

THE SUNFLOWER

AN EXPONENT OF THE SPIRITUAL PHILOSOPHY, METAPHYSICS AND ALLIED SUBJECTS

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TALKED FIVE TIMES TO HODGSON'S SPIRIT

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CRIME AND IMPROVEMENT OF THE RACE.

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AN OPEN CONFESSION.

BY SPIRIT MOSES HULL.

How true it is that an "Open confession is good for the soul." Orator as I was, I can not command language to express my gratitude to the angels who run The Spirit of Truth, for this opportunity to confess. I feel as if I'd like to take Brother Cook in my arms and press him to my heart as one does a sweetheart. I antagonized his work and dubbed him a "fanatical cuss," all on account of my own worldly bigotry, religious and political fanaticism—it was I who was the bigoted, religious and political "fanatical cuss!"

In my bigoted, worldly self-conceit I criticized Jesus and argued with Cook that, to be born again, meant only to die into the spirit world. Yet here am I a beggar in spirit, because I was too material, self-wise and bigoted "to lay up treasure in heaven"—so come over here a spiritual pauper. Of course Jesus and Cook are right, whilst I, like John L. Sullivan of the ring, was the champion pugilist among "spiritists," which sent me no spiritual treasure to this land of souls.

Oh, Brothers Francis, Hull and Bach, do, please, open your columns to me and let me redeem myself, and help the world out of the hell of religion and politics; which I can only do by Returning from on high, Confess my sins, And eat my humble pie!

The foregoing taken from the "Spirit of Truth," is too absurd to be ridiculous. If Moses Hull has forgotten his grammar, and adopted southernisms and ancient forms of speech, in the few weeks he has been in spirit life, the change was to him a great catastrophe instead of a step in advance. If he knows less now than he did when here, he had better stay on the other side and not attempt to give messages of any description. If a man who gave his life to working for his fellowmen, who spent sixty years in the pulpits of different systems teaching the highest his brain could compass, is "a beggar in spirit," there is mighty little prospect for the rest of us in that "land of the dead."

the "angels." He would not be at home there. He would be, found among the WORKERS. Not flitting his time away. He would be organizing a spiritual Morris Pratt Institute, or some other thing that would work for the benefit of all. We can not speak for Bros. Francis and Hull, but Moses Hull for many years had a welcome at the SUNFLOWER office and home, and the columns of the SUNFLOWER have always been open to him. They are now, but we want something that bears his earmarks. Not a message that bears no more characteristics of him than a Maori chief bears of a New York city lady of fashion. We don't think Bro. Cook is a drinking man, but we think he was suffering from an acute "brain storm" when he put that article in the "Spirit of Truth. It certainly was an insult to the memory of Moses Hull and his work for humanity.

TRUE PHILANTHROPY.

J. D. Rockefeller announces that he has something of great interest to the public to announce after he has a conference with his son. We are led to believe it is another great donation. The SUNFLOWER would like to suggest that the greatest announcement that Mr. Rockefeller could make would be one that the price of kerosene and gasoline had been reduced. By no other announcement could he do so much for the poor and middle class people as by that. Kerosene and gasoline are the poor man's fuel and light. The rich man uses gas and electricity. The advance of from 2c to 10c a gallon on these two commodities during the past few years has been a serious matter. We admit that donations for educational purposes and for churches and hospitals are all good, but why not make a donation to all the people in the shape of a reduction in the price of these two necessities if he wants to be a true philanthropist?

THE CHRISTIAN SCIENCE MUDDLE.

Like all of the newer lines of religious thought, where one person becomes a teacher, like the "I Am," Christian Science is now having its innings. Suit has been brought by the relatives of Mrs. Eddy to have an accounting of the finances of this institution, and have it fixed so that "designing persons can not make way with the money," some \$15,000,000 being supposed to represent what admiring friends have contributed to the head of the system.

How strange it is that religion develops a hero-worshipper who will open his or her pocket-book and give almost the last penny to carry out a frenzy, but will not give a cent to prove a scientific fact! Dowie, the modern Elijah, worked upon thousands of confident human beings, got their money which flowed into his coffers like Niagara, and which he used as lavishly as it was given, both for personal and general purposes, living on the fat of the land, traveling in special cars and trains, a retinue of servants and attaches, in a style fitted to royalty, and men sweat at the bench, and women rubbed out on the washboard the hard dollars that he used in profligacy. Sweinfurth, the Rockford, Ill. messiah, took even the jewelry of his admirers, mostly female, and when he tired of their personal adoration and had exhausted everything they could turn into money, they took their menial places in his establishment. Many other cases might be mentioned where similar events took place, the final reckoning coming sooner or later, but with the people "only waiting" for a new game of "three card monte," or a "shell game" with a religious attachment, to again rush to fill the coffers of some person who was lacking in principle or brains, but smart enough to gull them.

