

THE SUNFLOWER

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

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MY EXPERIENCES WITH MATERIALIZATION.

DR. A. B. SPINNEY.

Each week I read your valued paper with more and more interest, and bold, fearless defence of phenomena, the foundation of Spiritualism, your beautiful thoughts on philosophy and the religion that is the result of the same, for the world needs that religious thought that will bring all to the true idea of the fatherhood of God and brotherhood of man. I was a believer in spirit communion for many years before I saw or beheld anything in this special phenomena, materialization, and like many other, reasoned it could not be possible that it was true, yet after many sittings with Farmer Riley, in which I saw full form materialization, saw the same dematerialized, and many times when I saw these forms I also saw the medium in a dead trance condition. I concluded that while I could not fathom the mystery how all this was done, yet it was true as the same phenomena occurred in Christ's time.

Last summer I had the pleasure with two friends of mine of attending a seance held by Mrs. Moss at Chesterfield Camp, which was one of the most satisfactory and convincing that I ever attended. The medium is a large woman and does not weigh less than two hundred pounds. The room in which the sitting took place was about 16x18 feet. The cabinet was a small alcove off from the same with only a curtain hanging in front. She was sitting in the back part of this alcove. The room in which the guests were seated, about fifteen people, was only partitioned off by this curtain. In the upper corner of the room was an ordinary oil lamp, in front of the same a Japanese umbrella to shade the full light. This lamp was controlled by a string that entered the cabinet, and this string was controlled by the spirits. While the forms were building up the light was very low, but as soon as the curtain parted the light grew bright. The light was bright enough to see everybody in the room plainly and see the materialized form.

The first form that came to me was Dr. Newton, formerly of New York, a noted magnetic healer. He was just as natural in all respects as in life. I held his hand and talked with him for at least five minutes. He asked me to pull his whiskers which I did. He did not leave the cabinet only so much as to part the curtain as he said he wished to hold his form as long as he could. I held his hands when he dissolved, went down out of sight and out of form. A little girl who said she was nine years old came out of the cabinet, walked all around the room, talked to us all and said she was one of the medium's controls. A beautiful lady who said she was once an opera singer, Lucille Westorn, came out in the middle of the room and sang many stanzas from different well known operas in a full clear voice, and in all respects was as natural as in life. She was also one of Mrs. Moss's controls.

Of my own personal friends the first that came to me was my grandmother who lived in the earth form until she was 96 years of age, a remarkable woman in many respects. She showed the same characteristics and peculiarities that were hers long ago. She walked alone across the room to where I was sitting, took me by the hands and asked to be introduced to my friends that I referred to. She was dressed as in earth life, her old fashioned cap, her toothless gums I have a picture in my home that is exactly the very image of the form I witnessed there. I asked her if any of my other friends, were there and she said, yes, my mother, my two sisters, and my little brother, but

as she was strongest and smartest of them all she came first. After she returned to the cabinet my mother also came out but with less power, and she could not remain so long. My youngest sister could only show her face in the open curtain but it was perfect in every detail.

The lady friends that were with me had just as perfect forms and as many moments of conversation with their friends as I did. One of these friends years ago had lost a school chum when she was 16 years of age. She materialized perfectly, walked with her across the room and put her arms around her. Although she was a skeptic in relation to Spiritualism, she became convinced that it was true and like her friend in life. Her friends and also my wife's walked with them back to the cabinet and they both say they saw the curtain part and the medium in a dead trance. I witnessed one remarkable thing just as the seance was about to close. A little girl came out and said, "oh, I wish we could hold the seance longer for there is one spirit here so disappointed. I have built him up many times but he is so nervous and anxious that he goes all to pieces." She mentioned his name. It was my youngest son who is in spirit life and I fully believe it was true because it was like him.

Every person in the seance had just as remarkable things as myself and forms just as convincing. One important thing, there were no two forms alike in size, form, features, or dress. No form in any respect resembled the medium, or could be any means been built up as artificial. The room she was in I carefully examined and so did all present. There was no chance for any confederate or any means to be invented, so these forms could not be manufactured in any other way except invisible power under these conditions. Still further her husband, Mr. Moss, was in the room with us all the time. He did not go any nearer the cabinet than myself or others. He did not prevent anyone from shaking hands with the forms or handling them.

I take time amid my many cares in active life to write these things, and why, not because I have the least doubt or have had for many years in relation to the great and precious truth of our loved philosophy, but because it seems to me as though the spirit of criticism and doubt, and I fear in many cases unjust zeal, is put forth to crush out the great truths of this place of spiritual phenomena. There may be many attempts to manufacture materialization but one such experience as I dealt with and that I witnessed at Farmer Riley's will stand in my mind for all time as indisputable evidence of the truth of materialization, and I hope you will always pursue the course that you are now taking.

A Home Strike.

"If that was a man of your size with such a whip, would you dare beat him as you do that horse?"

The surprised look of the driver expressed a half-column poetical effusion.

"Well," continued the lady, "don't you know its very cowardly to expend your anger on a helpless animal?"

