a more concrete assertion and one that conveys a better and more rational meaning as to the dual relation is, that man is a soul, the very man, the intellectual part that lives and aspires, the real ego that thinks and actuates the mortal form tho invisible to the common eye.

The shadowy form which may be measured by inches and weighed by avoirdupois is but the temporal reflex of him who dwells therein, it is the chrysalis of the soul, the earthly shell which decays at death and "leaves the kernel free to germinate" the garment worn apace, but not the man. The real man hides within the physical and tho he were once born he remains unborn until the years of his second gestation shall be fulfilled at that other birth, the great transition called death when he "enters that life which is of all life centre."

The love of life is inherent to all

mortal existences. Every form that is projected upon the earthly stage labors consciously or unconsciously to perpetuate itself, attracting the sustenance and conditions that are essential to its growth and continuance. But the fact and presence of such attraction suggests its opposite that of repulsion and disintegration. Hence all mundane growth prophecies ultimate decay and when the physical life shall have reached its climax and its normal functions lag and refuse to respond to use as if surfeited and satisfied with the continuous efforts to live and maintain the limited co-partnership with the spiritual and directive part, then ensues the final incident of earthly experience. Death—the birth of the spiritual. (Concluded.)

George H. Brooks

To the Spiritualists of Wisconsin.

Dear Friends one and all. At the Convention held in Milwaukee, April 23, 24 and 25th the Association elected me as their President for the ensuing year, an honor and a trust in me I fully appreciate. I shall endeavor to show to the people their confidence has not been misplaced by trying to extend the State Association's influence, strengthen the Societies that are Chartered by the State, visiting each Society as often as I can, and to organize new Societies and build up the cause generally as far as I can. I shall also try to get as many of our Mediums and Speakers at work in the State, by establishing circuits for them and keep our scattered forces together. Also to organize Lyceums and Young Peoples Societies wherever there is a chance for that kind of work.

I desire to visit as many places in the State as possible and therefore wish to hear from the friends everywhere, so we can come in touch with you. Let us have some kind of meeting, if no more than a parlor meeting. Let there be an awakening all over the State such as there has not been in a long time. I feel that there should be a perfect understanding between us in every direction, and hence am going to tell you just how we are situated:

I am sorry to say there is an indebtedness on the State Association of a goodly sum that I trust ere the year rolls by can be lifted. The following is our true state of affairs and the causes of it. Bank of Oakfield, \$875.00. Interest on note due last February, \$43.75. A loan from J. Houston, \$100.00. A loan from Mr. Koblitz, \$100.00. Mrs. C. McFarlin, Camp Services, \$26.50. Mr. E. McFarlin, Camp Services, \$36.50. All these bills due since Waukesha Camp, four years ago. Rev. Nellie K. Baker, salary as Sec'y of the W. S. S. A. \$160.75. Total indebted. \$1317.50. Thus you see just how we stand and why we stand as we do.

It is my earnest desire to lift this debt and to have the State Association take its place as a power for good. So I make an appeal to the friends everywhere in the State to send what amount they can to our Secretary, Miss Louise G. Loebel, 189 Lloyd St. Milwaukee, Wis., who will send an acknowledgement to you at once on receipt of your donations.

I have perfect confidence in the loyalty of the Spiritualists of Wisconsin who will rally to aid of the State Association and help to liberate the Association. I desire all to have confidence in the Board of Directors and the President of the State Association, that we are doing our best to meet this indebtedness. So I appeal to the friends to send what you can as soon as you can.

Let us work with a will and ere we are aware of it the debt will be raised.

Your sincere Friend and well wisher.

GEORGE H. BROOKS, PRES. 114 President St. Wheaton, Ill. MISS LOUISE G. LOEBEL, Sec'y 189 Lloyd St. Milwaukee, Wis.

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# THE EFFECT OF SPIRITUALISM.

The effect of any form of religion is found in the lives and characters of the people who accept it as their special faith. No expression of Christianity has failed to exert a salutary influence upon the people who are its sponsors or adherents. Catholicism even, despised, attacked and violently abused as it often is yet is a mighty power for good in the world from the fact that it exercises a restraint over the conduct of its followers that is wholesome to the people themselves, and decidedly beneficial to the community where these people reside. Its power to discipline its unruly and ignorant members is one of the chief benefices of the Catholic Church to the world. Remove its influence, and a most dangerous form of anarchy would speedily appear. The Roman Catholic Church throughout the world is one of the main pillars of support to the present temple of civilization.