It must be said of the Christian Scientists that they have flourished beyond all of the other ancient and modern cults. They have presented a doctrine that has appealed to the higher classes, and they have been more successful in building up a following on a substantial basis than any other. The finest churches in most cities are theirs, and they

are always paid for before dedication. Mrs. Eddy, no matter what the outcome of this suit may be, will always be looked upon in a different light from the modern founders of any other sect. That she has been a very smart woman, no one can deny. It would not detract any from her prestige if at the age of 86 she should be found in the hands of designing parties.

FUNERALS

Funerals, showing, elaborate flowers, preachers, the Atlantic Evangelical was dismissive, un-elaborate, and uncharacteristic of barbaric.

With the exception of the first funeral, the SUNFLOWER is not second with the funeral. Objections from that such over-class, the laboring man who works ten hours a day six days a week, it is a privilege that he could not have of paying for his dead friend's funeral was held on Sunday.

RESOLUTIONS IN MEMORY OF MOSES HULL.

Resolved, One of the great spiritualists, the person of Moses Hull, president of the Morris Pratt Institute, White Water, Wis., and the most distinguished exegete of the Bible from the spiritual point of view, who departed this life on Friday, January 11th, 1907, and whose death is a loss to the spiritualists alike having met with the departure of his life in defense of the truth and instruction of the people.

We, the members of the Washington State Spiritualists Association, do hereby extend our sympathies to the bereaved family in their great loss, reminding them that their sorrow is the sorrow of every where, and that their grief is the grief of all of us.

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CURRENT TOPICS.

By A. F. Melchers.

THE INDIVIDUAL WHO PASSES OUT OF THIS LIFE WITH A THOROUGH KNOWLEDGE OF HIMSELF, AND, HAVING PREVIOUSLY EXPRESSED HIMSELF IN ACCORDANCE WITH THIS KNOWLEDGE, WILL HAVE NO DIFFICULTY IN IDENTIFYING HIMSELF AS A SPIRIT.

Permitting heterodoxy in the pews and insisting upon orthodoxy in the pulpits, is a peculiarity of churchism now-a-days. Rev. Crapley has been deposed as a minister but still holds his seat in the Episcopal church. His position is therefore somewhat anomalous. Several centuries ago it was recantation or the stake. Today it is simply go down to the—majority.

The power of a thought or act may be discovered in its application. Clairvoyance is the heart's unseen eye.

A MODERN FUNERAL.

In a certain city in the United States of America, one of the new and rapidly growing cities of the West, a good woman at the age of three score years and ten, recently took leave of earth. When a maiden of sixteen summers, under the spell of a religious revival, she was led to unite with the Campbellite Church. She fellow-shipped with that body for some years, and then became a member of the Protestant Methodist Church. Possibly she transferred her membership about the year 1870 to the Free Baptist Church. Of this there is some doubt, but the fact remains that she never was a church attendant after 1872. Her name may never have been dropped from the roll of membership, but it is known to her husband and children that she was not a church goer, much less a supporter of any church for the past thirty-five years. She became an invalid some seven years ago, and suffered all of the excruciating agony incident to chronic invalidism thru that long period.

Many years ago she became somewhat interested in Spiritualism, and, altho' she never united with the Spiritualists, she was yet at heart a firm believer in the gospel of the ministry of the angels. She took leave of earth not long since, and returning to the soul world, whence she came in the long ago, to be taught anew in the school of mortal experience. Her husband and two children survive her. The husband holds about the same views of religion as did his wife, while one of the children is a Baptist, the other a Spiritualist. The funeral services were held in the Baptist Church, under the charge of the pastor. He was asked by the Spiritualist relative of the departed, to allow the speaker for the Spiritualist church of the city, to say a few words on that occasion. The Baptist clergyman consented, and accordingly the Spiritualist minister was on hand to do what he could to soften the blow that the hand of seeming death had struck, and to soothe the sorrow stricken souls of the mourners.