"All right, lady," replied the knight of the whip, "I never saw it put that pay way before."

NEWS.

As long as we are in the negative we feel the need of being active to offset the lowered vibration that this state exerts on the body. When positive the vibration on the body is also positive and it is kept in action without exertion. The life forces then run themselves out absolutely. The spirit has inherited perpetual motion—immortality continued.—ARTHUR MILTON.

THE SUNFLOWER \$1.00 a year.

REPORT OF THE ACTING PRESIDENT

Of the City of Light Assembly.

Report of the City of Light Assembly, made to the Board of Trustees at the meeting of the Board of Trustees held at the Hotel Cottage on these grounds, at that meeting Mr. A. C. White and Mr. Homer Todd resigned as trustees, the former as the office of treasurer. Dr. Geo. B. Wane of Chicago was chosen as time chosen successor to Mr. White as trustee and treasurer and entered upon those duties at the opening of camp. No successor to Mr. Todd having been found, Dr. Alex. Caird was chosen for that vacancy at the opening of camp and later became successor as secretary to Mrs. E. Eustaphie upon the latter's resignation of that office on July 23rd, 1906. Dr. Caird's selection as trustee had been agreed upon by correspondence between the other trustees before camp opened and formally ratified at a Board meeting thereafter. At the May meeting of the Board before referred to, Mr. H. A. Everett's resignation as vice president (by letter) was accepted, and I was chosen his successor thereon and also his successor as chairman on Committee on Concessions.

Since Mr. Everett's resignation Mrs. Laura G. Fixen had been designated by him as General Manager for the current season. The entire burden of preparing for the camp in all its details fell upon Mrs. Fixen and myself. Many perplexing questions, wholly new to us, had to be decided, and it would be strange under those circumstances if some mistakes were made but in every such case they should be considered errors of judgment and not intent.

Since July 13th, opening day, five members of the Board have been present upon the grounds and given their official duties local attention, while harmony prevailed among themselves. The most far-reaching action of this camp has been the acceptance of a proposition made by H. A. Clark representing Mrs. Pettengill interest, offering to transfer all stock held in the Assembly, and surrender notes held by her against the Assembly, for the sum of \$10,000. This was accepted by the Board of Trustees after having met in approval of the people in a mass meeting at the Auditorium. The first payment thereon of \$2,500 was made August 25th, 1906, of which sum \$1,000 was advanced by members of the Board. A payment of \$750 must be made October 1st, 1906, and another \$750 on November 1st, 1906.

At the present time 167 shares of capital stock amounting to \$1,770 have been paid for, while debt of \$160.83 has been aggregated. There is on hand \$10.88 cash and \$820 of notes given for stock. There are unpaid pledges for donations of \$1,025, and in addition of unreturned subscriptions of \$4,000, which would have been covered by pledges, \$3,640. I urge upon the meeting active steps for immediately securing that balance and for the promptness in the payment of the same. The treasurer's books, in accordance with the following

Cash in general fund August 30, '06	\$ 875.12
RECEIPTS.	
July 12, '06, by Secretary Eustaphie	\$ 45.08
Ground Rent for leases	290.00
Gate fees	1481.25
Season tickets (net)	922.30
Ground Collections (daily)	1388.15
General cleaning Tax	38.25
Classes, dances, seances, etc.	1185.57
Privileges	356.47
Pavilion Day collections	33.35
Bowling alley, net proceeds	51.84
Leases, transferred and new	5.50
Water rent	7.50
Lumber sold	3.60

Capital stock paid for	\$1670.00
Debt donations	160.83
	\$1830.83
Less paid on Pettengill notes	1500.00
	\$ 330.83

Notes on hand	\$ 320.00
Cash on hand	10.83
SINCE JULY 12, 1906.	
EXPENDITURES.	
Speakers and mediums	\$1021.29
Music	1106.40
General expenses	1051.06
Help	1145.30
Taxes not yet refunded	9.42
Road taxes	20.00
Souvenir Programs (above collections)	36.46
Personal property additions	231.70
Carter Cottage	75.00

This season has been one of unusual interest and prosperity, and I believe is but the forerunner of greater ones to follow. Respectfully submitted, ESSIE C. HUMPHREY, Acting President.

Special Notice from N. S. A. Headquarters.

To societies, delegates and visitors to the convention in Chicago.

The N. S. A. Convention will convene in Chicago, October 16th, 1906 at the Y. M. C. A. Building—large Auditorium—153 La Salle St. N. S. A. headquarters will be at the Palmer House where public reception will be held free to all on Monday, October 15th at 8 p. m.

Special notice is hereby given to all travelers by R. R. to this convention. Secure your certificate tickets over your special line. If your railroad agent does not have the certificates you can get them at nearest town or city to your starting point—bring certificates to N. S. A. secretary for signature at convention; this will enable you to secure fare home for one third regular rate, provided you remain till October 19th to have the certificate countersigned by our special R. R. agents for which you must pay 25 cents.

All R. R. lines will grant you an extension of return limit to October 30th, by depositing your certificate with our R. R. agent on October 19th and paying him fifty cents for extension, this will enable you to remain in Chicago over time of Convention of the New Thought Federation.

