



Volume 12.

Published by  
The Sunflower Publishing Company.

LILY DALE, N. Y., SEPTEMBER 24, 1904.

Issued Every Saturday at  
One Dollar a Year.

Number 182

## THEOLOGOS.

## Dissertation on Gods--Their Offices and Relations to Man.

## IMPONDERABLE FORCES AND ESSENCES

By Daniel W. Hull.

## DEPARTMENTAL GODS.

In most of the national theogonies, there were, also, twelve tutelary gods, each having his separate office, and each supposed to rule the earth during the residence of the sun in their respective signs. The Greeks and Romans had gods besides to represent each the forces of nature and the elements. Ge, represented the earth, Athena the atmosphere in which "we live, move and have our being." Poseidon or Neptune presided over the seas and rivers, Eolus over the winds, and there were under him four gods residing in the four quarters of the earth, each controlling the wind from his respective section. Boreas ruled the north wind, Eurus ruled the east wind, Zephyr the west wind and Auster the south wind. In Rev. 1: 1-3, these gods are called angels, and they were instructed by Eolus, the commanding angel to hold the "books" of the servants of God were sealed. There were, also, gods of various societies, and families and even individuals had guardian spirits or gods. The gods of societies are referred to in the 2nd, and 3rd, chapters of Revelations as "The Angels of the seven Churches which are in Asia." These seven angels are referred to as the seven stars, referring probably to the local habitations of these angels or gods.

The Lares presided over families, or were the spirit guardians of families. Each family was supposed to have at least one guide or god. Then there were what were called the Penates who were the guardian spirits of certain individuals, there being at least one to each person. Jesus refers to them in Matt. 18: 10: "Take heed that ye despise not one of these little ones; for I say unto you that the angels do always behold the face of my Father which is in Heaven."

Speaking of the Lares and Penates, James Freeman Clarke has the following:

"The Lar or Lares were supposed to be the souls of ancestors which resided in the home and guarded it. Their images were kept in an oratory or domestic chapel, called a Lararium and were crowned by the master of the house to make them propitious, the paterfamilias conducted all the domestic worship of the household whether of prayers or sacrifices, according to the maxim of Cato, "Scito dominum pro tota familia rem diminim facere." The Penates were beings of a higher order than the Lares, but having much the same offices. Their names were from the words denoting the interior of the mansion (penetralia, penitus.) They took part in all the joys and sorrows of the family. To go home, was "to return to one's penates." In the same way lar meus, meant my house; "lar conductus," "a hired house," "lares outare" meant to change one's house. Thus the Roman in his home felt himself surrounded by invisible friends and guardians. No other nation except the Chinese have carried this religion of home so far. This is the tender side of the stern Roman character."—Ten Great Religions, v. 1, p. 328.

Very few of those who engage in family worship are aware that the custom grew from ancient guardian spirits. The difference between the

ancient Roman and the modern churchman is that one knew pretty definitely the person and character of the object of his worship, while the other has a very vague and indefinite idea of the object of his worship. The Chinese have carried this personal and family god worship to its extreme limit, yet it is the same as that handed down to us.

## OTHER GODS--GODS WERE THE SPIRITS OF DECEASED PERSONS.

Any one picking up any book on mythology may see that numerous, in fact, all these gods were earthborn, and at their death, if they did die, indeed, and as nearly all did, they were translated to live among the stars, and here is where the idea of ascending to heaven among the stars originated, as there was certainly nothing of the kind taught in the Bible. All the constellations as Auriga, Heracles or Hercules, Andromeda, Bootes, Perseus, Gemini, Casio, Ursa Major, Ursa Minor, Orion, Cygnus, Lyra, Virgo, and others have been peopled from men and women who once lived upon the earth. Dr. Augustus La Plongeon tells us:

"We are told that when kings, chiefs and nobles died, they were deified, became minor gods watching over the destinies of mankind, and the mediators between man and the godhead."—Queen Moo, p. 100.

A little further on the same author tells us:

"This most ancient and universal belief, that the inferior gods, that is to say, the glorified spirits of eminent men and women, are mediators between the divinity and earth's inhabitants; has survived to our day, and is still prevalent with millions of human beings. The Church of Rome teaches this doctrine to her followers. Her Fathers and Doctors received it from the Greek Philosophers, several of whom held that each demon is a mediator between God and man."

