

# THE SUNFLOWER

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

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## IS CHRISTIAN DOGMA INFALLIBLE OR ESSENTIAL TO SALVATION?

Man on entering into this world is endowed with faculties capable of great possibilities, and peculiarly adapted is this beautiful world of ours with its many pictorial diagrams, to teach the infant mind its first lessons in observation and reasoning. But the child is not left to such influences to determine the character of its mould. As it had no choice in the nature of its birth, neither had it in the fashioning of those local environments destined to play an all important part in the education of its young soul.

As a Christian nation we consider our religion to be the only true one and send missionaries all over the world to preach it to the so-called heathen. But it might not be amiss to harken unto what other histories than our own have to say upon this question.

In the Assyrian cuneiform writings we find an account of the creation, the flood, and, also, psalms identical with those recorded later in the Christian Bible.

Some 2300 years before the dawn of Christianity—a code of the Babylonian King Hammurabi contained laws identical with those credited to Moses.

In the Persian religion we also find teachings concerning God's Kingdom of good spirits around the throne, of the evil spirit and his angels, of the judgment of the soul after death, of a heaven and a hell, of a divine savior, and of the resurrection of the dead all of which corresponds with the more recent Jewish theology or Christian Bible.

More remarkable still is the striking similarity that exists between the Christian scriptural writings and the Indian, especially the Buddhist, dating some 500 years before the dawn of Christianity.

In these writings are to be found an account of Buddha descending into the world, was born of a virgin mother, how he overcame the temptations of the devil, healed the sick, fed hundreds from the contents of a small basket, was transfigured into heavenly light, revealed himself to his disciples just before death, and finally passed to the eternal—heavenly spirit Lord of the world.

In the face of these historical facts, is it not very apparent that the Christian ideas are the result of training and not essentially infallible as they are disposed to believe?

Men are but children in that, and as it required time to evolve a kingdom, it will require time to develop man up to a condition of matured understanding.

To an impartial observer, unbiassed by false training or selfish interest, all is perfect system in the cycle of progressive developments from the simplest form to the most complex. There are no breaks in the order and harmony in which immutable laws are giving expression to infinite thots. Man alone created miracles. He needed them, but not God.

Ignorance and selfish interest will cause men to oppose truth, but the truth is mighty and shall prevail.

It is not in the power of any man or combination of men to arrest the tide of steady progression.

The human race has been pushed along from the dark ages of the past, and there is no sign of abatement in the life of progressive thot—having for its motto perfection.

The man who dares to think cannot remain in darkness, "the truth shall set you free."

There certainly could not be a worse form of slavery than that which shackles the intellect, which confines a man to fixed, unprogressive thots, and forbids the expansion

of that beacon light reason which illuminates the soul.

Growth, development, and ultimate complete unfoldment is just as sure and quite as natural to the soul as is the germination of the seeds in other productions.

The creative plan could never be successfully worked out after the formula of man's arbitrary and impulsive notions. It must continue on in that orderly manner characteristic of creative methods in the past.

It is no easy task to rid oneself of the false impressions of a life time, but it must be done and time alone can do it.

Some will outrun others in the race of progress, but the same goal of complete ripeness is the natural heritage of all. There are bound to be clouds, for all cannot be sunshine in the ripening of the human harvest, and just now there are very strong tendencies towards atheistic convictions, but the remedy shall be a very natural one, and is already provided in the very soil from which the trouble emanated.

This remedy is, at present, enjoying the attention of the most advanced and scientific minds of the age, and when the veracity of these manifestations of spirit power can be vouched for by such men as Lombroso, Flammarion, Marconi, to say nothing of Sir William Crooks, Sir Oliver Lodge, Archdeacon Colley, Prof. Rickett, Barrett and many others of world wide reputation surely the facts cannot be ignored by those who have not given the subject careful investigation.

Indeed, it is no longer a question as to the continuity of life beyond the grave. The question of today is one as to the nature of that established existence.

Much light may be thrown upon this question by approaching it in an honest manly spirit free from the bias of partisan training or selfish interests. Could we do better, in trying to get a glimpse at the future, than by earnestly studying the evidence of the past as made manifest by the manner in which the various kingdoms have been evolved?

Man has found it convenient to classify these kingdoms into mineral, vegetable, and animal, but to draw the line of demarcation where one kingdom ceases and the other commences, is an impossible feat for the most gigantic mind so close is the connections between one progressive stage with that of another, and imperceptible the differences except when compared in the extremes.