Special to Pacific Coast Delegates; Certificate tickets will not be issued west of Denver, Colo., but all visitors and delegates to N. S. A. Convention can get excursion rates to Chicago and return, limited to October 31st; call for excursion rates from the Pacific Coast.

MARY T. LONGLEY,
Secretary N. S. A.

And in the SUNFLOWER bring good returns.

SPIRITUALISM AND THE LAW.

HON. CHARLES R. SCHIRM,

President of the First Spiritual Church of Baltimore.

XI.

A rather recent case, cited in the Encyclopedia of Evidence under the general head of "Insanity" and the sub-head of "Spiritualism," is the next I will take up.

CURTIS VS. KIRKPATRICK, 75 PAC. REP. 760.

Decided by Supreme Court of Idaho, February 16, 1904.

This is an appeal from the District Court of Bingham County. Defendant had judgment in the lower court. Plaintiff, as the administrator of the estate of John Garrett, deceased, commenced this action to cancel and set aside a certain mortgage dated November 6, 1895, and a deed dated November 10, 1898, from Garrett to his grandson, Kirkpatrick. To the jury were submitted forty-three questions to be answered and returned to the court. The court adopted the findings of the jury with certain amendments, which amendments counsel for appellant claim were not warranted by the evidence. The opinion gives in full the forty-three questions with answers and amendments.

In regard to the belief of Garrett, the maker of the mortgage and the deed, in Spiritualism, the Supreme Court has this to say:

"It is shown by evidence, beyond controversy, that in the latter days of his life, he (Garrett) was addicted to the use of intoxicating liquors to excess; that he was a firm believer in Spiritualism; made many statements as to conversations with spirits—prominent were Cleopatra and Socrates—and claimed that his company was from the Spirit world; that they (naming many of them) were frequently his visitors, and that he was never lonesome, for this reason. This may be considered insanity by some, and by others as a high order of intelligence and advancement in religion or science. It is shown that he was an educated man, and read other books than those treating on the subject of Spiritualism—in fact, was what is termed a 'great reader'—did not ignore politics, and was informed on, and ready to discuss, the current events of the times."

It was shown by the testimony of the officer who took the acknowledgment of the mortgage, that he believed him capable of knowing and fully understanding the nature of the transaction; and so, by the evidence of Mr. M., who was his attorney in fact at the time of the execution of the deed, that he believed he fully understood the transaction; and by the evidence of Mr. Wall, who took the acknowledgment to the power of attorney appointing Norman Jones, his attorney in fact, Mr. Wall said, "I explained to him what it was, and he said he knew what it was—a power of attorney firing J. S., and giving Norman Jones charge of his affairs or words to that effect."

Frank W. Beam testified to business transactions and conversations with deceased—some of them but a short time, about three weeks, before his death—and pronounced him sane. On the other hand, a number of witnesses, who had known deceased as long and as intimately as those who testified to his sanity, are of the opinion that he was incapable, by reason of his mental condition, of transacting business for himself, or of fully knowing and comprehending the nature and effect of the execution and delivery of the mortgage and deed.

The usual medical expert figured in this case for the plaintiffs, but he figured in vain. The court after referring to him in a complimentary

Continued on page 5.

LILY DALE NEWS.

The grounds are assuming the ordinary after-camp appearance and the people are arranging for their winter's employment.

The season has been one of undoubted prosperity. The cottages and hotels have been well patronized, and the business places on the grounds have had a good, fair season.

A feeling of exultation seems to permeate the air. The new board comes to us in a business sense, and they are all Spiritualists who will work for the movement and Lily Dale in particular.

Most of the people have gone. The visitors, many of them, had to return to their homes to get their children ready for school, and the others have gone with one exception, Lee Morse, our resident trustee.

Mr. and Mrs. Humphrey have gone to their home in New York City, stopping on their way at Washington, Pa. Mrs. Humphrey's summer home, Mrs. Fixen and Dr. Wagon have gone to their homes in Chicago.

Most of the mediums have returned to their labors, but some of them remain here for an outing after the summer's P. L. O. A. Keeler and family will remain for several weeks. Mrs. Bartholomew left for her winter work.

Mr. and Mrs. Lutgen, who have been residents of Lily Dale for a number of years have moved to Dunkirk. They will be missed both in the work and social features of the place, and the best wishes of all go with them to their new home.

Mr. A. Campbell, who has been spending a short vacation here, has returned to Atlantic City, where they have business interests. They are closing out their business, expecting to finish about October 1, when they will make quite an extended visit, going to California for the winter.

Cottages are being engaged for next year. Among those engaged is one that will make a jolly party. They have engaged Mrs. Nutting's cottage on South street, from June 15 to September and will have a

house party. Among those engaging the house are Mrs. Darling, Miss Helen Darling and Miss Grace Marks of Weilsville, N. Y. Miss Beatrice Elwood, Miss Helen Elwood and A. H. Thompson of Denver, Colo., Miss Flossie Grute and Miss Helen Grute of Cleveland, O. Others will visit them during the season and a jolly gathering may be expected.

