

# THE SUNFLOWER

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

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## THE SOUTHERN CASSADAGA SPIRITUALIST CAMPMEETING ASSOCIATION

Will Hold Its Fourteenth Annual Convention at Lake Helen, Fla., Feb. 2d to Mch. 15, 1908.

### Location on Lake Helen.

Lake Helen, 177 miles south of Jacksonville, is situated on the branch of the "Florida East Coast Railroad," a line connecting New Smyrna and Orange City Junction, connecting with the Plant System, thus giving a choice of routes to Jacksonville and making connections with the Florida Gulf Coast line on the St. John's River at Jacksonville, eight miles from the Camp. The Camp is three-quarters of a mile south of the town of Lake Helen. It is beautifully situated on a peninsula overlooking a chain of lakes prominent among the features of the region. The climate is healthy and invigorating, the high altitude being especially beneficial to those afflicted with pulmonary diseases.

### Climate.

The climate at Lake Helen is mostly like that of the North. When it is essential it is provided with the comforts of a cold weather, it is positively necessary.



LAKE HELEN.

The camp is supplied with light waists, coats and thin underclothing. A greater part of the time the building of cottages should plan for warming purposes, as occasionally cooler days occur. The fire is needed, and as much of the time the weather is extreme, it is felt unless provision is made for the same.

### Lots.

Land is leased for 99 years, after the manner of the Lily Dale Camp in Western New York. A yearly rental of from \$2 to \$10 is paid to the Association for these lots, ground for tenting.

### Library.

A library and building instituted by Marion Skidmore, is one of the attractions of the Camp. Many valuable books were contributed last year.

### The Hotel Cassadaga.

Arrangements have been made at the hotel and the rooms are equipped for heating when necessary. This building is owned and controlled by Emma I. Hull, who is reasonable in her charges, and always willing to look after the comfort of her guests. The dining hall is now owned and operated by the Mrs. E. W. Bond and Lloyd of Lily Dale, N. Y., who serve good meals at moderate rates, prices by the week or terms very moderate.



MRS. TWING.

A Meat Market, Grocery, Bakery and General Supply Store is kept upon the grounds. The daily mail will be brought upon the grounds.

### Brigham Hall.

This is of 18 rooms, well furnished, good closets, nice spring beds, halls well lighted, one lamp and stove in each room.

### The Apartment House.

Built by the Association for light housekeeping, is one of the conveniences of the Camp. This building is constructed in series of three rooms, to be rented separately or together.

kitchen in center accommodates those renting rooms on either side. These rooms are 12 x 14 feet in size, and are furnished with beds, pillows and comfortable chairs, rocker, table and lamp. The kitchen has one cook stove with two sets of furniture, broom, dust pans, two of each. All these must be supplied by the occupants.

The price of these rooms with one-half kitchen, are from \$2.50 to \$3.50 per week, according to location. The suites of three rooms will be rented



MRS. MORRILL.

for \$55, paid in advance. Corner room with one-half kitchen, \$30. Inside room, \$25, with one-half of kitchen. This building has recently been repaired and painted, and six new dressers have been purchased and one placed in each living room. All persons wishing to rent rooms in the apartment house should correspond with Mary McGarvy, of Lake Helen, Florida, enclosing stamp for reply.

### Cottages and Table Board.

Furnished Cottages and Rooms in Cottages at reasonable rates. Mrs. A. M. Spencer has enlarged her dining room and is now amply provided to accommodate a large number of Table Boarders, at reasonable rates.

### Bazaar.

Persons coming to the camp are requested to bring fancy articles and materials for making them, as contributions to the Bazaar which will be opened during the meeting for the benefit of the Association. Those desirous of seeing articles for this sale may direct them to Mrs. M. E. Clark, of Lake Helen, Florida.

### Admission to Grounds.

The expenses of the meetings are necessarily large, on account of the long distances that speakers and mediums must travel to reach the Camp. To help defray this expense, a small admission fee of ten cents is charged on entering the grounds, and ten cents a day while remaining, unless a season ticket is held, which can be purchased for \$2.50 for the entire season.