If we consider these close connections of orderly progressive gradations, it ought not to be difficult to perceive how not only a new or successive kingdom is evolved, but, also, the superior character of each successive kingdom over its predecessor.

Furthermore, there can be no idle speculation about the fact that we find ourselves in possession of faculties capable of possibilities which could never be realized in the short span of life on this earth plane.

It takes the very cleverest of men all their life here to discover the fact they know nothing compared with the vast ocean of knowledge unexplored.

The necessity, therefore, for a prolongation of the animal kingdom into a new or spiritualized condition of matter, affording opportunities for further growth becomes imperative.

While we can scarcely be said to have learned the alphabet of our lessons, we do know that that is not the servant of visible things, but, that, on the contrary, all things are but expressions of the creative thots as a city represents man's thots.

We also know that all things have their specific sphere in the plan of creation and that the simplest form is an integral link in the

great chain of universal usefulness.

It will be seen that in this plan of universal salvation, little room is left for jumps and bounds or any violation of immutable laws incompatible with precedents or order and harmony characteristic of creative methods in the past.

The mineral kingdom feeds the vegetable, and the vegetable, in its turn, feeds the animal, and it certainly would be a gross violation of all natural laws if the animal kingdom failed to carry on the work already begun in the development of a new kingdom and the unfoldment of inherent qualities in all men and women, and of which they must become more and more conscious as they ascend in the scale from animal instincts into the higher spiritual kingdom of infinite thots.

Possibly some of my orthodox friends may take exception to my free use of the word matter. They having accustomed themselves to looking upon all things pertaining to matter as being crude and in no way related to spiritual things.

They want to be something which even infinite intelligence faileth to comprehend. They are not satisfied with existing methods, and want to be instantaneously translated from conditions of ignorance and life long habits of vice, into angels of light, wisdom and virtue.

It is a pity but "God moves in a mysterious way his wonders to perform."

How dangerous beyond conception, is that theory which causes a man to make light of present opportunities and to ignore the seriousness of retributive acts for which he has sinned. It is a heart-rending injustice to mankind.

It is to be wondered at that the Christian churches fail to tally with the tide of atheistic currents or to reconcile their fixed, unprogressive, primitive, ideas with the needs of starving souls?

They may continue to investigate the ever-increasing empty jaws, but hungry souls must seek the much needed food outside of the church elect, if impossible to find it in their midst.

The physical man is classified as an omnivorous animal and the spiritual man cannot be restricted to a diet not calculated to nourish and stimulate into healthy normal activity all of the functions of his spiritual organization.

You cannot grow and not eat, neither can you, with impunity, feed one part at the expense of the other, for the character of food determines the character of growth, and must be so proportioned so as to meet all of the demands of the spiritual as well as physical system.

It is incredible that preachers of the gospel should be ignorant of these facts. Indeed, it is much easier to believe that they lack the honesty essential to the acknowledgment of the truth.

Men are not plentiful these days who would sacrifice a good comfortable living for the sake of truth. But the sun shall continue to move notwithstanding men's frailties.

Finally, I would love to leave one thot with my readers before closing this article: That we are all reciprocally related, and dependent on each other not only for the daily bread of the body, but also for impressions essential to soul growth, we certainly ought to strive most earnestly towards each other's advancement, and, particularly, as there is no better way to help ourselves than by helping others.

We are compelled to share in the shortcomings of others, but we also share in the advantages accruing from their progress. Therefore, it is of the utmost importance that we exercise the greatest care in eradicating impressions, for they are seeds out of which is developed whatever and which decides our reverse.

It follows that if you are

not improving by my existence, the fault lies with me, but if I am not gaining some ground by the impressions of your life, the fault is yours not mine, for it is certain the soul faithfully reflects the impressions received, and as no man can possess that which he has not received, neither can he impart that which he does not possess.

It is upon this principle of mutual dependencies and reciprocal relationship, rests the foundation of the brotherhood of all mankind.

Troubles will come and indeed, without them, there could not possibly exist such qualities as patience, perseverance, courage, discretion, or in fact, any other natural outgrowth of normal processes, but the salvation of the human race is not one of creed, but is a universal law indelibly written within the soul of every mortal.

FRED DUGGAN.

## Queen City Park Camp.

Our beautiful camp has flourished in the bright midsummer days of the past week as during the weeks before, most of the accustomed faces of former years reappearing or accounted for. Among those absent is Mr. Newman Weeks, who is not forgotten by his old friends.