It was the request of the Spiritualist relative that the Baptist minister should read the scripture lesson, offer prayer, give a brief address, then present the Spiritualist minister, who was to speak a few moments only, then give way to the Baptist who was to make the closing prayer and pronounce the benediction. The clergyman in charge, however, changed the program by making the Spiritualist minister speak first, thereby giving him the closing word. The Spiritualist spoke some ten or fifteen minutes, doing what he could in that brief time to present in an absolutely nonsectarian spirit the comforting assurances of Spiritualism. It is said that he did not utter one word that could possibly give offense to the most sensitive church member in the world. He realized that it was neither the time nor the place for dogmatism, nor for the utterance of words that would pain those who were already suffering from wounds made by the barbed arrows from the quiver of death. He tried to comfort the sorrowing, and to fill

with hope, the lives of those who mourned.

The Baptist preacher quoted the words, "And there shall be no night there," then "changed the vibrations" in that church by declaring "The longer I live, the gladder I am that there is a hell! Oh! I am so glad there is a hell! I often wonder, not so much at my possible escape from hell, but at the wonderful truth that I am going to Heaven." He did not pitch the departed wife and mother into hell—her once having been a church member saved her from this indignity at this man's hands, but he did covertly and even directly shoot at those in his audience whom he knew to be Spiritualists, or non-church members. His "hits" at the Spiritualist minister and the Spiritualist mourner were marked, even tho they were cloaked with care by the man of God. It was an address fit only for mediæval times. Even the barbarous wretches who burned Joan of Arc would have been repelled by it. As a twentieth century phenomenon in the field of psychology, it was a decided success. He won for himself a chromo, and will find it hanging on the walls of his home in the nether world when he enters Purgatory, or goes lower down where the heat is steeper and much more to his liking.

The one great point in this remarkable experience is this—that this is a pulpiteer of any education whatever—a man who has traveled in all lands—one who has Channing, Emerson, Carlyle and other Rationalists in his library, could or would have the audacity to utter such words at a funeral or at any other time. He knows better, otherwise he is ignorant—too ignorant to assume to be a teacher. If he be a purblind bigot, there is less excuse for him still, for bigotry has no place in the life of a servant of God.

There is but one conclusion for reasoning people in this case. The man did not believe his own words. He spoke without feeling, and showed not the least interest in the sufferings of the mourners. He uttered his words that he might be consistent with a creed, long since outgrown and repudiated even by some of the people who established it. He did not believe his own words neither does he believe his creed. He talked for effect, thinking that he must do something to earn whatever might be handed him in the way of cash. An egotist of the most stupendous type, hypocrite of the baldest sort a moral and spiritual derelict, adrift upon life's ocean, useless to himself and a menace to decent people whose ships may cross his path—this Baptist preacher lives in these illumined days of this pulsing century! He is young, not more than thirty-five, hence he will know more—much more, fifty years hence. Still, it is so hard for some beings to progress, that they prefer to remain stationary, remaining stationary, they stagnate; stagnating they retrogress; retrogressing, they go downward and in the scale of being until they are once more at the monad stage, where sometimes a billion or two of them are combined for the sake of giving expression to a being capable of evolving to consciousness! May this Baptist member of the illustrious illuminati of bigotry, egotism, and prejudice be spared a return to this infinitesimal condition.

VICTOR H. DANIELS.

IF.

If every one were wise and sweet, And everyone were jolly; If every heart with gladness beat, And none were melancholy; If none should grumble or complain, And nobody should labor In evil work, but each were fair To love and help his neighbor— Oh, what a happy world 'twould be For you and me—for you and me!

And if perhaps we both should try That glorious time to hurry; If you and I—just you and I— Should trust instead of worry; If we should grow—just you and I, Kinder and sweeter-hearted, Perhaps, in some near by-and-bye, That good time might get started. —Message of Life, New Zealand.

People often confess little faults for the purpose of hiding big one.

LILY DALE NEWS.

Buffalo Notes

BOSTON NOTES

Mrs. Covell took a business trip to Fredonia.

Mr. and Mrs. A. H. Jackson and Mrs. Cooper spent a day in Dunkirk and Fredonia.

Mrs. I. H. Raynor of Eastfield, visited Mrs. Carris here last week.

Mrs. Fern Paul and daughter, Maud, have returned from a visit where they have been for several weeks.