### Auditorium.

This fine building is located on a bluff overlooking Lake Helen. During the past season important improvements have been made looking to the comfort of the audience. The sides have been enclosed and six large memorial windows, contributed by generous friends, together with the addition of heating stoves, adapt it to all the vicissitudes of hot weather and temperature. It has a large stage, very comfortable seats and will hold nearly a thousand people.

### Newspapers.

Particulars concerning Camp and session of 1906 will be found from time to time in the Progressive Sunflower. Every Spiritualist should subscribe for one or all of these progressive papers, and keep abreast of the times.

### Program.

Carrie E. S. Twing of Westfield, N. Y., J. Clegg Wright of Rapids, Mich., Clara Field Conant, Bartow, Florida, and Ann Thronsen, Indianapolis, Ind., have already been engaged as speakers, and message mediums. J. Clegg Wright, will come to the term, giving six lessons per week.



E. W. BOND.

### Mediums.

Mediums for materialization, trumpet seances, test, trance writing and healing will be in attendance.

### Amusements, etc.

Dramatic entertainments, card parties and weekly dances are features of the Camp. Seances by the different mediums are held evenings. Good music will be provided. After December 1, 1907, meetings will be held each Sunday at the Auditorium until the yearly session commences. No better place can be found for a winter home than the Southern Camp ground and vicinity.

### Artesian Well-Running Water.

Two deep rock wells have been drilled, and the water piped to a large tank on the hill. A new engine and wind mill, supplies the force that distributes the water thru the pipe lines to all the cottages and public buildings, giving an abundance of the purest and best water for all purposes.

### Railroads.

The best route from the middle Western States and Cincinnati to Lake Helen, is the Queen and Crescent Route. It is something more than 100 miles shorter than any other line from Cincinnati and the Northwest to points in Florida.

During the session of the Campmeeting at Lake Helen, special service is run by this line and its connections, so that leaving Cincinnati in the morning one reaches Lake Helen next day in the afternoon. Low excursion rates for the winter, solid vestibule trains from Cincinnati to Jacksonville with thru sleeping cars daily. No change of cars from Cincinnati to Jacksonville, observation, cafe, parlor cars on daylight trains between Cincinnati and Chattanooga.

When ready to make your southern trip, do not fail to see



*James Truly  
J. Clegg Wright*

that your ticket reads via Cincinnati, Queen and Crescent route to Jacksonville and East Coast Line to Lake Helen.

Full information will be given by addressing W. C. Rincarson, General Passenger Agent Queen and Crescent Route, Cincinnati, Ohio.

For special information write to Mrs. Mary McGarvy, Lake Helen, Florida, enclosing stamp for reply.

### Excursion to Florida.

People who wish to visit Florida the coming winter, can go on one of the first class, low priced excursions by an excellent Steamship line to Lake Helen, or to other places in Florida from New York City, which are under the management of H. A. Budington of Springfield, Mass. (91 Sherman St.). These excursions run in the months of October, November, December and January. Tourist between New York City and Jacksonville will save twenty-five dollars by joining these excursions instead of going by railroad.

For particulars write him (enclosing four cents in stamps for postage on circulars, folders, etc.) and full information will be given.

### New Pavilion.

The new Pavilion is completed, a magnificent structure 75 feet square with a dance hall 60 x 60 and three rooms 15 x 20 set apart for the Ladies Aid to do their work, making the whole in conjunction a complete and fitting place for dances, card parties, suppers and all social amusements.

Mr. Herbert Spencer has been granted the privilege of doing the trucking for the campers and will meet every train and convey the passengers to the Camp.

The public buildings have been painted, the Rose Garden and Audubon park have been hedged, Butler Park, Lake and Washington parks have been greatly improved; fifteen acres of Pine Grove fronting the Lakes have been purchased, and the Association have now in their possession 55 acres of land and water that constitutes one of the Beauty Spots of Florida. The Rose Garden that annually yields its millions of roses, will win every soul that comes. All are cordially invited.



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REMITTANCES: All cash payments should be made by check or draft.

MORRIS PRATT INSTITUTE.

The catalogs and circulars of the Morris Pratt Institute—17,000 of them—are now ready for distribution. In sending these where they will do the most good you who read this article can be of great assistance.