August 20, being National Day, was appropriately observed. August 21, Rev. B. F. Austin could not conveniently be on hand, and his place was filled by Mrs. Effie Chapman, who gave the address as well as messages. August 22, the Ladies' Aid held their annual fair with much success, clearing considerably over one hundred dollars. Mrs. Abbie Crossett superintended the serving of refreshments, assisted by a corps of other ladies and misses; while Mrs. Gill, Mrs. S. N. Gould, and Mrs. Chapman, aided by other ladies, attended the fancy notions and candy tables. Left to follow their inclinations, it was noticeable that men patrons found the refreshment tables far more interesting than fancy work, etc., the use of delicacies required no explanations.

August 23, Rev. B. F. Austin gave his closing address, and August 24, Mr. J. Clegg Wright opened his engagement which continues to the close of the camp meeting, September 1. As one of our best veteran speakers, his lectures are certain to give pleasure and satisfaction to listeners.

August 25, Mr. Wright was the speaker, Mrs. Chapman following with messages. The usual enlarged audience for Sunday was present in full force and apparently was much interested. Friday evening, a very enjoyable concert was given by Prof. and Mrs. Gibson, who furnish the music at the daily meetings.

Mrs. Mary Eddy Huntoon arrived early in the week, and has held evening seances since, demonstrating that spirits can take on material forms under certain conditions. Occasionally some of the campers hold afternoon circles in the grove, formerly used for services, and it is said that the spirit moves to exercise divers gifts.

All has gone well thus far and promises well for the final week.

### Muskrat Skin Cure.

"The skin of a muskrat taken and worn next to the chest will cure any case of asthma in the world," said a Louisville man. "I had an uncle who suffered a thousand deaths with asthma and tried everything that could be bought in the way of medicine. Finally one day an old time friend told him of the muskrat skin, and he tried it. In two months he was as well as he had ever been. Just how the skin works about a cure is a mystery, but it will do it." —Nashville Tennessean.

Pure hearts are glad, and they who read the paths of duty find God's world sweet.

## THE SITUATION.

GEORGE W. KATES.

We, as Spiritualists, seem to be confronted by a peculiar condition in our public affairs. The worst feature is a pessimistic opinion of the organized situation. The National Association is permeated with many misgivings of the future for its progress. The local and state associations are struggling against many odds that bring to the workers some doubts for successful times ahead. The lethargy displayed by many of the fraternity who are not usually found at the front of effort, is louder than ever in statements of failure ahead. These are steadfastly withholding assistance, saying they do not want to be allied with failing enterprises. That gives great appearance of failing enthusiasm. This loudsounding discontent is born of several causes, all of which the Spiritualists are responsible for. The fraud hunt was the starting; or, the allegiance of many fraud people with Spiritualism, whether de facto or not, was so, at least, apparently. These were like barnacles upon a ship; an impediment. They were picked up unawares of their contiguity, and when they became an obstacle, were discovered. We had been sailing in the high seas without proper chart and compass. Our voyaging was too much of a holiday character. Competent crews of management, perhaps, were the result of our careless methods. The local affairs were too much given to any one or more who would assume the obligation. Careful selection of these captains and crews of management were not made. The result has been impecunious effort, sensational desire, favoritism, antagonism, lack of support and general discontent.

Societies were organized just to get one started; hoping that some little effort would be of use. These were earnest and sincere, as a rule; but their ability was so feeble that they soon lost interest. They had hoped for the development, or attraction of mediums to their little meetings, and were disappointed in finding an expense attending that. They were not willing to have it cost them a few dollars. Why, I been told many times that the meetings were not paying the expense and must be discontinued. Can any cause succeed as a profitable enterprise? Will Spiritualism ever succeed by making its public affairs a commercial enterprise? Has that not been to a great extent the basis of many local societies?

The commercialism of mediums is often referred to; and the commercialism of societies of Spiritualists has not been condemned. We, who are public workers, have not felt disposed to condemn what is an apparent mode of furnishing us a livelihood; hence we have fallen into the habit of trying to put money into the treasuries of every society we serve. That has been compulsory. Indeed, perhaps, one or two enthusiastic friends were made anxious and filled with sympathy. Can that be corrected?

I am willing to suggest remedies, for now I have no personal excuse to pass unnoticed such careless business methods.

I am yet a public worker, but am not anxious about my salary. I do not want to serve much more where my usefulness is so terribly curtailed by impecuniosity. If I desire to do charity work, I will select my places to do it, and not be forced by stinginess and poor methods to combat always with poverty conditions. Public service solicited is worthy of its price; and the more it is esteemed, the more will good results be. Poverty efforts breeds poverty; but charity effort, will bring enthusiastic support. See? My present estimate of the Spiritualists, is, they

(Continued on page 8.)