Mrs. Flora Cabell, who has spent the season at the Leolyn went to visit friends in Kentucky and Indiana and from there returns to her home at Washington, D. C.

Chas. S. Hulbert has returned to Buffalo where he opens the Harmony Circle meetings Sunday, September 16th.

LADIES AUXILIARY. The annual meeting of the Ladies Auxiliary was held at the Bazar cottage Saturday afternoon, September 1, to transact necessary business and elect officers for the ensuing year.

The election of officers resulted as follows: President, Mrs. N. L. Nutting, vice-presidents, Mrs. B. Pressing, Mrs. M. E. Hardenburg, Mrs. Jean Reed, treasurer, Mrs. Wm. Alger, secretary, Mrs. M. E. Clark, directress, Mrs. Kingsley Carpenter.

A vote of thanks was tendered the retiring president, Mrs. Carpenter, who, in her busy life was so faithful to us.

M. ELIZABETH CLARK, Secretary.

PIONEER DAY. altho near the end of the season, was full of interest. The forenoon was devoted to the class work of Mrs. Cora L. V. Richmond, and the lesson was full of interest to the large number gathered there.

In the afternoon the real exercises of the day took place. On the platform were Lyman C. Howe, Carrie E. S. Twing, Cora L. V. Richmond, William Richmond, H. L. Raynor, Mrs. C. B. Turner, Mrs. M. A. Enches, Miss May Huntington, Mrs. Clara Watson, Riley Johnson, Mrs. H. L. Nutting, Mr. and Mrs. Alfred Winchester, Prof. and Mrs. Damon, D. B. Merritt, H. W. Richardson, Mrs. Carrie Shaw, Mrs. Walton, Mrs. Cummings, and perhaps others. At least, all were there that the persistent president and ever active chairman, John T. Lillie, could bring forward.

After the opening music the chairman introduced Mrs. Cora L. V. Richmond for opening poem, which was a most touching tribute to the Pioneers of every age, but the central spot was the Pioneers of Lily Dale. After Mr. Lillie had sung, by request, "The Loom of Life," Mrs. Twing was introduced as the first speaker. Her word picture brought before those who had been there, the scenes of long ago, beginning with the Aldens, who, thru the vision of Jerry Carter and the promptings of Mrs. Alden's mediumship, established a center of spiritual thot. The unrest for a larger work to be done that caused the "swarming" of those who were to be factors in the new work, and whose action upon that beautiful spot was all necessary, for had one link in the chain been left out the work would have been incomplete, for even the unrest was a stepping stone to building stronger rounds in the ladder that pointed heavenward.

She tried to bring before the audience the characteristics of many of those who pulled the brush and baked the bread for the workers, and was most successful in her descriptions, and at the close of her remarks, she led the old workers forward and introduced them to the audience. Riley Johnson she introduced as "Peter at the gate," and said the word "faithful" should be written over his brow.

Auntie Purple was spoken of in the most affectionate way and the audience requested to send in thot a prayer that would bear healing, or anyway "rest" for our beloved sister. Aunt Mary Ramsdell was also spoken of as unable to be there, but she would feel the wave of sympathy sent out to her, for true love messages never go astray.

Mrs. Sully of Buffalo, who, with her good husband, was also a worker of old, was sympathized with because she was unable to be on the platform on account of sudden illness.

Mrs. Twing told the reporter that she knew that in her brief speech she had not begun to speak of all that who should have been remembered.

but hoped, by the promptings of the house, to be able to remember the very early days and was sorry she had not time to follow the work of the faithful ones who were added in the years past.

After a selection of music, Lyman C. Howe was introduced to the audience, and was welcomed with great applause. His guides fully understood the spirit of the occasion and the whole lecture seemed like a poem, and when once in a while the guide would launch out into rhyme, every line was full of meaning. With a brain so attuned to the touch of the angels that no physical discomfort can stand in the way of their power, Mr. Howe seems eminently fitted to continue a work that has been such a factor in the past of Spiritualism.

Chairman Lillie then introduced Mrs. Clara Watson as the closing speaker, who made a few remarks in her usual earnest manner and pronounced the closing benediction.

Buffalo Notes

R. H. Eddy, Correspondent.

Sept. 2nd the First Spiritual Society, opened their meeting for the season of 1906-7. Mr. Ripley the gifted English speaker and medium, giving the lecture morning and evening. A fair sized audience greeted her in the evening. Mrs. Ripley is an earnest and sincere worker in the cause of Spiritualism. She also served our Society Wednesday evening devoting most of the time to giving spirit messages and descriptive readings, most of which were recognized as correct. Mrs. Ripley is stopping at 340 Franklin St., where she will be please to see her friends, or give private readings to those desiring the same.

Mrs. R. S. Lillie of California, who serve the First Spiritual Society the four Sundays in September. Mrs. Lillie is a very gifted and inspirational speaker. Patron of the Sunflower in Buffalo please tell your friends and come out to hear her for you will be fully repaid.