It is not time that we take another step in advance by pushing Spiritualism still further on into another great field of human life—into the field of education? Let us not forget 'Tis education forms the common mind.'

to the intellectual demands of the age or so false to truth as to let this school, entrusted to our care, starve for want of patrons.

shape, and according to the nature of the thot, so its color. With the clearer vision will come the power to visualize every thot projected in one's neighborhood.

THE SUNFLOWER OFFICE FOR SALE.

The condition of my health being such that I must have rest from mental work, I offer the SUNFLOWER office and paper for sale.

There is an office building 24x30, two floors, attic and basement, with a good stone wall under it, heated by a 22 inch Robinson Tubular furnace, a detached stone-house, 12x14, and a ninety-nine years lease of lots 26 and 27, (75 feet front, 50 feet deep, rent \$6 a year) on the Lily Dale Assembly grounds.

NOTICE TO MEMBERS OF THE TEMPLE FUND SOCIETY.

The annual convention of the Temple Fund Society of the United States will be held in the small hall connected with Masonic Hall, in the city of Washington, D. C., where the N. S. A. will hold its convention, the evening of Tuesday, October 15, 1907.

MEMBERSHIP FEE ONE DOLLAR. To insure the best possible report of membership fees received, and funds on hand, at the time of our annual report, the T. F. S., asks that you remit for 1908 membership fees by October 1st, next, if you can do so.

Whatever mental difficulties, what ever religious doubts and misgivings may await you, stand fast in this faith—that there is truth that may be yours; that an absolute and unquestioning fidelity to the truth God has already revealed to us, which He has written for us in the constitution of the world, of our own nature, of our moral being, is the true and only condition of further revelation.—Thomas Starr King.

IRISH HOMES ENTICED BY COLORED LIGHT

One of the latest scientific discoveries is that all human beings emit rays of various colored light from their bodies, and the color of such rays is determined by one's mental and moral growth.

Intellect produces yellow rays—the pure reason directed to duty, giving rise to very beautiful yellow; while used for more selfish ends or mingled with other yields deeper shades of orange, clear and intense. And these rays are mingled into forms of color every that takes form as a color.

The Last of Hon. A. B. Richmond's Books

The Nemesis of Chautauqua Lake



A BEAUTIFUL STORY BY A GIFTED AUTHOR.

Cloth Bound, 25 Cents, Postpaid.

SUNFLOWER PUBLISHING CO., Lily Dale, N. Y.





WHO WAS RONALDS ROMYEN? In Interesting Series of Experiences

AGNES V. KELLEY.

I awakened (possibly my sleep had lasted some hours) and Elzizer had gone. My temples throbbed with a terrible pain and my throat was parched with thirst. I was ill a week and for one week had not seen the stranger.

Sunday morning again. I watched mother leave for church. At the gate she met the stranger. This time it was no phantom. Mother shook hands with him and they walked on to church together. After mass he returned to father's house for lunch. In the entry mother whispered, "It is Mr. S. who used to be very fond of Cora. Who knows but he will yet be my son-in-law!" Then she turned and presented him to "Mr. S., our daughter, Agnes, whom I believe you have never met." She was away at school when you visited us before.

Just as the presentment was made I turned and saw Elzizer in the neighborhood at the foot of the hall, where she was never known to enter father's house before, and only after the day of my marriage, five months later, and taking from me a prayer-book, placed a pure flower between its leaves, and my hands a bunch of the same white blossoms. We lived, my husband and I, five months in my father's house. One day in looking thru my wedding things I came across the little flower in my prayer-book, and as it had withered, I threw it away, whereupon my old nurse, Hannah, quickly picked it up. Her face was lined with horror and great pity. She began to sob and her heart would break. "My dear child! My poor child! Gwine to be unhappy! Yo' musn't throw away the flower Elzizer gave you. It gwine be a mighty charm for you and you must wear it always. Yo' woodoo women is mighty smart. Honey and dew can cast a spell all about you. Now you throw away the flower she gwine cast a black spell over you. I know de language, honey, and Elzizer give you de flower 'cause somebody else 'ere cast a black spell over you, and yo' woodoo woman's flower am de charm what gwine destroy dat spell. Yo' keep de flower, honey, and you say you look at it and you will see it no longer withered, but bright and cheer-up, just as if it was tucked dis minut. Den you know de spell am broken, an' my little white gwine be happy after all." I have kept the flower, dear friends, and wonder of wonders, it is blooming fresh—the flower of hope.