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SPECIAL NOTICE.

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W. H. BACH WITHDRAWS.

With this issue of the SUNFLOWER, Mr. Bach, who started it, severed his connection with it.

For nine years it has made its regular appearance, bearing on its unobscured face the messages of life and hope to humanity, that have emanated from the pens of some of the brightest and most prominent workers in this field of action, under his management; but the continual strain of the work, being general manager, editor, proofreader, mailing clerk, shipping clerk, book-keeper, and doing part of the mechanical work, was too much for me to stand the strain, and complete mental rest is necessary if I am to remain on this side of the "great divide."

In closing my connection with this venture, I wish to say a few parting words to the Spiritualists: SPIRITUALISM IS THE GRANDEST TRUTH THE WORLD HAS EVER KNOWN.

It is too bad that there is such a "barrier" among its professed advocates that it does not receive a proper support in order to spread its propaganda. But while Spiritualism is such a success, while it is honeycombing the churches, carrying its truths of immortal life everywhere, driving away the bats of superstition into the dark corners of oblivion, it seems to have failed to inspire its advocates with a sense of their duty to the world, and for that reason its history records too large a proportion of failures.

A cause can not progress unless its institutions are supported. If the advocates of any system act as though their whole duty is done when they drop a penny in the contribution box, or pay a dime at the door, that system is doomed as an independent movement.

Of all the cults of recent years, Christian Science is the only one in which its advocates back their beliefs with their pocketbooks. Look at the fine churches, free from debt, that are owned by that sect, and then compare them with the halls in which most of the Spiritualist meetings are held, and it is easy to see why the public movement of Spiritualism languishes.

"Am I my brother's keeper?" asks the inquiring one. Yes! We are the keepers of the destiny of our associates in this world of existence. We must cooperate if we wish to secure results. In our ranks, while cooperation and harmony has been talked, it has not been so thoroughly practiced as it should be. There has been too much fault-finding, backbiting, and unfortunately, slander and scandal-mongering and jealousy in mediumship and leadership.

The N. S. A. has been supported by a very few, as are also the majority of the public meetings. How many efforts have been made to that end, but today Spiritualists do not support a single school, charitable institution, home for aged and

indigent mediums and Spiritualists, have no charity organizations, and do not even take care of their own subjects of charity, with the exception of a few who are paid \$3.00 a week from the treasury of the N. S. A., and that fund is being so steadily depleted that unless a substantial addition is soon made to it, that too will have to be discontinued.

After 27 years work in Spiritualism, most of that time in a public capacity, I am withdrawing from the PUBLIC WORK. Its basic principles are as true and as sacred to me as they have ever been. I can never leave them behind me—nor do I wish to. Several of my loved ones, both relatives and friends, have gone into the silence in its knowledge, and it has stood the test of the grim visitor, in every detail. When the message came it found them waiting, not a grim monster, with sickle keen, but a messenger of light, and the change was made without fear. When, two years ago, I stood on the brink, scarce expecting to see the light of another sun on this side of the line of life, it left no fear, and the last thought was not of an angry God, but "Who will be the first to greet me in the 'new life'?"

It is my hope that the Spiritualists will see the signs of the times and wake up to the fact that they must be up and doing if they wish to continue an individualized existence. As for the papers, when the SUNFLOWER was launched on the sea of existence, there were some thirty to thirty-five published, of which but one remains.

Under its new management I wish the SUNFLOWER continued prosperity, and commend it to its old patrons. Its new editor, Frank Walker, is a thoro Spiritualist, and is too well known to require special mention here. I believe he will continue to conduct it along lines that will appeal to those who are interested in the higher development of Spiritualism and the influx of new ideas will prove of great advantage both to the paper and its readers.

The SUNFLOWER has had many good friends during its existence. I have tried to keep from its columns anything that would not tend to make humanity wiser, happier, and better. If it has succeeded in doing so to one person, its mission has not been in vain.

With these words I bid farewell to those whom I have visited thru the SUNFLOWER for the past nine years, thanking all friends for the many courtesies that have been extended, and wishing all a happy and prosperous life.

W. H. BACH.

TO SUNFLOWER PATRONS.

With this issue of the SUNFLOWER Mr. Bach will sever his connection with it and the undersigned will hereafter be its editor.

The place of publication will be changed to Hamburg, N. Y., where the new editor conducts a newspaper and printing business.

Hamburg is located 12 miles south of Buffalo, on the B. & S. branch of the Erie Railroad and on the Buffalo & Susquehanna Railroad. Two electric railroads also connect the village with Buffalo.