The society at Stirling Hall, Connecticut St., open their meeting to the public Sunday eve, Sept. 9th, J. W. Demain, speaker and Mrs. Stally, test medium.

Dr. W. M. Lockwood and wife have returned to Buffalo, from Lily Dale. They are stopping at the Hotel Victoria, for a while, after which they will arrange for a permanent home in Buffalo.

Mrs. C. L. Johnson, and on, who have been visiting relatives in Michigan, returned home to 477 7th St., a short time since.

Dr. Hanson and daughter of 7 East Geneva St., also W. Albee of 404 Corn. St. made a trip to Lily Dale to enjoy the closing part of camp season.

H. Eddy, your Buffalo correspondent who has spent an enjoyable and profitable season at Lily Dale, returned to his home 56 Whitney Place Sept. 5th, where he will be pleased to confer with or receive persons in Astrological work.

ADDITIONAL BUFFALO NOTES. The regular season of Harmony Circle Spiritual Society, will open Sunday, September, 16th, at the Lyman Hall, 351 Main St., at 7:30 P. M.

Inspirational lectures, tests and messages will be the features. We hope to make this our best summer season and we invite all Spiritualists and investigators to cooperate with us to place true Spiritualism before the public for the uplift of our human humanity.

CHAS. S. HULBERT, President.

At Leona Courthouse, Virginia, a little while ago the women were permitted to vote to decide which of the two teachers should be retained for the High School. The election was held in the Court House, and were regular printed ballots and the Richmond Leader says that this was perhaps the first time that women were permitted the privilege of voting in this State. After it was all over the district school teacher met and calmly elected the "people's choice," as indicated by the election—but not the other one. A good sample of the way that "the hand that rocks the cradle rules the world."

The Czar has signed Finland's Constitution so suffrage for the women of the country is secured. They are even eligible to seats in Parliament which places them ahead of their Australian and New Zealand sisters, who possess full suffrage but are not eligible as members of Parliament. Poetry comes nearer the vital truth than history.—Plato. When two quarrel, both are in the wrong.—Dutch Proverb.

Spiritualist Badge The Sunflower Jewelry. READING OF THE EMBLEM. The center of the design represents a human face, the highest type of intelligence; the face is encircled by the band of darkness symbolizing the ignorance and superstition of humanity; this is broken by the rays of light from the center of intelligence which pierce the darkness and join the light of the golden leaves beyond. Each leaf symbolizes one of the principles of nature on which progression is based. This design is set in the center of a pure white field, symbolizing purity, while its position in the center of the square is a symbol of justice. The whole is enclosed by the solid band representing the unity of humanity, while the ornamentation of the band symbolizes the kindnesses extended to others. As the Sunflower turns its face towards the sun, so Spiritualism turns the faces of humanity from darkness and superstition towards the Sunlight of Truth and Progression.

The Sunflower For the New Year. THE Publisher and assistants in the Sunflower office point with pride to the record of the paper for the past eight years. Beginning small as it did, and gradually having a healthy growth, it is today a peer among papers of its class, standing for the highest and best in Spiritualism and Freethought, as well as for the advancement of Scientific Thought. The Coming Season will be made one of the best yet. In addition to the Spiritualistic and Freethought features, we will include a series of SCIENTIFIC ARTICLES, embodying the latest ideas of leading scientific men on obtruse matters. The Secret of the Pyramids, Ghosts and their Antecedents, Archeology, Discoveries in Ancient Ruins, even a scientific treatise on the "Sea Serpent" is on the list. Do you think it is a myth? Then read what scientific investigation has to say about it. SPIRITUALISM as usual, will have the leading position, and among those whose articles will appear, are the leading writers and thinkers of this and foreign countries. RENEW YOUR SUBSCRIPTIONS at once and get the good news of the summer and not miss any of the good things in store for the winter. Ask Your Friends to Subscribe and aid us to circulate the good news that will benefit the world. Subscription price, \$1.00 for 52 numbers. NEW SUBSCRIBERS who send \$1.00 NOW will have their subscription dated one year from September 1. SEND IT TODAY. The Sunflower Publishing Co., Lily Dale, N. Y.

METAPHYSICAL.

Conducted by EVIE P. BACIL.

KNOW WELL.

Know well my soul, God's hand controls
 Whate'er thou fearest.
 Round Him in calmest music rolls,
 Whate'er thou hearest.

What to thee is shadow, to Him is day,
 And the end He knoweth;
 And not on a blind and aimless way

The spirit goeth.
 All which is real now remaineth
 And fadeth never;
 The hand which upholds it now sustaineth
 The soul forever."

WHITTIER.

THE SCIENCE OF TONE.

BY CARL YOUNG.

The science of tone points out something to be discriminated. It demonstrates what the human voice is and how it is produced. It shows what to think and how to think it.

Man cannot develop voice, voice must develop man. Voice is invisible, an inevitably infinite quantity. Voice develops the being, the being cannot develop the voice. Infinite develops finite, finite cannot develop infinite. That is infinite. That cannot be moulded or builded; that is unfolding. That inspires and compels the development of the physical, and, in turn, the physical reproduces the thought through the physical. That then is the moulder and builder of the physical being.