We here also, learn how the idea came into the so-called Christian Church that "Jesus was our mediator." This idea was not developed till late in the third century, or the beginning of the fourth. Dr. Geo. Campbell, the celebrated Presbyterian Divine said:

"All Pagan antiquity affirms that from Titan and Saturn, the poetic progeny of Celus and Terra, down to Esculapius, Proteus and Minos, all their divinities were ghosts of dead men, and were so regarded by the most erudite of the Pagans, themselves."

Says Ignatius Donnelly:

"Belief in the incarnation of gods in men and the physical translation of heroes to heaven is a part of the Hindoos and American Races. Hiawatha, we are told, rose to heaven in the presence of the multitude, and vanished from sight in the midst of sweet music." Atlantis p. 149.

Plato quotes Socrates as saying: "My notion would be that the sun, moon and stars, earth and heaven, which are still the gods of many barbarians, were the only gods known to the aboriginal Hellenes."

What shall follow the Gods? Must not demons and heroes and men come next? Consider the real meaning of the word demon. You know that Hesiod uses the word. He spoke of a golden race of men, who came first. He says of them: "But now that fate has closed over this race, They are holy demons upon the earth."

"Beneficent averters of ills, guardians of mortal men."

He means by golden men, men not literally men made of gold, but good and noble men; he says we are of the age of iron. He called them

demons because they were demonias—knowing ones.

Since writing this, I find the following classics and lexicons on demons and gods, collected by Dr. J. M. Peebles and published in "The Seers of the Ages."

"Demon—the spirit of a dead man."—Jones.

"A Spirit, either angel or fiend."—Cudworth.

"They are demons because prudent and learned. \* \* \* Hence poets say when a good man shall have reached his end, he receives a mighty destiny and honor, and becomes a demon according to the appellation of prudence."—Plato.

"The demons of Paganism, Judaism and Christianity were spirits of dead men."—Dr. Lardner.

"Demons and gods were considered the same in Greece."—Grote.

"All the heathen divinities were only different representatives of deceased progenitors."—Brant's Analogy.

"Gods and demons of the mythologic ages, were the good and heroic of earth's immortalized, yet giving oracles to the living."—Jamblichus Socrates in an argument with Miletus, his adversary asked:

"Do we not take these deities or demons for gods, or the children of Gods?"

Miletus—"Yes, doubtless."

Socrates—"Therefore you acknowledge that I believe there are demons and these demons are gods."

In ancient times all these gods were objects of worship, the first in order being the national gods—Jehova, Baal, Chemosh, Adonis, Osiris, Ormazd, Jove, Jupiter, Balder, and others. The second were the local gods or society gods, then came the family and individual gods. They were also, various other gods, who were worshipped on account of some superior quality possessed by them. Aries, was the god of war, Juno, a wife of Jupiter was celebrated for her beauty and feared on account of her jealousy. Flora was the goddess of flowers, Terpsichore was goddess of dancing, etc., etc. How better could they worship god than thru some of these expressions of his nature? When we pay homage to any of the works of nature, we are paying it to the author of nature, or the life principle of nature. The Rig Veda written from 1,000 to 1,500 years before the Christian era expresses the All manifested in God, as follows:

"The embodied spirit has a thousand heads,

A thousand eyes, a thousand feet, around

On every side enveloping the earth, Yet filling space no larger than a span,

He is, himself, this very universe He is whatever is, has been, or shall be;

He is the lord of Immortality.

(To be Continued.)

## Oxygen and Virtue.

"The proportion of oxygen, nitrogen and hydrogen in the body of an individual, at any one time, are not only an absolute indication of his bodily condition, but will indicate his spiritual condition also. That is to say, the character and development of the ego itself determine the composition of the body, and the proportions of oxygen and nitrogen will be blended in exact relative proportions with the good and evil in the man's nature. Every good thought increases the proportion of oxygen as a deep breath does, and lessens that of nitrogen, making the body finer and more beautiful. Every evil thought or impulse increases the nitrogen and has the reverse effect on body and soul."—Paul Turner.