Protestant churches exert influences for good over their members but in no such marked degree as does the Catholic. Protestants, including many Spiritualists are mere opportunists, and seek only their own material prosperity through pretended piety and religious ceremonies. Protestantism has no healthful, nor helpful discipline for its refractory people. The doctrine of election, salvation by grace, the atonement, and other abominations of like nature are responsible for this state of things. Teach a man that it does not matter how vilely he may live provided he believes another has paid the price of his sins for him, and he can afford to mock at all discipline, and sneer at all attempts to exercise moral authority over him.

Spiritualism has an all compelling must that it presents to every one who accepts its teachings—the law of consequence—the awesome truth that each individual is alone responsible for his evil deeds, and must pay the penalty thereof to the uttermost farthing. This is a wholesome gospel, yet seven out of every ten—yea ninety-nine out of every hundred tacitly repudiate it. They ask the angels to help them make money, to advise them about the most trivial things in every-day-life—to forecast the future in order that the fate of wife or husband, mother, father, child, town, city, state, nation may be known for the sake of sordid speculation. No honest man can claim that Spiritualism has had an ennobling or beneficial effect upon the people who use it for these base and ignoble purposes. If the law of consequences were to be held constantly in mind it would transform civilization into a most exalted expression of spirituality because of the change for the better in the characters and examples of its adherents.

There is a doubt in respect to the effect of its removal of the fear of death and punishment beyond the tomb from the minds of those who proclaim themselves Spiritualists. Some men seem to need the fear of a seething lake of brimstone to keep them from being embodiments of selfishness, or downright scoundrels in their every-day dealings with their fellow citizens. The Orthodox and Catholic churches make their members generous givers—earnestly, honestly in the majority of instances, desiring to be of service to others. Spiritualists are all too often absolutely indifferent to the welfare of their fellow-men, not excepting their own leaders and teachers. Their "duty to the Cause," and to their brethren ceases with the payment of an entrance fee at the door, or with the casting of a penny or worn-out button into the contribution box. Not a few of them look on and see their best workers suffer for food, shelter, clothing and medicines. This is a severe arraignment, but the worst of it all is this—that it is true.

One of Spiritualism's ablest scientific lecturers had the misfortune to encounter a long illness in his own home circle. His engagements were not numerous because of his scholarly addresses which were not sensational enough to please the average Spiritualist, while the Spiritualists said they were above the people's heads. He was compelled to cancel some of the few dates he did have in order to be near the sick one. He and his family, including the invalid, suffered for food, fuel and

raiment, yet there was no one who took his Spiritualism sufficiently to work to lift a finger to help this heart. Indifference was the effect of their Spiritualism, for all of them knew of the illness, of the cancelled dates, yet no one moved to render aid. A dollar each from the Spiritualists of the land would have paid for food, fuel, raiment, discharged the doctor's bill, and kept the wolf of debt from the door of this gifted toiler.

Another case is like unto it. A man who had given his life to Spiritualism suddenly found himself forced to solve the terrible problem of a very dangerous surgical operation. His business suffered in consequence, heavy financial losses resulted, and he came forth burdened with a heavy debt, prematurely old, to take up the battle of life again. How many Spiritualists put their Spiritualism into effect in his case? Not a dozen. He may have received numerous letters of sympathy, but what are words in the face of a great need. Had a thousand persons sent this man a dollar each he would have emerged from this misfortune free from debt, and with a noble inspiration to move him to action in his recognition of his friends' aid. He is now a prematurely old man, broken in health, and almost a pessimist in his view of life. Why didn't the Spiritualists of the land put their Spiritualism into effect? Does not angel ministry mean brotherhood, and mutual helpfulness here on earth, as well as in the hereafter.