Therefore all correspondence or matter intended for the SUNFLOWER should hereafter be addressed to THE SUNFLOWER, HAMBURG, N. Y.

and exchanges are requested to make the change in their mailing list.

An interval of two weeks will elapse between this issue and the next, but the date and number of the next issue will be but one week later, thus making the date of the SUNFLOWER correspond with the day it is issued and not nearly a week in advance as now.

Payment for renewals and arrears will go to the new office, and the forwarding of the same at an early date will be greatly appreciated. The date on your address label indicates the time to which you have paid. Those who have paid in advance of this will receive the full time without further charge.

Remember the price is only \$1.00 per year in the United States and Mexico, all other countries \$1.50.

The SUNFLOWER will continue to be an exponent of Spiritualism, will keep its readers informed of doings at Lily Dale and desires news of the work in the field at large.

Fraternally Yours, FRANK WALKER.

THOMAS PAINE

HE SENDS A MESSAGE TO DR. OLIVER.

My Dear Doctor:—

In expressing myself to you, and you know who I am, I would say: The universe is turned upside down to me the expression of the man of science and to man's action is this in the transgression of the eternal laws and not until marvellous changes will a condition prevail that to man's liking.

He must come into a greater and more comprehensive understanding of God's laws.

As I decarnated intelligence, descending thru the materiality of the ambient, I am upon the mortal, but I am to educate them; I want that will open up the avenue of knowledge that will bring the necessary knowledge to the true position of the spheres. I, as a student, I received the instruction that I received, and I know it will not be because I am not able to comprehend and the things were simple, they are carried in spirit, but I did as I was told, and to my surprise I have been rewarded with the return that my soul makes the greatest of pleasure. I knew absolutely nothing of having been revealed in me thru the lines of work in lifting other spheres and conditions of the environment their souls and the restorative effect of the action brought to me a greater knowledge thru those experiences I had ever attained before in the 300 years of my past life's experience in the world of spirit, or when I was a denizen in the earth.

The limitations of my state of being never occurred to me because I was never lost for words to express myself; hence I went from one incarnation to another and hovered about the limits of the soul and to the limits of the body, but not knowing that I was a limited creature, I had a great deal like what you know when he had said that as I went on, I would report thru the action of I had been thru before and not until I observed the advancement of those who were lower down in the scale of weights and measurements that I and the rapidly rising to even pass me and in these states did I begin to think there was something wrong with Thomas. So when I began to inquire I found that work I

thought was beneath my station to stoop to do, was in reality the very work I was neglecting to do, and had neglected to do for a hundred years.

I tell you, my dear friends, there is no fool so great as the man of lines who thinks he knows but in reality does not know. The states and conditions caused me to think I was a great personality and often wondered why I was not a "Socrates," but I have found at last the way and that is, begin over a child to gather the truths from the tables of knowledge, and wisdom becomes an asset with you. Instead of your soul being filled with preconceived notions and fallacious ideas which take a long time to eradicate unless you come in contact with a soul like this instrument who is a creature of God's handiwork, and who was the first one to make me think I was a shelf-worn volume that had outlived its uses.

I went to work as I said, doing what I thought was menial work or service, after this soul showed me the way, and today I am a grateful and delighted personality in the spheres of eternity and now that I am on the right road I propose to keep to it and travel right along and present to all souls the simplicity of the ethics of heaven which I was quite near a century finding out. So, my dear hearers, heed what Thomas Paine has to say for it has been a costly lesson to my soul, tho in my limited way I tried to do good but was infusing the minds of others with fallacious ideas which were conceptions and notions of my own.

So, I repeat, learn the infant truths of "God's creation," and when you come to my side of life you will be better able to understand what otherwise will be a horrible nightmare to you in the fact that what you thought you knew, and what you really did know, there is such a difference that words could never tell the story to the man who finds himself buried into spirit life in such states and conditions of servitude that are beyond him to fathom.

We are going to present to the world a demonstration upon this earth plane from the higher heavens under the direction and action of the advanced guard. I will say, which constitutes the "holy spirits" who have attained preeminence in this world of ethics and advanced to the highest states in this planet's attainments, the force that will cooperate directly with them are the states who have risen to the midway states from satanic conditions of life in these spheres. They were all powerful souls when upon this earth plane and misused their power and consigned themselves to those states

and are now in order of advancement.

I thank God I was never relegated to such states, to my knowledge, myself; hence, do not know what experiences they have passed thru, but I do know that I would rather be excused than have such conditions environ my soul.