## LIVING FOREVER.

## Immortality Rests in the Golden Rule.

Substance of Lecture by Paul Tyner delivered at Lily Dale, N. Y., Aug. 23d, 1904.

In the most memorable dramatic incident recorded in the scriptures, when Lazarus lay in the grave and his sisters besought Jesus in despair, Jesus said to Martha—"He that believeth in me, even tho he be dead, shall live, and he that liveth and believeth in me shall never die." This afternoon I want to emphasize present immortality, rather than post mortem immortality, as many Spiritualists are wont to believe. Why do you wait until you are dead to begin to live? Is it not because, for the most part we make a false distinction between spirit and matter, between God and man, and body and soul, that many have considered this life as a sort of training school for the destiny that lay beyond. Is it not part of that old orthodoxy that the old dogmas and creeds have perpetuated?

There is no such thing as a living organism that is purely physical or material. This is the great truth to grasp and make your own. A form that is merely material is dead; it has no life or principle of growth or expression in any form. When we speak of inorganic matter, of minerals as dead things we are only speaking relatively; they do not express in the same degree of impressiveness as the phenomena of life does, as does the tree, flower or vegetable, as the tree, flower and vegetable do not manifest in the same degree of life as the moving thing,—and the human form expresses the highest degree of life. Human life has in itself the power of perpetuation.

You all know that old orthodox idea that the body of flesh was unclean, the prison-house of the soul, and that it does not belong in the recognition of spirit. Some of you are digging up these old and dead things and forgetting the eternal now. Let the dead past bury its dead, and take no thought of the morrow. How can you give your full heart and understanding to the tasks of today if you are giving a large part of your thought to the past and worrying about the future. Life is for your here and now, and you are to take all you can from the phenomena of Spiritualism and bring it to bear in making his life here and now a better world and life. Let us evidence our faith by works and prove our convictions by helping, in so far as we can, to fulfill our own prayers. Is it not true that today many of us are laboring under the burden of a sentence to death? Do we not, here and now, labor under the terror of the inevitableness of death closing the avenue that we are walking? What is the use of all our laboring and endeavoring if the end is to be a scull on a book. But because you do hold to that thought it is influencing your lives, eating out your life and sapping your energies. It is that which is pushing and crushing you down to the grave.

The substance which composes our bodies, according to the materialist, is but a small minute cell of protoplasm, which in itself is immortal and perpetuates itself indefinitely. This cell builds up cell upon cell and thus our bodies are formed. The physical scientists are confronted with the problem of death in the living organism when they find that the

arily substances that do not know death. The masses of protoplasm in our bodies have come down to us from time immemorial, and there is nothing inherent in its nature and constitution that makes death necessary. It may be destroyed by chemical or mechanical means. But left to itself living its own nature out, the simple cells composing our bodies are substances to which death is foreign and does not belong. We are living in a time when the researches of our physical scientists are coming close together, and we shall soon see the things that separate spirit from matter, the soul from the body, that they will be and are already brought within speaking existence, in fact that has already arrived. The discoveries like the x-ray and wireless telegraphy have opened up to us a realm just as new as the realm we assume is inhabited by spirits alone.

We are going to be helped into the realization of all this larger truth of immortality in the body as well as out of it by the work that has been done in and thru mediums in the spiritualistic movement. If you who are advancing this new truth today and those who have gone before us, teaching this grand truth of immortality, you will not be consistent if you rest and sit still content with what you have done. If you are going to be true to your mission and better the inheritance that has been handed down to us, if you are going to really make this inheritance yours, you must go on and advance it further and pursue it logically wherever it leads, no matter what your preconceptions may be. "The things that we have done are but the earnest of the things that we shall do." If we are to prove ourselves worthy of the things we have obtained let us go on to the further things that lie beyond.

Dying is one of the things we have done for no other reason than our fathers and grandfathers died before us. We let the old habits master us.

We have not realized that there are forms in the universe, living forms, and spiritual forms, and without the spirit it is dead, and with the spirit it is alive in every particle.