Instances are on record of neglect even more palpable and reprehensible than the above cases. Old men with bruised and battered forms, woman, with broken limbs, crippled by accidents, men and woman stricken by disease, or overtaken by disaster, such as loss of home, position or the transition of some loved one, none of whom were in possession of means by which they could meet these troubles, have one and all, been cast indifferently aside by the Spiritualists and left to perish by the way. In not a few cases the charity of church and non-church people has been their sole means of support. Occasionally the almshouses have opened to receive them, and they were known no more. No doubt the Spiritualists breathed a sigh of relief when the almshouse doors closed behind them, or the grave was filled in over their starved and emaciated remains. It was none of their business so long as they were not asked to part with a dollar, or to contribute a dime to the relief of these unfortunates.

All of this goes to show that Spiritualism makes very few of its followers conscious of their responsibility to their own people, or to their fellowmen. It has the effect of making them cruelly indifferent almost to the point of hard-heartedness, to the needs of suffering humanity. They do not practice what they preach. They proclaim loudly that they believe in the brotherhood of man, yet do absolutely nothing for their own when trouble comes upon them. It is said that their National Association is pensioning some of those who have been considered field workers in past years. If so, there is evidence enough at hand to show that the number thus aided is very small, and that the pension itself does not lift them out of their troubles by giving them a new start. No doubt the pension is deserved, and is honestly bestowed. That will not meet the point at issue. The Spiritualists themselves in the great majority of instances are absolutely indifferent to the fund in question, as they are to the people whom it benefits, provided it exists. They cannot put the religion of brotherhood into effect because they do not really believe in it themselves.

But it is not the possible pension fund of any one of their organizations to which this article is aimed. Pensions are all right and no doubt meet the simple needs of those who receive them, provided they are really paid. Spiritualists, as representatives of the gospel of cooperation, of the religion of human brotherhood are failures. Their Spiritualism has not a good, uplifting effect upon them. They are for themselves in life's great battle even to a greater degree than are their Hierarchical or Orthodox brethren. They do not take care of their own. They do not "Throw out the life line" to those of their kin who are drowning in the seas of financial trouble, sickness, accidents or kindred misfortunes. They are of the

earth-earthy, and are far from being worthy to associate with the denizens of the higher spheres, whose constant company they profess to keep. "By their fruits shall ye know them" is a great truth. The followers of Spiritualism have brought forth no visible fruit to feed the outer man. They may have an abundance of the invisible food for the spirit, but they have not materialized it objectively as yet.

JOHN M. ADAMS,  
1407 10th St. (N. W.), Washington, D. C.

**Spiritualism A Comfort.**  
Spiritualism has given me so much comfort since February 1905, when I went to Lake Helen, Fla., a broken hearted widow. I had lost my father, a brother, who was lost at sea, while on a pleasure trip, three dear little ones of my own, then, after a short illness, my beloved husband and "chum". That proved the "last straw".

In utter despair I went to blessed Lake Helen, a perfect stranger to everyone, and, Oh, so ignorant in regard to everything. The very atmosphere breathed peace and rest. That beautiful Sunday, after listening to the most beautiful lecture, "Lest ye become as little children, ye cannot enter the Kingdom of Heaven," by that silver-tongued orator, Prof. Peck, I went away into a beautiful dreamland and received a wonderful message from my dear brother and precious husband. I scarcely dared to breathe for fear it would prove a dream and I would not for worlds have lost one word. At last I had found what I knew in my soul, existed somewhere and I had the key to something that money could not buy. As long as I live I shall ask God's blessings on Prof. Peck and F. Corden White. My heart was to full to speak.

I have subscribed for the SUNFLOWER since then and am so disappointed if it is a day late, but Mr. Editor, I am so disappointed in the last number, June the 9th when Eva Cassell assails materialization, in "Mediumistic Experiences." I can not see any use in harping on what we believe. Why not content ourselves by telling what we know and let that old orthodox "I believe" rest. I failed to find comfort in it when clouds of sorrow hung low. I have never even seen a materializing medium but why should I doubt what so many others have proven true? Then there are many such cases in the Bible.

How long would an orthodox church hold together if the members were continually telling what they did not believe, and crying fraud? They would soon find themselves put out or the church would go to pieces. Dr. Crapsy for instance—not that I do not agree with him.

I enjoyed Eva Cassell's writings so much at first—just as long as she told us what she saw—and now I do hope she will drop this "I believe" and write ever so many more "I saw" beautiful articles.

J. A. S.

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EAST NORTH WEST SOUTH



friends as a token of love for the bright spirit.