Mrs. Cooper's family rented the Public House, which was bought by Mrs. Sheridan of Fredonia, Pa., for a hotel, and will take possession of it soon.

Mrs. D. H. H. and her husband, Mr. H. H., have spent several days at the Hotel in Fredonia recently.

Elias Schuchman is closing out his business, and Leather, Garbutt, the trustee, has completed his work for the present, and will go home for a while.

The ladies of the library have had a day evening, and were patronized and enjoyed the road, and many of the participants from the surrounding country.

I. G. Turner and J. H. pulled the plow on the lake next to the village, and several of the ladies will be a decided improvement on the view this summer.

Our school committee has notified the Commission, and secured a license for Mrs. Sheridan to take the place of Mrs. Weir in the school.

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You need not worry about Heaven if the shot of him makes people happy.

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HOTEL FOR SALE

Balance Cash on hand...

A statement of the assets...

METAPHYSICAL.

Published by THE S. S. Co.

When I was a child I used to ask my mother
 "Why is the sun so hot?"
 "Why is the water so cold?"
 "Why is the sky so blue?"
 "Why is the earth so round?"
 "Why is the wind so strong?"
 "Why is the rain so wet?"
 "Why is the snow so white?"
 "Why is the fire so hot?"
 "Why is the lightning so bright?"
 "Why is the thunder so loud?"
 "Why is the moon so bright?"
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 "Why is the sun so hot?"

The first important point in the history of
 the human mind is the discovery of
 the fact that the mind is not
 a mere passive receptacle of
 impressions from the outside
 world, but that it is an active
 power which can create its own
 world of ideas and feelings.
 This discovery was made by
 the ancient philosophers, and
 it was one of the most important
 steps in the history of human
 thought. It was the beginning of
 metaphysics, the study of the
 nature of reality and the limits
 of human knowledge.

For many centuries the mind was
 considered as a mere vessel
 to be filled with the wisdom
 of the ancients. It was not
 until the time of the
 Renaissance that the mind was
 recognized as an active power
 which could create its own
 world of ideas and feelings.
 This was the beginning of
 the modern scientific method,
 which is based on the
 principle that the only way
 to know the truth is to
 observe and experiment.

Certainly it is not only the
 modern scientific method
 which has led to the
 development of modern
 science, but the metaphysical
 method as well. The
 metaphysical method is based
 on the principle that the
 only way to know the truth
 is to understand the nature
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It is not only the modern
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 metaphysical method as well.
 The metaphysical method is
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 truth is to understand the
 nature of the mind and the
 limits of human knowledge.

One day the other day I was
 sitting in my room and
 thinking about the
 nature of the mind. I was
 thinking about the limits
 of human knowledge and
 the nature of reality. I was
 thinking about the metaphysical
 method and the modern
 scientific method. I was
 thinking about the nature of
 the mind and the limits
 of human knowledge.

Notes of Harmonious Between Soul and
 Spirit - The Ultimate of Meditation.

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Boston	7:00 A.M.
New York	7:15 A.M.
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Jacksonville	9:45 A.M.
Orlando	10:00 A.M.
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Havana	10:30 A.M.
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San Juan	11:00 A.M.
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San Juan de los Rios	6:30 A.M.
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IN RE SPIRITUALISM.

Reply to Prof. Lewis.

In behalf of 30,000 Spiritualists, in the United States and Canada, who have the courage to avow themselves as such before the world and can give good and sufficient reasons "for the faith that is in them." I respectfully request the use of your columns for a brief reply to an article from the pen of Prof. H. Spencer Lewis. With much that Prof. Lewis has said, all well informed Spiritualists are in full accord, for he cannot condemn fraud and chicanery more vigorously nor any more conscientiously than they do.

His illustrations as to the ring, the weeping parents, the amazed teacher, and the bogus materialization may all be drawn from fact. Without doubt, many things transpire that are ascribed by the uninformed and over credulous Spiritualists to the agency of exanimate beings. No one among us who has studied the subject of Spiritualism from its scientific, philosophical, and religious aspects could or would be deceived by such tricks as those Prof. Lewis exploits as typical of all phenomenal manifestations in Spiritualism. As a matter of fact, all well informed, progressive members of our denomination outgrew all of these simple and easily explained conditions long before Prof. Lewis and his society were ever known. He has assumed to set forth as evidence of his prowess, and discernment of soul, a few absurdities, which, in his lack of knowledge, he has seen fit to label psychic phenomena. He has succeeded in showing his readers that he knows little or nothing of the subject of which he writes.