It seems as tho we who are in these midway states are out of a job; but I am told that is not the case, as, under these conditions we shall have a chance to manifest and to express ourselves independent of this instrument's limited vocabulary and carry with us our own personal individuality, and it would not make any difference how many holes you bored in us with bullets so long as you did not bore the instrument with bullet holes you could produce no earthly physical shock or effect upon us.

I am now waiting with supreme pleasure and happiness for this period of time to arrive, together with the condition and the opportunity to take advantage of this glorious state and present myself to all souls and try to teach them the way of salvation.

THO'S PAINE.

IMPORTANT NOTICE.

To Spiritualists of New York State.

Dates are now being arranged for State Association meetings and the work of our State organizer and missionary for the fall and winter campaign commencing September 1.

We shall be glad to hear from Spiritualists from all parts of the State, especially in localities where there are no organized societies, with view to making arrangements for the holding of State Association meetings.

We urge each Spiritualist to cooperate with the State Board in this matter, and request that you let us hear from you soon with information as to conditions in your locality. Write either to Mrs. T. U. Reynolds of Troy, N. Y., or to the president of the State Association.

H. W. RICHARDSON, Pres't, East Aurora, New York.

INSPIRATIONAL POEM.

Each flower that scents the dewy air, Reminds me of the day; When first thy healing powers began. To throw light on my way.

Since then no hour has passed away,

To ask of my Protector, To heal me and to give me strength, With aid from Mattie Rector, E. W. T.

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

The Nemesis of Chautauqua Lake

ONLY A FEW LEFT.



ONLY A FEW LEFT.

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The Department is conducted to enable Spiritualists... to work. Send us notices of your engagements...

Mrs. E. M. Sauer, Mrs. Paul Beuhler, Mrs. F. Wheeler, Mrs. Emma Peake, Mrs. Ruth B. Ridges, while music will be furnished by Miss Grace Davis, Wm. Wallace Vincent, Mrs. Alice Adrian Pratt, May Deakon, Maud Pratt Crane, Miss Helen Gregory.

THE PSYCHIC WAVE.

As a result of the psychic wave which is passing over the country we find many who do not understand the different phases of development, which they are passing thru. We have three stages especially:

- 1. Physical, 2. Psychical, 3. Potential or Spiritual.

The psychic plane is quite a dangerous one for any who are not instructed by competent leaders or teachers. As we become sensitive and negative, we are very liable to be controlled by undeveloped spirits or obsessed by so called evil influences.

For twenty years I was guilty of practicing medicine, but I never found any remedy, but spiritual suggestion with proper teaching will carry them thru these tempest-tossed parts of the ocean of life.

All takers, grafters are in the lower vibration of the psychic plane. There is little hope for them, for they are trying to heal themselves.

Beware of the delusions and illusions of the psychic plane. A "dear disciple" of our city listens daily to the sound of Gabriel's trumpet, and is familiar with Aristotle, Socrates, and other masters, but we know they are no longer on the psychic plane.

George W. Kates and wife, will serve the First Spiritualist Church of Baltimore Md., as the settled pastors for the ensuing season, commencing Sunday, September 15.

The Tenth Annual Convention of the State Spiritualist Association of Minnesota will be held at the First Unitarian church, corner 5th and Mary Place, September 6, 7 and 8, 1907.

Living heartily is one secret of living happily.

OTTAWA KANSAS CAMP.

The tenth annual Spiritualist meeting of Ottawa, Kansas closed Aug. 26th with a record-breaking attendance.

Mr. Will Erwood rendered excellent service, masterly lectures being well received by most attentive audiences. Mrs. A. L. Lull, of Lawrence, Kansas, a veteran worker in the ranks of Spiritualism, did excellent work and her many friends hope to see her there again for any years to come.

Mr. Jacob Rife of Wichita, the renowned table-tipper was with us a few days and while that is an old phase, Mr. Rife is a most extraordinary medium for that phase of manifestation.

On Monday morning Aug. 26, a business meeting was held at which the following officers were elected for the ensuing year. President, W. Henderson, Lawrence, Kans.; vice-president, Mrs. Ella Baldwin, Kansas City, Mo.; secretary-treasurer, Mr. Harting, Iola, Kan.; Miss Rose Henderson of Lawrence, Kan., is corresponding secretary; trustees, Mr. Rooney, Mercedine, Mo., Mrs. R. M. Imly, Ottawa, Kan., and Mrs. W. S. Savage, Harrisonville, Mo.