Weep not for Hattie, but prepare To join her song above, Where saints and angels form the choir, And every note is love.

MATTIE RECTOR. ROCHESTER TEMPLE FUND.

This department is conducted to enable Spiritualists and Public Workers to keep in touch with each other and with the work.

Make items short and to the point. We will adjust them to suit the space we have to use.

Always sign your full name and address to every communication; not necessarily for publication, but as a guarantee of good faith.

Manuscripts will not be returned unless stamps are enclosed for return postage.

Suggestions for the improvement of the paper are invited.

GO TO CAMPMEETING

and represent the SUNFLOWER there. We want an active agent at every camp in the U. S., this summer.

Will Randolph, Sec'y, writes from Ashely, O.: Our camp commences August 5th and closes August 26th.

Corr. writes: Spiritualist services were held Sunday afternoon at three o'clock at 107 Wadsworth St., Syracuse, N. Y.

M. K. Lewis of Teague, Texas, is attracting attention by his "Star Readings" of the weather.

The Spiritualists of Oklahoma will hold an eight days camp at Mountain Park, beginning August 23 and continuing to September 1.

Mrs. Julia Smead is speaking at Fraternity Hall, Milwaukee, Wis., to good audiences in spite of the warm weather.

Max Hoffman is doing good work at Des Moines, Iowa, for the Psychic Research society.

Budd Lake, N. J., is a new camp venture to which the attention of Spiritualists is invited. It is located in the Orange mountains, two hours ride from New York City.

J. J. Lunsford reports from Tampa, Fla., that they have had two delightful visits from Mrs. Carrie Firth Curran of Toledo, O., when on her way from Lake Helen to her home.

Helen Stuart Richings can be addressed for engagements at 213 Putnam avenue, Detroit, Mich., during July.

Will C. Hodge is filling an engagement with the Spiritualist society of San Diego, Calif., and giving good satisfaction.

TRANSITION.

Hattie Affolter passed to spirit life June 7th, 1906 at her home, Stokes, Oneida Co., N. Y., in her tenth year, after an illness of 10 days.

The following persons have, in response to our appeal for aid in purchasing the Plymouth Congregational Church for Spiritualism, pledged contributions:—H. W. Richardson, East Aurora, N. Y., Frank Walker, Hamburg, N. Y., Mrs. Greenamyer, Lily Dale, N. Y., W. J. Olson, Dassel, Minn., Everesto Hurtado, Boston, Mass., Orra Holland, Dubuque, Ia., Mrs. M. A. Coch, St. Louis, Mo., Christian Peterson, Rev. Hugh R. Moore, Cora H. Moore, New York City., Henry Schatz, Detroit, Mich., George Sucher, N. Collins, N. Y., Mrs. Tillie U. Reynolds, Troy, N. Y., Mrs. J. T. Guard, Mrs. A. Reynolds, Buffalo, N. Y., R. W. Savage, Wales Center, N. Y., Mrs. Rathbun, Port Washington, N. Y., Mrs. Annie Gillespie, San Francisco, Cal., F. W. Steiger, T. A. Steiger Mrs. Louise Steiger, Miss Sara Steiger, Miss Mary Steiger, Phila. Pa., R. W. Savage, Hamburg, N. Y., Mrs. Atchison, Buffalo, N. Y., Mrs. Addie Cooper, Syracuse, N. Y., Jerome H. Fort, Syracuse, N. Y., Mrs. R. W. Barton, Bradford, Pa., Lyman C. Howe, Fredonia, N. Y., Victoria Moore, Dryden, N. Y., Mrs. Inez Wagner, Kansas City, Mo. nine persons gave \$1.00 each from the First Church of Progressive Spiritualist, New York City.

In behalf of the First Spiritual Church of Rochester, New York, I beg to thank the above donors for their promptness and liberality. Will our friends throughout the country remember that we need aid especially next month and in the month of October? Please make your pledge at once as we need encouragement, and select the date for payment.

B. F. AUSTIN.

WISCONSIN CAMPMEETING.

Wanewoc, Wis., July 15 to August 12, 1906.

As the camp meeting season is close at hand I would like to call the attention of your readers to the only Wisconsin Camp to which those wishing to have an outing in that most favored State can go; particularly I wish to call attention to the change in dates. For the last few years we have held the camp entirely in the month of August, and each year have found the latter part of that month cold and wet, thus interfering greatly with the enjoyment of the camp.