His expose of the simple tricks in his two column article is but the addition of one more testimony to the multitude that the Spiritualists have collected thru their own fearless exposure of knaves who have endeavored to "steal the livery of heaven in which to serve Satan." No man, even if he be as opinionated as Prof. Lewis, can gain as much knowledge in nine years thru a few experiments as men and women of equal and even superior mental powers have gained thru many experiments extending over a period of more than sixty years. In brief there are people as well qualified to sift and determine evidence as Prof. Lewis, even tho they may not be members of his highly respected and most thoroly respectable society. He has constituted himself counsel for both sides, the judge and the jury in the case, and proceeded to pronounce an opinion that he held long before he ever heard of psychic phenomena or tried to test a phenomenon. If the facts do not conform to his theory, so much the worse for the facts. This statement is warranted by his brazen declaration that the Spiritualists have yet to give a single proof of spirit communion. He has egotistically placed himself above the wisest and best minds of all ages to say nothing of such wonderful seers and prophets as the gentle Nazarene, the Apostle Paul, Swedenborg, John and Charles Wesley, Flammarion, C. F. Varley, A. R. Wallace, J. J. Mapes and hundreds of others, in comparison with whom Spencer Lewis, Professor tho he is, is as a mole-hill to a mountain, a pygmy to a giant.

It is quite clear that Prof. Lewis is not posted with regard to what his intellectual superiors accomplished in the field of psychic science long before he entered it. Andrew Jackson Davis as long ago as 1845 proved beyond possibility of a doubt that exanimate intelligences can and do communicate with the denizens of the earth. John and Charles Wesley, as well as Emmanuel Swedenborg did the same thing in the eighteenth century. Upon the proof given by Jesus of Nazareth, Paul was able to establish a world religion known as Christianity. In 1851, Cora L. V. Scott, a child of eleven years, gave proof that dnfounded the wisecracks of that day, as to the interference of spirits in the affairs of men. In 1853 and '54, Prof. Robert Hare gave ample scientific evidence of the fact of spirit communion thru his crucial tests of the phenomena examined by him. In 1857, a boy in Harvard College, Fred L. H. Willis, gave such wonderful evidence of the presence of spirit intelligences and their ability to make them-

selves known to their friends, that he was expelled from that classical institution by reason of his having given its learned faculty such an overdose of truth as to make them tremble lest they have to give up their theories for his wonderful facts.

From 1870 to 1874, Sir William Crookes made most painstaking investigation of all kinds of occult phenomena and was forced to admit that the only possible explanation for his array of facts was that spirits of the so-called dead were able to communicate with mortals. Equally crucial tests were made by Prof. Cromwell, F. Varley, Prof. Alfred Russel Wallace, Prof. Zollner, Prof. Rudolph Virchow, Carl du Prel, Col. Albert de Rochas, Count Alexander Aksakoff, Matthews Fidler, and other men equally intelligent and eminent in scholarship, scientific acumen and ability to weigh evidence. Over their own signatures, these eminent men and their conferees declare that they have proved the great truth that spirits out of the body can give intelligent and helpful messages to spirits in the body.

Prof. Thompson J. Hudson, of just name and fame, and exceptionally gifted in his special field of study, has gone so far as to declare that "He who doubts or denies psychic phenomena, is not entitled to be called a skeptic; he is simply ignorant." Of course, Prof. Hudson does not admit that these phenomena of themselves emanate altogether from spirit agencies, yet he does admit that some of them, at least, are due to the forces whose nature is not yet known to scientists. Against the evidences of these men, against their solemn assertions as to the absolute truth of their statements, let Prof. Spencer Lewis measure his few experiments, and painful lack of knowledge. In whose favor would the comparison really be? The feeble, infantile utterances of Prof. Lewis would not be heard at any given distance by reason of the resonant vibrations that would fill the air from witnesses qualified to speak.