HE HIRED WEBSTER

A Sharp Nantucket Man's Eargain With the Great Lawyer. Of course Webster was in demand by those who could afford to pay for his services. A sharp Nantucket man is said to have got the better of the great defender of the constitution in an amusing way, however.

"Why," said Webster, "you can't afford to hire me; I should have to stay down there the whole week, and my fee would be more than the whole case is worth. I couldn't go down there for less than \$1,000. I could try every case in the docket as well as you, and it wouldn't cost any more for the entire week anyway."

"All right," said Webster, "and I'll respond to the Nantucket man. Here's your \$1,000. You come down, and I'll find out if you can try every case."

Webster was so amused at this proposition that he kept his word. He spent the entire week in Nantucket and appeared on one side or the other in every case that came up for hearing. The sharp Nantucket man hired Daniel out to all his friends who were going to be tried in return for \$1,500. Webster got Webster's services for nothing and made a good profit to boot.

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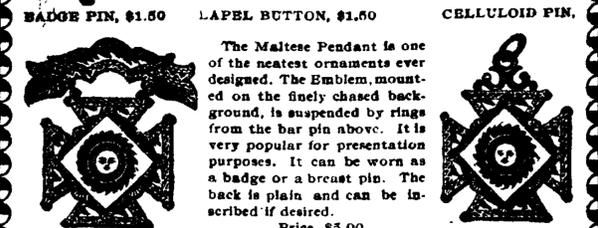
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THE SITUATION.

Continued from Page 1.

can do wonderful work in humanitarian and public enterprises if they shall be led to do it. They will not stand to be growled at. They will respond to praise and kindness.

I have been several times astonished at the ease with which some people get money for their society, whilst others cannot. Too much said spoils the result. If we will all and each meditate a moment about our obligation to the spiritual cause of humanity, and the expectation of our spirit friends for support, and our obligation to them to assist the worldly end of effort, as they do the spiritual end, will we not more cheerfully and liberally give? Try it next Sunday at your meeting. Instead of a tiresome attack upon the audience for money ask for a minute of silent contemplation of duty, and then pass the plate and watch for the result of concentration.

Yes, it is concentration and consecration that the Spiritualists need. Then we will not be beggars, for the results will flow spontaneously.

It is not sensational test-mongers and exactors, that we need to attract to the meeting. We want members who are seeking for spiritual uplift, and mediums tried and true who can be heralded as giving spirit communion, and not at all placed upon the rostrum of our Sunday meetings, or our members meetings, to give tests, for the test period is about ready to be relegated to the past of Spiritualism. Then, and then only, will we be in no danger of frauds; for our methods in the past have invited them, and our desire for financial success relegated the honest mediums to private walks of life, to a great extent. I do not infer that we have not the honest mediums before the public, for there are several scores of them; but they pursue quiet methods, labor and suffer with devout heroism. Call them to the front and honor them!

See that you give them honest officials to serve, earnest members to assist, a society able to pay its own expense instead of speculating with the public, and a new cause will spring forth attractive to a mighty host awaiting favorable opportunity to ally with a cause founded upon spiritual principles, and managed by devoted self-abnegation.

These will then stand up and be counted in the Census; whereas now they are in the background and have no allegiance with affairs that spring from purely material principles, and managed by irresponsible and impure persons. Character must be a mode to the official career. I can now afford to say that we need a class of officials worthy of the association of pure mediums, and holy spirits. The situation of embarrassment has been as great with dishonor where official judgment is passed, as well with the servants of the spirits. While we are cleaning house, let us clean all along the line.

There is not a lack of interest in Spiritualism. The growth of it as a public cause is wonderful. But, there are more thousands outside our associate ranks, than are within. That tells us we have had wrong methods. In that direction, I will be content for the present to say, we need societies meeting for philosophical, religious and spiritual purposes, more than heretofore. The messages must not be dispensed with, but they must be used for only what they are worth, viz., as spirit communion. The mind and soul of the communicant must come in rapport with the divine forces of self; and then the attraction of sublime forces from the without, will attune us each and all to the infinite. We need more song and music; more praise of the holy life, and exaltation of the spirit, with emotion, sentiment, aspiration and attunement made manifest.

The must be made to serve the interests of an educated and aspiring class of people; and the missionary work must be for education, rather than for propaganda.

The growth of organization will not be stable until caused by intellectual assimilation of Spiritualism as a philosophy and religion, rather than as only a cold-blooded proposition to destroy the crass materialism of hard-headed persons.