The program this year is exceptionally strong; the workers engaged are forceful and well known exponents of our philosophy. Among them I would mention, Georgia Gladys Cooley; Frank T. Ripley; Mrs. Laura B. Payne; Mrs. Amanda Coffman, Rev. B. F. Austin, Mrs. Isa Cleveland and others whose names will appear a little later.

No mistake will be made by attending this camp; the grounds are beautifully situated in one of the most picturesque valleys of Wisconsin, and every element combines with our fine array of talent to make this an ideal place for an outing. The writer has visited many portions of the United States, particularly the west, and does not hesitate to say that here is one of the prettiest spots he has seen anywhere.

The programs are in the hands of the Secretary, Miss Gertrude Spooner, of Wanewoc, Wis., and can be had for the asking; send a postal card with name and address if you are thinking of coming to this favored spot. The meetings begin on Sunday, July 15—more properly speaking the opening exercises will be Saturday the 14th, and continue for four full weeks, thus giving five Sundays, on which to enjoy the good things, as well as the many week days. Our Auditorium is new, and there will be accommodations for many upon the grounds, both in tents and rooms.

Our tents are all new—all have six foot walls, which enables the campers to enjoy camp life without the disadvantages of small stuffy tents, etc.

I would advise all to send in their names and applications for tents early—come and have a good time; the talent is unexcelled.

WILL J. ERWOOD.

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 darkness necessary for spirit manifestations?

Darkness is a negative. All life is conceived in and by this negative. It is only a condition to be sure, but it is a necessary one in affording spirit a vehicle or body and representation. Time and space have to do with spirit in action, that is, manifesting and expressing itself. There is no form of life that is produced without darkness.

A psychic or medium must put himself in a negative condition (trance) to obtain any form of materialization. Indeed there must not only be mental occultation but physical darkness in order to produce extraneous phenomena. That these same manifestations can be produced in the light is doubtful. As forms are transmuted, the darkness is a necessary negative condition. And etherization will be produced in the light and not darkness. That kind called etherization which some media claim is produced through them in the dark is spurious. For mental phenomena as clairvoyance and inspiration the darkness is unnecessary.

What are the spiritual senses.

From a Biblical or occult standpoint the spiritual senses are those which bear a similitude to the five physical senses, commonly designated common-sense. The five talents and five foolish and wise virgins refer to these dual senses. For instance they can be enumerated in this category.

- Sight—Consciousness. Hearing—Concentration. Smell—Positiveness and command. Taste—Realization. Touch—Affirmation.

If flesh or blood were added to the list there would be seven senses and these two when transmuted become wisdom and understanding. By certain magnetic breathings, concentrations and meditations the brain can be made the active function of the Son of God, emanating and radiating divine inspiration and this Son of God is literally divine thought, called so because a ray of light from the sphere of illumination.

The following has been contributed:

Readers of the "Oracle" will be pleased to read the following key to Solomon's Temple. It is an explanation, very occult, but reasonable.

Cherubim of Solomon's Temple are correspondences to the human brain. The wings of Cherubim are the convolutions of brain. The Holy of Holies of the Temple and Corpus Colossium—its scythe-shaped commissure of brain are one. Here spirit and matter meet in both. In the Holy of Holies God met with the high priest and talked. In this commissure of the human brain is the mind or the seat of the soul. How this spirit and matter meet can be interpreted from the furnishings of the Temple and the Levitical laws in I. Kings; also in the Tabernacle where God instructed Moses in the pattern. There is an odd coincidence between the origin of the word Cherubim. The chaldean root means to plough or ride and the scythe-shaped commissure of the Corpus C— in Ezek. 1. his cherubim are represented by an ox and the oxen were used in ancient times to plough.

Mr. Grumbine there is more in this than you imagine, perhaps. And here is a delightful poem which the reader will enjoy.

SINGER AND DREAMER.

Thou art a harp of a thousand strings, Oh Singer of songs and Dreamer of dreams! Aeolian harp, played by fingers of fire, Unfettered by matter, stayed not by desire.

God is thy Father, all Nature thy mother; The moon thy dear sister and the bright sun thy brother, All the gold of Galconda is thine without asking; The wealth of the universe thine for the grasping.