The time had come when to live and to gain a livelihood for the little one was a serious problem.

I confess that for a while I viewed the muffled and mouldy altar cloth with horror, and a keen sense of disquietment, closely akin to despair. I must work; the necessity of this was plainly evident on all sides. Nearly a year of this undecided, untried existence, passed. I tried various things commonly supposed to be a woman's work. Nothing availed. The victim whom the altar cloth covered with its "iron-made" sacred folds, demanded much money. To bring up, support, and train my little ones also required much money. Now a thousand or more of my women neighbors will testify that much money is not commonly had in ordinary woman's work.

What should I do to meet the exact demands? was the question I asked almost day and night. So I thought about that one gloriously beautiful Sabbath, as the church bells pealed forth their musical invitation to the whole world "to come out and worship God." I raised my hands, tore my hair and my head, and said, "There is no God. If there be a God, let him, hear my voice. Yea, only a god can cleanse the earth, bring manna from heaven and cause to spring forth water from the parched ground, and then the tempest of emotion having somewhat subsided, I remember to have said almost as if some other person was speaking) with a calmness that comes of a great determination. "If there be a god I will know. If it be possible to commune with my father, with my all who have passed to the great beyond, I am going to do it."

I then deliberately removed the ornaments from my table, and seating myself, placed both my hands, palms down, on the marble top. From the moment I put my hands

upon the table I do not think I was conscious of my surroundings. I dimly remember a violent trembling and swaying of the body resembling very much one afflicted with "paralysis agitans" and attributed it to the tempest of emotion thru which I had just passed. In order to lose the trembling I must have rested my head upon my arms for it was in this position I viewed myself later on.

Gradually I became conscious of a change taking place, and remembering my former experiences when the body became ethereal, I was alarmed. I, the woman of flesh and blood, must remain on earth to care for the little ones. I was then just 22 years of age.

Quick as thought I knew that the spirit was leaving the body. I placed my head upon my arms in a more comfortable position, looked around and saw my little ones sleeping in the next room. Then I sailed away over mountains and valleys.

To be continued.

LAST CALL.

The officers of all local spiritual societies in the United States, who have not made their reports for the census, are requested to take notice that this is their last chance. The time is now short and they are earnestly requested to forward the cards they have in hand, filled according to instructions, at the earliest possible moment. The books will close July 20, and it is hardly probable that any society whose report is not in hand on that day, will be recognized after that time. Inasmuch as less than one-half of the local societies that are supposed to be in existence, or are known to have had an existence, in the last seventeen years, have thus far reported, it becomes the duty of all delinquents to attend to this matter at once. Spiritualists and friends of the Cause, will you not interest yourselves in this very important matter? Now is the time to act. Let us hear from you at once. If you have no cards to fill for your organizations, send me the names of your societies, their dates of organization, membership and how divided, and I will fill the cards for you giving you credit for having furnished the information. Remember, this is the last call! Further delay is dangerous.

Yours for Spiritualism. HARRISON D. BARRETT.

EXPLORATION OF THE WORLD INVISIBLE.

BY CAMILLE FLAMMARION.

It is absolutely certain that one soul can influence another soul at a distance and without the aid of the senses. Many dead people, I know, have been told by telepathic communications, by apparitions, subjective or objective, called by voices they distinctly heard by songs, noises and movements and impressions of different kinds. We can have no doubt on this point—the soul can act at a distance. Mental suggestion seems equally certain.

Psychic communications between persons who are living is also proved by a large number of cases that have been observed and reported. There are psychic currents as well as aerial and electric currents.

Telepathy is nothing new; it held a foremost place in ancient literature. The works of Homer, Euripides, Ovid, Virgil and Cicero often bring forward cases of manifestations from the dying and the dead. We may see without eyes and hear without ears, not by unnatural excitement of our sense of vision or of hearing, but by some interior sense, psychic and mental. The soul, by its interior vision, may see not only what is passing at a great distance, but it may also know in advance what is to happen in the future. The future events potentially, determined by causes which bring to pass successive events.