Prof. Lewis and his friends, as well as his apologists are requested to take notice that none of these people whose names are given above made use of the puerile methods he describes at such length, to establish the fact of spirit communion. Only the most crucial and painstaking tests would do for them, hence they wasted little, if any, time upon the tricks with which Prof. Lewis was pleased to satisfy himself. Again I will admit that many of the so-called messages can be traced to clever guess work and shrewd observations; but many by no means implies that all can be thus explained. Given the guess work and trickery even to enormous quantities; there yet remains the residuum of fact which can be explained only thru spirit intervention in the affairs of men. Prof. Lewis has neglected this most valuable and important residuum in order that he might indulge in a good play-spell with many bushels of chaff. He has manifested neither the zeal of a true scientist nor yet the open mind of a philosopher. The millions of intelligent men and women who have been testing psychic phenomena thru all of the ages, especially since 1843, have not done so simply for amusement. They have been in search of truth and in that searching they have been rewarded by revelations more vital, facts more stupendous, demonstrations more valuable than all the scientists unitedly have been able to produce in a thousand years. They have discovered the most precious of all truths—that death does not end all, that man lives on in a more progressive state of existence from which he can send his message of love to those dear ones of his life whom he left upon the earth. This discovery has been made and the proof thereof given by and thru the agency of Spiritualism. Let Prof. Lewis hug his empty delusions, dig up, expose, explain away, exploit all of the tricks and nonsense that he can find, yet over all, 'around all, and beyond all is the one thing he has not been able to grasp, much less destroy or overcome—and that one thing is, the genuine message from the world of souls to some mortal in the world of sense.

Yours for Truth,

HARRISON D. BARRETT, President and Editor-at-Large, N. S. A.

WASHINGTON LETTER.

The Lyceum of the First association gave a masquerade to the children, conducted by Mrs. M. J. Stevens. The children that took part were Master Chester Draper, Elton Brown, Mar Fuse, Ruth Parris, Rita Brown, Richard Hynes, Alfred Fentress, Thelma Payne, Pauline Enald, Ruth Price, Goldie Evans, Caroline Heald, Louise Steinburg, Ruth Shaw, Margaret Van Tassel.

Solos were sung by Oscar Zettler Chas. Cook, Miss Goldie Evans, Ruth Parris. Reading by E. W. Sprague which was well rendered. Mr. and Mrs. Sprague were succeeded by Mr. Oscar Edgerly. Mr. Edgerly is one of the best trance speakers of the day.

Our favorite, Mrs. M. T. Longley, addressed the children in their masquerade suits. She too was dressed in a costume which Lotela has her wear on such occasions, which is a white dress with moccasins. Lotela, thru Mrs. Longley's organism, gave her experiences here on the earth plane and how she came to Mrs. Longley and assisted her in her work, and also to be helped by Mrs. Longley.

The meetings held by the Temple league are well attended, Mrs. Mary Keeler and Mrs. Julia Warneke, mediums who have been ill, are giving readings as usual. Mrs. Mills entertained the ladies auxiliary at her home. All had a good time. Prof. Longley, is receiving congratulations on his eightieth birthday.

E. R. FIELDING.

Concerning Southern Cassadaga Camp.

On Thursday occurred the interesting and impressive service of the christening of the grandson of Mr. Frank Bond—Frank Bond Compropet, by Mrs. Fwing, using a service of her own conjoining the mother to teach her child concerning spiritual things and God's great gift of mediumship, then followed her discourse on "Children."

Sunday morning lecture was by the guide of Mrs. Morrill on "Retribution, or as ye sow, so shall ye reap," closing with an impromptu poem. In the afternoon J. Clegg Wright, under influence, spoke on "The International, Political, and Commercial Aspects of the times, viewed from a spiritual standpoint," followed by tests and messages by Mrs. Morrill.

Sunday evening the usual service of tests and messages, by Mrs. Pettengill and Mrs. Morrill was given in the pavilion, completing a grand Sunday's work.

A very unique feature of the morning service was the giving of a rose to everyone who entered the auditorium, and roses are used lavishly in the platform decorations and are sent to the hotels and boarding house, and to the sick. The rose garden is a thing of beauty constantly, and the Carolina Jasmine is twining over all the porches, now a mass of yellow fragrant bloom and the orange trees are beginning to open their fragrant blossoms, to perfume every breeze; but time passes, and but two weeks more of camp remain, and then many of us must face the northern April. Mrs. Morse and I think we may arrive by the 5th.

Hon. A. Gaston, so long president in years past of Lily Dale is with us enjoying the beauties of Florida.

Mary Steward, well known at the Dale is recovering from a long illness. All are pleased to know she is better.