Will stay? Nay! I mouth to my heaven; Earth cannot hold me; Nor matter enfold me; The stars do beckon!

I soar To the outermost realm of the Milky Way; 'Tis there dwell the Great Ones and there will I stay.

HENRY WESTON.

The less a man knows the more suspicious he is.

THE SUNFLOWER \$1.00 a year.

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"SUNDAY SCHOOL HYMNS DANGEROUS"

That the hymns used in Protestant Sunday schools are trivial, grotesque and frequently dangerous is the opinion of the Rev. William P. Merrill, pastor of the Sixth Presbyterian Church, of Chicago expressed in an address at the Presbyterian Sunday School Institute held at the Second Presbyterian Church. Dr. Merrill spoke on "Music in the Sunday School."

"The trouble with our church and Sunday school music," he said, "is that it is looked upon as a hunter considers the meat he puts in his trap. We don't have any thoughts for nourishing the victim after we've got him in the trap. In these days of evolution, when we are in doubt, as to whether we should call God 'He' or 'It,' we are coming to think it childish to feel that God wants the worship of His Children, but the attitude of devotion is what we need.

"Songs concerned with the sorrow and pain of this life, the longing for 'the heavenly home, and the like are dangerous and grotesque in a Sunday school, if indeed they have a place anywhere.

"Doggerel and other trash should be ruled out of the Sunday school, and ragtime should be strictly barred. Evangelistic hymns are absolutely unfit for the use of children in a Sunday school. The children should have an atmosphere of joyous devotion. We need sorely to arrange our Sunday school music in accord with the Saviour's warning against 'causing the little ones to stumble.'"

POCKET GRAMMAR

FOR

Correspondents, Contributors and Secretaries.

By A. F. MELCHERS.

Price 10c Silver and a 2c Stamp.

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

TESTIMONIAL.

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

OFFICE OF SUPERINTENDENT CITY PUBLIC SCHOOLS. CHARLESTON, S. C., June 21, 1900.

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

ADDRESS

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

N. H. EDDY, ASTROLOGER,

And Character Reader,

56 Whitney Place, Buffalo, N. Y.

Life Readings by mail, \$1.00 and upwards. Trial readings, 25 cents and a two-cent stamp. Send sex, time, place, and if possible hour of birth. These readings are of great benefit to business men, and to parents in dealing with their children. Many mistakes are avoided by having a horoscope of a child, showing its natural tendencies.

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Astrology in a Nut Shell. A book of 150 pages, filled to overflowing with Astrology. Tells how to read your own horoscope, and how to tell the favorable times in each year. 27 pages questions and answers. Price, postpaid, \$1.50.

PRESIDENT'S REPORT.

(Continued from page 1.)

Light Assembly Camp Association last year. Mrs Twing represented the State Association at Freeville, and at Lily Dale your president was assisted by Mrs. Twing. Mrs. Twing will tell the convention about Freeville, and as to Lily Dale, a knowledge of and interest in our organized movement was awakened by the people there assembled and we believe the incoming board should continue this feature of state work.

Your president and Mrs. Matteson, one of our trustees, were invited to attend the fall meeting at North Collins by the Friends of Human Progress.

An accident on the railroad prevented my reaching there but Mrs. Matteson represented the State Association and may have something to tell you about it. A State Day is assigned us on the program of the City of Light Assembly, for the coming season and Mrs. Twing, Mrs. Reynolds and your incoming president, whoever he may be, were mentioned to the management as likely to be present on that day.

REGISTRATION OF MEDIUMS.

This Association has heretofore authorized its board of trustees to inaugurate a system whereby speakers and mediums, who are sufficiently developed and otherwise qualified to work under recognition of the State Association, may be registered at the office of this Association as persons whom the officers deem competent to practice their gifts under such state sanction.

We assume that it was the intention of this Association in granting this power to the board of trustees that they issue certificates of registration to those who were entitled to be so registered, but this provision was not specifically granted and I would suggest that more definite instruction be given by this convention, and I have in another part of this report made recommendations covering this point.

MEDICAL LEGISLATION.