The thought tone is the real tone. The audible one is the reproduction. Learning to sing, then, is learning to think real tones, and the tone correctly thought becomes the psychic motor of the physical dynamo.

By learning to recognize the vibrating of the vocal chords, together with the re-creation of sound in the vocal chambers above them, and in the trachea and chest below them, one becomes conscious of how he produces tone. He recognizes the vibration which sings, together with how to make it sing. He discriminates the velvety, musical quality which such a singing vibration brings, and through discrimination, he learns to think a tone that is pleasing.

The recognition of the vibration which sings, together with how to make it sing, absolutely compels the development of every particle of vocal structure. Correct breathing is compelled. The muscles of the head and the face, like the muscles of the chest and abdomen obey the law, and the entire being becomes the resonator. The physical-habitual is set aside and the physical-natural is installed in its place. Thus simply means ease of vocalization and consequent poise—abandon—self-reliance.

—Nautilus.

OUR STRENGTH.

BY PHYLIS VERGNE.

Until the experience is ours, we can never realize what it means to be shut in at night alone with an insane person, however harmless he may be.

I had a hard day in the care of such an one, and then he slept but two hours the early part of the night. I had to get up, knowing it would be the hardness of the day over again all the long hours till daylight.

I felt rebellious and began to think "much more of this will kill me." The thought came, "My strength is sufficient for thee," but I felt too cross to care to think of these things. Everything seemed so hideous, and my whole mental and physical being seemed shaking.

Then I said, "This is sinful when there is help for me; I will look to God." I lifted my whole heart up to Him with, "Oh, Lord, Thou art my strength and shield, my heart trusteth in thee and I am helped."

Instantly I felt flooded with comfort. It seemed as if my eyes of flesh could see "still waters and green pastures." Such a glorious landscape spread out before me all above the cares and trials of earth.

The blessed presence enveloped me closer than arms ever could. God had waited for me to use my will one moment to lift my heart, then let me know He was waiting to make me feel Him with me.

Another night the dear demented one was even more restless than usual, and kept thumping me with his shaking, palsied hands, as he wanted to be so near when talking to me. I had tried every soothing art I knew to quiet his restless fears, all to no avail; then I began to give way, "I am going into nervous hysterics," was my thought.

Again flashed across my mind the mighty promises of God, "They that wait on the Lord shall renew their strength." I was quick to respond this time. "True," I said, "Lord, I believe, I wait on thee, I have no right to have hysteria or any nervousness. Thou art my strength. Thy strength is mighty."

Again I was lifted in the everlasting arms and all the remainder of the night I seemed to rest on "downy beds of ease." I began to sing, "I've anchored my soul in the haven of rest." My peace and rest had to voice themselves.

The dear one was quieted also and when I would cease one hymn, he would say, "that makes me feel good; sing more."

Many times when the shadows have been so dark about me there has seemed utterly no way out, I have gone to rest at night saying to Him, "I refuse to be discouraged, I will glory in tribulation," "be anxious for nothing." Thou hast said, "Have not I commanded thee, be strong and of good courage, be not afraid, neither be thou dismayed, for I, the Lord thy God, am with thee." Such sweet songs would come in the night for my comfort and strength, and in the morning I would rise with joy in my heart and, defying those dense, impenetrable clouds, keep sunny all the day, cheering all whom I met.

Oh, Beloved! Let us learn how to lay hold on God and rest in His eternal presence. "Now, the God of hope fill you with all joy and peace in believing, that you may abound in hope through the power of the Holy Ghost."—Magazine of Mysteries.

EXPRESSION.

The art of art, the glory of expression and the sunshine of the light of letters, is simplicity. Nothing is better than simplicity—nothing can make up for excess, or for lack of definiteness. To carry on the heave of impulse and pierce intellectual depths and give all subject their articulations, are powers neither common nor very uncommon. But to speak in literature with the perfect rectitude and insouciance of the movements of animals, and the unimpeachableness of the sentiment of trees in the woods and grass by the roadside, is the flawless triumph of art. If you have look'd on him who has achiev'd it you have look'd on one of the masters of the artists of all nations and times * * *

The great poet has less a marked style, and is more the channel of thoughts and things without increase or diminution, and is the free channel of himself. He swears to his art, I will not be meddlesome, I will not have in my writing any elegance, or effect, or originality, to hang in the way between me and the rest like curtains. I will have nothing hang in the way, not the richest curtains. What I tell I tell for precisely what it is * * * What I experience or portray shall go from my composition without a shred of my composition. You shall stand by my side and look in the mirror with me.

WALT WHITMAN.

HOW TO WIN.

If you consult everyone you know you will grow so confused that you will not know where you stand. Everyone will have a different theory and in the attempt to follow them all, you will arrive nowhere.

Once convinced that you are on the right track, follow it unflinchingly.

There is a best way to do everything if you are fortunate enough to find it.

Never make a change unless you are convinced that you will benefit by it.