An upright pianist has been presented to the association and adorns the auditorium platform. It was the gift of Mr. Slater of Columbus, Ohio, Mrs. Cooper of Camden, N. J. and Mrs. Mac Gavey, member of the board here, formerly of Toronto, Canada. Mr. Greenwood is to be thanked also, as he sold it at actual cost. A rising voice of thanks, amid cheers of applause was tendered the donors, upon a statement of the facts by President Hilligoss.

The new gate, ticket office and fence at the camp entrance, are a great improvement to the camp ground, giving an air of stability, respectability and purity (as they are painted white) to newcomers. The outside attendance is good on Sunday, and much interest and inquiry is manifested.

LEE MORSE.

True charity begins at home, but it doesn't end there.

DR. PEEBLES IN INDIA.

You will be interested to know that Dr. Peebles has got up a Psychical society here in Calcutta, the prospectus of which I enclose together with a brief account of Dr. Peebles lecture given at the Theatre Royal.

The town has, I think, been stirred up, for directly it was known that Dr. Peebles was here, the Seventh Day Adventists held anti-Spiritualistic meeting, and one of them sent a letter attacking Dr. Peebles in the Englishmen, the leading British paper of Calcutta, and the Doctor and other Spiritualists replied vigorously thru the columns of the same paper; and this led to a fairly lively correspondence.

When the Doctor arrived here, he was received by the Maharajah Tagore, at the railway station and was conveyed to the Castle, where he delivered his first lecture in the big reception hall of the palace.

Dr. Peebles has been busy lecturing, not only in Calcutta, but in the surrounding districts as well. He

has delivered many lectures and I hope not only called peoples' attention to this old-new subject, but established a permanent footing for Spiritualism here. The only thing now wanted is a good physical medium.

The Doctor is now our honored guest, but will leave for Australia on the 13th inst. by the way of Colombo, much to the regret of all, but he says he hopes to return again in two years time and bring a good strong physical medium along with him, for he (the Doctor) says he is still a young man.

Could you kindly ask some friends of the Cause if they could spare us books or papers on Spiritualism or kindred subjects to help us to get a good start, and then if you would be so good as to send them to me as secretary of "The Calcutta Psychical Society," we will pay the freight.

Yours for truth and the Cause,

C. C. ARMITAGE.

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THE TODD HOUSE.

This fine fifteen room brick residence is for sale. It overlooks the Assembly Grounds and three of the lakes. Is about fifty rods from Assembly entrance and Lily Dale depot. Has running spring water piped to cellar and first and second floors. A frame barn, about 23 acres of good land, sloping toward middle lake, with about 30 rods frontage on same.

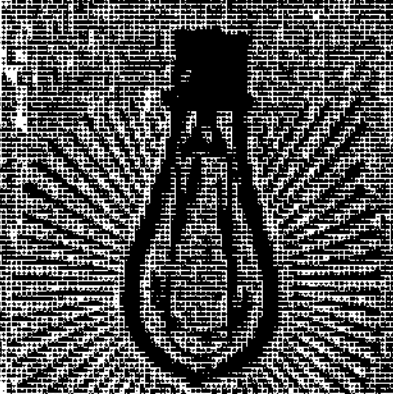
Will sell buildings with less or more land joining up to about fifty acres, by special arrangement. For particulars, address

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Advertisement for 'Spiritualist Badges' by 'The Sunflower Jewelry'. The ad features a decorative border and several images of jewelry items: a badge pin, a lapel button, a Maltese pendant, a Maltese watch charm, and a sunflower brooch. Text describes the symbolism of the designs, such as the human face in the center of the badge and the sunflower's orientation towards the sun. Prices are listed for each item: Badge Pin (\$1.50), Lapel Button (\$1.50), Maltese Pendant (\$5.00), and Sunflower Brooch (\$4.00). The ad concludes with 'FOR SALE BY The Sunflower Publishing Co., Lily Dale, N. Y.'

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Miss... N. Y... Jackson... friends... her head... to enable... another... Mrs... Hugs... West... two years... Hinges... gun and... when... Assoc... side... McC... her work... an... Mrs... Chas... has job... gagement... given... father... to Spiritual... may have... very... under... good... Corres... were... Addre... strech... spiration... gave... were... hinh... uation... lora... Mont... a serv... 6'clock... bring... served... pecting... that... Mrs... assist... of Ric... Mrs... look... goot... during... Mrs... of... who... she... been... world... Her... press... of... clear... holding... ten... firm... ess... Her... sp... mat... elev... main... were... were... gaw...

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