In these days of commercial greed and scramble for special privileges, it seems incumbent upon almost every movement or organization to keep an eye upon the doings of legislative bodies and prevent, if possible, the enactments of laws and regulations that would deprive them of, or unduly encroach upon their legitimate rights and privileges, not necessarily because the legislators would knowingly legislate to injure any class of persons but because interested parties who think they may profit by restricting the privileges of others, are continually working all manner of subterfuges to secure such restrictions usually under the plea that what they are asking for is necessary for the protection of the people, whereas the sole purpose they have in view is unjust advantage to themselves by driving others out of business.

For instance, the medical association would hold a monopoly of healing the people and in order to accomplish that end, are inclined to deprive others of following the commands of the Man of Nazareth to heal the sick by laying on of hands and by other Spiritual gifts of healing under such pleas, is not uncommon for them to appeal to the State Legislator for such enactments. But we do not learn that the legislature of New York State has enacted any laws during the past year adverse to the legitimate rights and privileges of our people.

TAXING MEDIUMSHIP.

The Common Council of the City of Buffalo has recently had under consideration the question of imposing a license on the practice of clairvoyance, fortune-telling, etc. In the interest of our State Association your president appeared before the ordinance Committee of the Council and protested against the imposing of a tax or license on the practice of clairvoyance which is a spiritual gift and furnishes proof of continuity of life after transition, and the exercise of which is a legitimate part of the religion of Spiritualism. And that to tax this and other spiritual gifts would encroach upon the Constitutional rights of Spiritualists which we felt sure the Councilmen would not knowingly do. At this writing I am not advised that final action has been taken on the proposed Ordinance but there is no question but that

this action by the Common Council of this city was inspired by and is one of the fruits of charlatanism, deception and fraud under cover of the name clairvoyance, by persons who have no interest in and usually no connection with the organized movement of Spiritualism.

MEDIUMSHIP AND DISHONEST PRACTICES.

It would seem that the gift of mediumship and the sacredness of intercommunion with departed spirit friends, which is possible only through some phase of this beneficial gift, would so appeal to men and women that no one would entertain a thought or do anything that would degrade or bring into disrepute, mediumship and the things for which it stands. And yet the spirit of commercialism which is running riot in almost every department of life's activities, has induced unprincipled, conscienceless persons to practice fraud and deception under cover of the name of clairvoyance and other mediumistic gifts. Their fraudulent practices have been and are a great drawback to the progress of the Spiritualist movement, and every true Spiritualist deeply regrets that such barnacles have attached themselves thereto and will gladly join in any practical method for correcting this evil.

That this very important question should receive careful consideration by this convention goes without saying and I recommend that a special committee be appointed who shall take under advisement the whole question covering proposed license, taxation, fraudulent practices and registration of mediums and report to the convention as early as possible with recommendations—for honest Spiritualists must have such protection as our organization can give.

ORDINATION, MARRIAGE AND BURIAL SERVICE.

At our last convention a committee was appointed to draft and present to this convention forms and usages for ordination, marriage and burial service which might be appropriate and convenient for the use of many of our speakers and mediums.

I trust that Committee will be prepared to report to this Convention.

The increasing interest in the essential truths and principles for which Spiritualism stands and the more respectful consideration now accorded our workers and the organized movement by other religious workers, by the press and by the general public to which your president called attention in his last annual report are conditions which are even more pronounced today than one year ago. And if I read the signs of the times correctly this indicates that conditions were never so favorable for a general spiritual awakening as they are at the present moment. The fruits of the last half century of cooperation between advanced teachers in higher spheres with conscientious men and women on the earth plane are gradually ripening for the harvest. Thus far the tares have grown together with the wheat. Our attention has been wholly absorbed in efforts to acquaint the world with the important truths of Spiritualism until almost unconsciously to ourselves fraudulent practices under cover of Spiritual gifts have attached themselves to our name like a barnacle to a ship, and now a crisis confronts us. Heroic treatment seems essential for the health of the patient. Such a line of demarcation between the sheep and the goats must be drawn as will enable honest searchers for spiritual food, who will exercise ordinary intelligence and good judgment, to avoid the pitfalls and snares which unscrupulous persons through glaring advertisements under the names of clairvoyants and other spiritual gifts have set for them for the sole purpose of parting them from their money. Every true Spiritualist should at this critical juncture put shoulder to the wheel. We should meet this emergency in one solid phalanx, with courage and determination, forgetting self and willing to sacrifice some of our selfish interests for a great cause, and unite in one mighty effort to shake off all encumbrances and place the organized movement of Spiritualism on a firm and enduring foundation where it will command that respect which is commensurate with its importance as a religious, educational and reform movement.