Positive observation proves the existence of a psychic world, as real as the world known to our physical senses, and I shall never give up the exploration of this world, which I hope to carry to an end if the time indispensable to the work shall be allowed me. But on one hand, it is proper and prudent to give one's self up exclusively to occult subjects, for one might lose the independence of mind

necessary to form an impartial judgment.

It is better to look upon such studies as not one's main object in life, but as a recreation of a serious order, most curious and interesting. These are foods and drinks which it is most unwholesome to take only in small quantities.

On the other hand, our earth turns very quickly, and day passes away like dreams. I hope, nevertheless, to give myself the scientific pleasure of studying a portion of these mysteries, and perhaps what one man cannot do may be done by others. Every one may bring his little stone to assist in the construction of a future pyramid.

I ask my readers and friends to lay their knowledge, to work and hope. We live in the midst of an invisible world, in which forces are at work of which we know very little and this agrees with what we know about the limitations of our physical senses and the phenomena of nature.

A FAMOUS CEMETERY.

Campo Santo as a Burial Place Has No Equal in the World.

For travelers, whether for business or pleasure, who come within easy distance of Genoa fall to spend at least a day in the city of hills in order to visit this famous Campo Santo, which as a burial place has no equal in the world. The peculiar arrangement of the richness of the monuments and the well-disposed shrubbery give the impression of an artistic garden rather than a cemetery, for there is little to suggest the latter as it is suggested in the modern cemeteries of our country. Truly it is a wonderful sight, with its great colonnades and its groups of statuary, and even if one has the morbid curiosity of many who find it pleasurable to inspect the burial places of large cities he may profitably spend an hour or two in this solemn precinct, where sculptures, principally in Genoa, have works which would make any one's jaws. Laid out in the form of a large square, the center is planted with shrubs and flowers, and the poorer classes are buried, each being marked with a small stone having a beautiful design, and some of the monuments are of the most exquisite workmanship. The monuments are about fifty feet in width and are lined on either side with groups of statuary, all of which are of life size and the majority of which are faithful portraits of those whom they commemorate. Very curious to foreign eyes do the figures look in their faithfully reproduced dresses of long ago. Here one may see the chignons of the sixties, boys in sailor suits and men in frock coats. Many of the figures and groups are very beautiful, and the work is executed with much delicacy of expression. So natural and lifelike are some of the figures that were it not for the fact that they are all startlingly white one might easily mistake them at short distance for living persons. Partridge in *Leisurely Weekly*.

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BOOKS AND PAMPHLETS BY Moses and Mattie E. Hull.

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BIOGRAPHY OF A SOUL.

BY ARTHUR F. MILTON.

LITURGY OF "HIGHER REALMS," "PSYCHIC WORLD," ETC.

Without motive, even reason would be at loss. We can think and not act—enjoy meditation and never find a motive to practice our thoughts. Thus we can expect the will automatically without being moved to do anything. In like manner we can be moved to do and not practice. It needs all three principles—motive, plan, decide on the action or express our intention. The will also being needed to give our sympathies and give them thru the brain or nerves. In other words, it is the whole soul in all we do. In being the real man—individualized as a self-conscious, self-willed and self-responsible entity.

CHAPTER II.

Man is the only being that sins, using, wisely and designedly, thus the only one that may be held responsible for his actions. The animal does not reason when he chooses his food, shelter, or mates, but does so instinctively. The law of self-preservation which man seems also to have inherited in a measure, but does not use consciously in the form of stealing or robbery. Jealousy may be the impetus under circumstances, but with some it still may be an irresistible impulse. It may be the unreformed of the lower forces. But jealousy has a higher origin, an animal impulse that streams thru the entire organism, and often poisons the relation has reached its bitterest moment. Thus it must be a composite emotion or impulse—in the intellectual, enchained by the senses. That it is not an absolute, as many say, is shown by the fact that it is never absent; but on the contrary is a blessing.

We can trace its origin, however, to the fact that it always manifests itself even when controlled beyond external exhibition, and which all men who have ever been touched by it. Thus it may be an effect of the soul dominated by its antithetical impulses, hatred—that impulse in the animal, known as ferocity, its protective agency. But it is out of place in the human family as it is shown by its opposition in all moral teachings, by law and by man himself when it arises in his soul. Jealousy is thus a mixture of love and hatred, but may lead in either direction according to circumstances.