All this means that we as Spiritualists must support the financial part of our cause, and not expect the public to do so by our speculative processes. And the Spiritualists are beginning to pay the bills! The liberality displayed is very complimentary. It is astonishing to see the liberal response that has been so often noted by the writer in various places. We ask for such funds as the N. S. A. Endowment Fund, and the Temple Fund Society request and are astonished that they grow so slowly; but fail to take into consideration that every local society of Spiritualists is endeavoring to accumulate a fund for building purposes, or some public effort greater than heretofore, and they feel that "charity begins at home." The Spiritualists want to see their cause succeed; and only need to more fully realize that the need of help exists, and the gifts will be wisely used. The danger of waste has resulted from the past; and the future requires that we develop enterprises upon meritorious bases, and show good works as the result of support. Then will flow to our treasuries the valuable donations to truth and humanity that we have been led to believe our endeavors will accomplish.

The cause of Spiritualism is very much in the lime-light for public observation, and we owe it to ourselves to put forth our best endeavor. The talk of failure should cease, and the suggestion of success should be made universal. Talking failure, brings failure; talking success brings success.

Talking only of fraud, makes all people suspicious of all.

Presenting only the genuine and true, will restore confidence and usher in public estimation of the value of mediumship and spirit communion. The coming national convention will send forth officially an estimate of hard efforts illy resultant, and show a pessimistic estimate of our cause; but, these should not be heralded to our discomfort and disparagement. All possible, that is encouraging should be presented, and all urged to put forth more confidence in the effort they can make. We need to encourage confidence. We need to look on the bright side and develop concentration. We need to have more faith in each other. We need to show more and more the spirit of cooperation. We need to have more charity for each other, and less of suspicion. We need more self-sacrifice and less display of selfishness. There are plenty men and women, true in mind and soul, being touched by spirit forces. Our cause does not depend on one or two; but a mighty host stands ready to answer the call of duty, when the harvest shall become ripe enough for their gleaming. There is much more to be said; but I shall await your assimilation of this, for I stand ready to exhort you, as well as reason with you, until your spirit awakens.

The Bitter Bit.

An old Lowlander had been persistently asked by his son, who was doing very well in London, to pay him a visit. Having at length decided to comply, he spent a fortnight in the metropolis and duly returned north to tell the tale. A pompous person invited him to his house soon after the old man's return, with a view to having some amusement at the latter's expense. "And what was it that most impressed you in the great city?" asked the pompous gentleman. "Well, sir," quoth the old fellow, "the thing about it that impressed me most was my own insignificance. 'Deed, sir, I wad strongly advise ye to gang—it wad dae ye a vast deal o' guid, sir.'" Dundee Advertiser.

Nothing Unusual.

Lord Cromer when ruler of Egypt made himself hateful to all sorts of rascals in that country, but he worked wonders of reform there and left it in more contented frame of mind than it had ever known previous to his arrival. While Lord Salisbury was British premier a member of the ministry complained that Lord Cromer had told him to go to the devil. "Dear me," said Salisbury, "he tells me that every time he comes to London."—Cleveland Leader.

A Practical Reason.

Investigating Teacher—Do any of you boys know why "X" stands for an unknown quantity? Wise Little Alick—I know, 'cause my pa says when you lead an "X" you never know when you're going to get it back.—Baltimore American.

Genius is not essential to good preaching, but a live man is.—Franklin

A LOST SWORD.

It Was Frederick the Great's and Was Confiscated by Napoleon.

While Prussia was the battle of Jena, and there he saw the sword of Frederick the Great. He took possession of it, saying, "I value this sword more than all the treasures of Prussia." It was deposited on May 17, 1807, with military pomp and ceremony, to the immense gratification of the people of Paris. But there came the black days of 1814, and with the ashes of entering the Freuch of the Invalides, Marshal Serurier, received orders for the preservation of the sword of Frederick the Great. In a peculiar manner, the government took effective measures for preventing the sword from falling into the hands of the enemy, and it was said that he threw it into the flames.

This statement was confirmed as late as 1867 by an eyewitness. Thus, in 1830, when an official inquiry was made into the matter, between 1,500 and 1,600 war flags and other medals of victory. The ashes and remains were thrown into the Seine at the mouth of a sewer.

The sword could not, of course, have been destroyed in the conflagration, but it was never seen again. It happened that in 1815 an engineer, having ascertained the precise spot where the debris from the fire had been put into the river, made a search and recovered a considerable number of bronze and copper articles which were returned to the Invalides. But the sword of Frederick was not found. One would like to think that it was not the fate of this historic weapon to rust away in foul mud, but that it had undergone the noble transformation of being turned into some implement of peaceful industry. Of this, however, there is no evidence.—London News.

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The empty head never is hungry.



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