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

AUGUST.

- 1—Rev. C. L. Herald, Ph. D 2—Rev. Frederick A. Wiggin 3—Rev. Chas. Laying Herald, Ph. D 4—Rev. Thos. P. Byrnes 5—J. Clegg Wright 6—Conference 7—Miss Susie C. Clark 8—Mrs. Annette J. Pettengill 9—Miss Susie C. Clark 10—Mrs. Annette J. Pettengill 11—Miss Susie C. Clark 12—Mrs. Helen L. P. Russegue 13—Conference 14—Mrs. Helen L. P. Russegue 15—WOMAN'S DAY—Miss Marie C. Brehm 16—Marie C. Brehm 17—Mrs. Helen M. Gougar 18—TEMPERANCE DAY—Marie C. Brehm 19—PEACE DAY—Marie C. Brehm, Helen M. Gougar 20—Conference 21—Hon. Noah Webster Cooper 22—Oscar A. Edergerly 23—Hon. N. W. Cooper 24—Oscar A. Edergerly 25—Mrs. R. S. Lillie 26—Oscar A. Edergerly 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, and Tillie U. Reynolds 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. 6 to 27, Prof. W. M. Lockwood 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. 27—Prof. W. M. Lockwood, Lecture illustrated with Crookes vacuum tubes. 31—Aug. 3.—Frances Carter.—Shakespearean Readings

AUGUST

- 5—Ladies Schubert Quartette—Concert 7-9—A. T. Kempton—Hiawatha and Evangeline, Illst. 12-23—Miss Alice Ethel Bennett—Book Recitals 14-16—Prof. E. B. Swift—Microscope and Telescope Ent. 19-31—Ladies Schubert Quartette—Concert, Miss Bennett, Recitals 28—The Lillies—Entertainment

TEST MEDIUMS

- Mrs. A. J. Pettengill, Oscar Edergerly, 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 Saturday and Sunday, at 9:30 a. m. Demonstrations of Unseen Forces daily at 7 p. m. in Library Hall. Band Concerts daily at 9:30 a. m., 1:30 and 7 p. m.

- Progressive Euchre every Monday evening in the Auditorium. Dance every Wednesday and Saturday evening in the Auditorium. Sociable every Thursday evening in the Auditorium. The Ladies Schubert Quartette of Boston has been engaged from July 29 and the Northwestern Orchestra of Meadville, Pa., for the entire season.

Scientific Astrology.

Have your horoscope written; it will show your mental capacity, what you are best adapted for, your natural and occult inclinations, your health, marriage, children, travel, and business prospects, etc. and the good and bad periods for the coming five years. Send \$1.00 with full date of birth to Prof. J. J. Daggett, and I will within 48 hours after I receive the data. Trial readings, 12 cents. Condensed readings, 25 cents. Full readings, \$1.00. Address, PROF. J. J. DAGGETT, Greensboro, N. C. 265-tf

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As this Marvellous Remedy is a spirit prescription, the spiritualists of the hour should send for it. They will find no earthly remedy can compare with its great healing power.

CURATIVE THE GREAT RESTORER OF DISEASE OF ANY KIND. It matters not how long standing or how hopeless or how many doctors you have tried. This Great Remedy will Cure You. MR. EDITOR—Dear Sir: I wish to say to your readers that I have taken treatment from Dr. E. P. Fellows, and am satisfied that he sees all and more than he claims to be by way of healing the sick. Mine was a complicated disease, as each organ of my body was diseased and its function deranged, and I suffered intensely. I had no hopes of recovery, and in sheer despair applied to Dr. Fellows. I have improved like magic under his treatment in taking his SYSTEM CURATIVE, and am becoming strong and well. I am honestly and earnestly recommending it to all who are suffering from disease of any kind, to give him a fair trial and feel assured that the result will be satisfactory. Yours, Etc., A. E. E. \$1.00 PER BOX. It only requires a few boxes to cure in the worst form of disease. Address, DR. FELLOWS, Vineland, New Jersey.

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