As a means of being man knows it is wrong to hate; but when external controls, reason fails and love weakens, crime is often the consequence. As such he also knows it is wrong to deprive others of their possessions. Jealousy, however, may be a sin, and reason losing control, as that is committed. Another sin.

This jealousy may be traced as the impetus to all crimes, either directly or indirectly—and if not to jealousy to its first-born, selfishness or hatred—both antithetical impulses of love and generated by jealousy. Arrogance is more of an impulsive selfishness than an act of robbery. It may deprive a man of his rights by the misused power—do him an injustice by an act of the will or enthrone itself illegally by a selfish application of reason—cunning so-called—but it belongs to selfishness. Sensualism is an unnatural or abnormal indulgence of the sense-consciousness—intemperance, gluttony, lust, etc., and is also a form of selfishness because it is not doing for others—only self being the one under consideration.

Sensualism, arrogance and selfishness are thus the three antithetical soul conditions of reason, will-power and love.

As the animal does not reason it cannot sin consciously—is therefore not punishable. At least it does not sense any discord with nature as man does—is not attuned to the effect of feeling a "conscience" or that sensitiveness, which reason instills. Nor has nature any intention of punishing. It is simply man's discord with her that inherits suffering, and the soul seems to know this instinctively. Thus its caution against sinning and its regret after the same. But man has a "free will" to choose, and in this lies his opportunity of rising above the animal plane or of remaining on the same and perhaps be re-amalgated with the universal life-principle at death, thereby losing his identity—his self-hood.

Love makes us wish for immortality; but experience is needed to inherit it—to develop a self-centred, self-sustaining, and self-conscious individuality, independent of universal life and at the same time, freed from animal impulses that hold it imprisoned to the animal world. Without either, man would probably lose his identity and be classed among the "lost souls." This is the "temptation" and combat to "overcome." But he must win, as perhaps the logical conclusion of the whole—the result to be attained. At least, everything points in that direction—man's intuitive fear to do wrong, his struggle for perfection, his endeavors at reform; his sorrow at the fall of those he loves, as tho he is going to lose them; his punishment of criminals to check crime in others; his remorse after having sinned, and his readiness to right a wrong, etc.

These are all indications of a higher nature combatting a lower, and there can be but few, who have not had some experience proving this—if but to regret a hastily spoken word that may have given somebody heart-ache.

Why this conscience-suffering, if it were not for our ultimate good? Does the cat feel any remorse after having eaten our favorite canary? No; but we feel such, if only for having neglected it. Sympathy is the motive-power which rules man, but it is not always in active operation. It often sinks to selfishness, and then to hatred, when man becomes the brute. Between love and hatred lies the struggle, and the balance of power rests with that emotion, which is most frequently expressed, whether in deed, tho or feeling. When the sympathetic forces gain the ascendancy, selfishness and hatred lose their potency and become dormant as factors in the soul of man. A modicum of love in excess of the nether impulses, measured as a force or law, perfects the man in that direction, and his reward is light, a clear conscience, a feeling of peace within and a cheerfulness not otherwise experienced.

A positive love-law—that principle freed from its antithetical impulses, jealousy, selfishness and hatred—makes man naturally calm, tranquil and peaceful, and this state of the soul or intelligent force-centre, has a like effect on the brain, with results compatible with these conditions—clear thinking, accurate reasoning, and consequently an open way for the soul's intuitive knowledge to arise to the surface. This is synonymous with "more light," in that we receive more from within, understand more of our own soul and learn more; and is what religion terms having the "gift of wisdom" or "discernment."

Experience and observation may also prove this. The effort to overcome a feeling of hatred or prejudice, while watching the results, will always prove of value. We either obtain light on the very thing we dislike, which permits us to rise above it, or we obtain an understanding as to the removal of the obstacles inducing the prejudice. Why this is so, may be due to our first proposition—that controlling ill-feeling induces a calmness of being that aids intuition. But it is not a theory, and a trial will readily prove it to be a fact—perhaps a law—a reward, if you like.