Don't underestimate your own powers of judgment. You are a grown man, or woman and you must have some idea which is the best course to follow.

Don't be cast down by every adverse criticism you hear.

It is a moral impossibility to please everyone, and the only way to be doing exactly the right thing, your neighbor may think you are all wrong.

DAD OF SPELLING REFORM.

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

(Central Standard Time.)

One hour slower than Eastern Time.

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FRATERNAL ORDER OF SPIRITUALISTS

Dr. Caird Suggests One.

Now that the camp season of 1906 has closed and the friends we have talked "Fraternal Order" to have...

We believe that a large proportion of those, who, through investigation, become believers in spirit return, do not find in societies as at present organized, anything that appeals to them strongly enough to induce them to become members and supporters.

There should be and we believe there is, some way by which all holding these different beliefs can be brought together and joined in one harmonious body.

As many suggestions have been received as to the form of ritual to be used in the initiation services, we thought it well to give a list of interested persons to express their views, that from a multitude of advisers we may select and combine the best.

We want the strongest fraternal change that can be written, and we hope that some of the friends that belong to the Masons, Odd Fellows, Red Men, Knights of Labor and other fraternal societies, will send us some thoughts on this line inspired by the forms and ceremonies of their respective societies, that we may, if possible, improve upon their work.

We do not propose to interfere with any of the present work or workers. We know that many forms of organizations and methods of conducting the work have been proposed that have not been adopted by any society at present organized, and we expect to work among a class that is not reached by the present methods.

We repeat, we want the best form of fraternal work. The fraternal family is adhesiveness and is possessed by the great majority of mankind. People can be held together in a society formed on a fraternal basis better than in any other way.

Candidates for admission to this society should be taught the nature of phenomena; that its faculties are spirituality, individuality, form, size, weight, etc. They should be taught what is best to investigate and what part of the results of their investigation it is best to use in public.

Humanity is a mirror in which we may see ourselves reflected. Whatever seems distorted is what we see of ourselves—a hint for correction.—A. F. M.

whole and conclude the initiatory services.

Write to us, brothers and sisters, and send us your most helpful thoughts on this matter. Let us take phenomena, philosophy and religion, bind them together by the golden band of fraternity in its fullest and deepest interpretation, and we can have an organization that will make the spiritual movement the leader and peer of all religious or fraternal organizations.

Address all communications to ALEX. CLAIRD M. D. 40 Loomis street, Chicago.

A PRAYER FOR THE DEVIL.

[St. Thomas Aquinas, the greatest scholar and theologian of the Roman Church, died in the year 1274 and was canonized in 1323. There comes down to us a curious Latin poem, in which the saint is represented as wrestling all night in prayer for the devil.

"O God!" he said, "it cannot be The morning star, with endless moan, Should lift his fading orbs to Thee— And Thou be happy on Thy throne. It were not kind; nay, Father, now It were not just. O God, I say: Pray for the devil, Jesus, pray!"

"How can thy kingdom ever come While thy fair angels howl below? All holy voices would be dumb, All loving eyes would fill with weep To think the lordliest peer of heaven, The starry leader of the seven, Could never, never be forgiven!"

"Pray for the devil, Jesus, pray! O Word, that made thine angels speak, Lord, let thy pitying tears have way: Dear God, not man alone is weak! What is created still must fall, And fairest still we frailest call; Will not Christ's blood avail for all?"

"Pray for the devil, Jesus pray! O Father! think upon thy child; Turn from thine own bright world away And look upon that dungeon wild; O God! O Jesus! see how dark That den of woe! O Savior! mark How angels weep! Now hark! hark!"

"He will not, 'till not do it more; Restore him to his throne again; O! open wide the dismal door Which presses on the souls in pain; So men and angels all will say Our God is good, O! day by day Pray for the devil, Jesus, pray."

All night Aquinas knelt alone— Alone with black and dreadful sight, Until before his pleading moan The darkness ebbed away in light, Then rose the saint. "O God," said he, "If darkness change to light with Thee, The devil yet may angel be."

WHAT I LOVE.

I love the skies of summer, The fresh and green hued grass, The brooklet's tender murmur, Singing softly as they pass.

I love this fair world of ours, So beautiful and so bright, On which God ever showers, The blessings of joy and light.

I love the strong and the brave, The open-hearted and true, Who strive, a just cause to save, Giving to all men their due.

I love to see visions bright, Scenes beyond, on happy shores, Fair homes in that land of light Where sorrows cease; none have woes.

I love to think Angels' forms Are with me when distressed, To hear, "Peace be still: your storms, Will end in Eternal rest."

I hope "some sweet day" to lie Calmly yielding up the fight, Trusting in my God, to die, Love around; heaven in sight. MARTHA S. SEABROOK.

SPIRITUALISM AND THE LAW.

Continued from Page 1.

manners very sensibly says: "I will be observed that his answers were based upon the testimony of the witnesses, and hypothetical questions, and not upon any knowledge or experience with the deceased."

In speaking of the clearness of mind and purpose with which the deceased jurist, Garret had acted in making the deed to his grandson, Kirkpatrick, the court says: "It was not shown that the defendant (Kirkpatrick)—resident of New York—was under the influence of the deceased, Garret, or that he made the deed."