If very sensitive, one may feel the emotions of the persons that of, and in these guess at the cause of their prejudice. It operates on the same hypothesis that a mental quarrel does as mentioned in chapter 6—"Vibration or Wireless Telegraphy." But we must not per-

mit our own prejudice to spring upon anew at the revelations. This shuts out the light and we on sense the discord without understanding it. To know the reason to guard ourselves—to rise superior to the situation.

That is magnetic and travels in waves, and the most sensitive or the most tranquil by virtue of having conquered or quieted, the animal nature within, catches these shots—whether special or general—the former being those that concern us, the latter those that are "in the air," as the saying goes.

Now, jealousy being the main support of, or instigator to the other evils, it is our duty to undermine that—to watch it closely and restrain it, and by removing the cause we remove the effects—selfishness and hatred, or hatredness and prejudice, its more refined forms.

CHAPTER I.

SENSATIONS OR INFLUENCES AND CHARACTER-REACTION.

Such were the reflections, or, I may say, the philosophy evolving itself from the experiences and observations made between myself and my fellow creatures.

What came prior to these conclusions, would only prove a tale of woe to the reader. I do not that all need suffer, who are in search of truth. But the suffering lay in the lack of understanding what affected me and why it affected me as it did. Had I known what I now know, or been posted as I am about to post my readers, much misery could have been spared me.

To define each influence as it struck me, I had to study it and my own nature included. By so doing I obtained a knowledge of self, that aided me in understanding others. Constant practice sharpened my sensibilities to these occult or unseen influences or vibrations, so that they finally became commonplace in my daily affairs. In fact, I often had to pass them by—pay no attention to them—because I was otherwise engaged. But they never annoyed me, as I always felt a secret delight in the knowledge of possessing a gift that kept me posted as to the character of people in general and acquaintances in particular.

(To Be Continued.)

BOSTON NOTES.

MRS. B. W. BELMONT.

DWIGHT HALL, HARMONY HALL.

Mrs. Gray conducts spiritual meetings at Harmony hall, 724 Washington street. Sunday circle 11 a. m., messages 2:30 and 7:30. Tuesday and Thursday 2:45. Best of talent present at all sessions.

COMMERCIAL HALL, 694 Washington street. Sundays at 11, 2:30 and 7:30. Tuesdays and Thursdays at 2:30 p. m. Readings and tests by good mediums. N. P. Smith, conductor.

ODD LADIES HALL, 446 Tremont street, Mrs. Nellie Carleton Grover conducts spiritual circles for healing and many of the healers of Boston and vicinity are there each week giving free treatments to all who wish it. She also has many message mediums Tuesday and Friday at 2:30 p. m. of each week.

FIRST SPIRITUAL SCIENCE CHURCH, 578 Massachusetts avenue, Cambridge, Mrs. M. A. Wilkinson, pastor. Services at 3 and 7:30 p. m. Sunday, conducted by Mrs. Lewis and others. The public is cordially invited.

FIRST PSYCHIC CHURCH OF CHRIST, Room 430, Huntington Chambers. Services every Sunday at 2:30 and 7:30 p. m. H. G. Howard, president.

MRS. B. W. BELMONT has given up her rooms at 43 Linden street, West Everett, for the summer. Parties wishing private sittings, circles or platform work, can correspond with her at 293 Pleasant street, Marlboro, Mass., as all correspondence will be forwarded to her thru the summer months.

Religion is not a method. It is a life, a higher and supernatural life, mystical in its root and practical in its fruits—a communion with God, a calm and deep enthusiasm, a love which radiates, a force which acts, a happiness which overflows.—Amiel.

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The Association Hotel has been leased by M. R. Rouse of Titusville, Pa., who, having been a member of the Board of Directors of Lily Dale for many years, and having also conducted the hotel on a previous occasion, is prepared by experience to cater to the comfort of the guests. To enable many who wish to have a quiet outing before the regular season opens, the hotel will be opened about June 10th, and will accommodate guests until the opening of the Assembly, for \$5.00 a week for room and board. Special attention will be accorded to ladies and children. For particulars address until June 1, M. R. Rouse, Titusville, Pa. After June 1, LILY DALE, N. Y.



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