He was not, it is not contradictory that he wanted his money due on the mortgage, but that his grandfather insisted on giving him the deed. It is shown that Mr. M., who was attorney in fact for the deceased at the time of the execution of the deed, refused to make it when he was first requested to do so by the deceased, and on the next day he was asked to do so, and he refused to do so, and insisted that the deed should be made and when asked for the reasons, said that they had been given to him—evidently meaning that Kirkpatrick furnished the reasons.

In the opinion, without coming in the opinion, that this court, in the mortgage and deed case, was in error. The jurist, Garret, was insane, and gave who had no sympathy for him or his heirs and would never associate with and consider him and everything that belonged to him, except his money and property, unworthy of their close contact, while the Kirkpatrick treated him kindly and perhaps stated his belief in Spiritualism. There is a meaning and a comparison in the statement of Garret, "They have been good to me." However, Garret acted with a sense of gratitude for the kindness shown him by the Kirkpatricks, and gratitude to one of the most beautiful embodiments of a noble nature.

A reference made in this case to expert testimony which seems to me it would be well to insert here, in view of the fact that attempts are being so frequently made in these days to set aside wills of wealthy decedents through the improper use of medical expert testimony. Says the Court: "It is urged by counsel for appellant that the error in the instruction given by the Court, to wit: 'The opinion of an expert is not entitled to much weight, as against the testimony of persons who are familiar with the party and the transaction, and who testify as to the facts from which the competency of a grantor is to be determined.' This instruction was copied from the language of the opinion in Kelly vs. Perrault, and in support of this position, that opinion cites Rutherford vs. Morris, 77 Ill. 397, and Hurley vs. McGough, 13 Ill. 117; N. E. 736."

"These three cases are very instructive on the question under consideration. The language may be strong, but we do not think it was error." The finding of the lower court sustaining the mortgage and deed of Garret, was confirmed and a new trial refused.

(To Be Continued.)

Authors are thought-weavers, and consequently too engrossed within to be sociable without. Every external manifestation temporarily hampers the law of deduction, which needs re-adjusting for continued operation. Their converse is preferably with the dead thoughts, their living works—books, painting, art, etc. Imagination or inspiration constitutes this converse, and is interrupted by counter argument. And besides, what social converse of the day can offer to the inspired that which genius has left behind? Authors' affluities are in the kind, whether living or dead. They are happy in solitude—then why chance mixing with discontent?—A. F. M.

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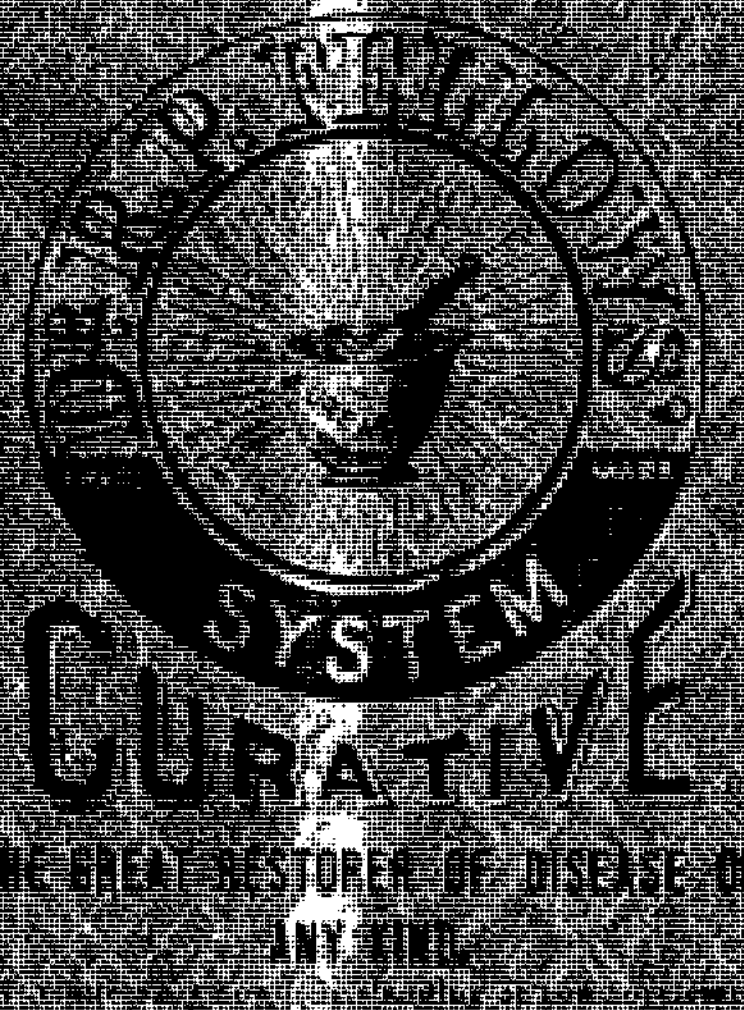
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