How are we going to renew our youth and perpetuate our strength, and the wisdom and maturity of thought, and the things we look to age for? We are told that at the age of 90 years Goethe the youth of his mind and promise and inspiration animated him. He kept his mind young and his heart strong thru all the years of his long life because he loved and was ever the lover. Love is life and life is love. Love never grows old. Love never dies. Immortality is not a condition of consciousness, but it is a state of consciousness that is conditioned upon virtue in the fullest and largest sense. We find that the immortal things are things that are true to themselves, conformed to the law of their individual life, expression and meaning, and fulfill their destiny thru the universal law of righteousness and harmony. If you love one another you will never die. That is the only condition on which life exists. The law thruout is "Therefore be ye perfect."

Whatever his talents, wealth or position, if not content, man cannot enjoy his possessions. The heart must be appeased as well as the mind and body. And he who is perfectly content, cares nothing for either of the aforementioned. He possesses all that nature can supply.





PUBLISHED EVERY SATURDAY BY  
**THE SUNFLOWER PUBLISHING CO.,**  
 Lily Dale, N. Y.

Entered at Lily Dale, N. Y., as second-class matter.

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 To all foreign countries except Canada and Mexico, 1.50  
 Six months, .75  
 Three months, .40  
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#### ADVERTISING RATES:

1/4 inch, one insertion, 40c; three insertions, \$1.00.  
 1 " " 75c; " " 1.80.  
 3 " " 1.50; " " 4.00.  
 Reading notices, 15c a line; 20 lines, 10c a line. Discounts for Time and Space.

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### SCIENCE OF INSPIRATION.

Much of the inspiration obtained by those receptive to it, comes from their immediate surroundings—from the mental or psychic atmosphere in which they revolve and from the thought-world created by him himself.

The latter can be proven by the flatness occurring when the activity of mortal minds has been temporarily withdrawn—for under spirit inspiration solitude would cause no cessation.

The inspiration coming to speakers who select subjects from their audience is largely of this order, tho not without spirit aid. Some have directing influence behind them, to collate and systematize the thoughts needed for the audience—thoughts which are ready for their digestion, as a mortal question, like a spring, never rises higher than its source; and understanding is always compatible with the depth of the query.

But there are some who do not need spirit aid—either because enabled to answer without the same, or their gift of inspiration is so perfected that they can draw from the psychic atmosphere at will or desire.

Some even obtain such inspiration nolen volens, in that the floating thought waves touch them in passing and leave their impress; while others sense them where their interest happened to be centered, or their curiosity aroused.

Spirit inspiration per se is control, and constitutes: (1) Physical or trance; (2) semi-trance; (3) mental or soul illumination.

In the first case, the control may be for purely physical or material phenomena, or for mental phenomena, which is so-called trance speaking. The second is the most general on our platform, and leaves the speaker to assume the responsibility—to say or not to say that which is impressed. The third is the writing phase—good, bad or indifferent in effect according to education and wisdom—the gift of speech, (language) and logical training of the mind—in addition to which conciseness or thought-concentration is a requisite for newspaper work.

In this latter phase it is purely spiritual—direct action on mind or soul, without bodily contact or even nearness of the spirit to the recipient. This is the most perfect phase of inspirational mediumship, tho not without shadows, in that the mortal body is always an obstacle to the purely spiritual or mental. Strong feelings, aggravations, mortal disturbances, pain, hunger, thirst, illness, etc. are to soul-illumination what "bad conditions" are to all other spiritual phenomena, whether physical or mental.

This phase also largely takes in the natural—that of drawing from the psychic atmosphere at will or desire. A query, wonderment or concentration on a subject (whether spiritual, mental or material) brings a reply compatible with the intelligence of the questioner, and accurate according to individual power of accurate or logical reasoning. The latter, of course, also means to be free from such obstacles as partizanship, bigotry, fanaticism, petit prejudices, vanity or false pride, and uncontrollable physical habits, which

engage the mind to the degree of interfering with inspired thought or inspiration per se. Errors of judgment are effects of these conditions—conclusions that are tinctured with these obstacles according to their potency or individual tendency.

Mental or soul troubles interfere according to circumstances, their concentration on the brain in opposition to the subject in hand breaking the current of inspiration for consistent or continued flow, tho not its aim if the medium be pure or honest in intention or deed—not a slave to anything unspiritual or conventional that borders on partizanship, bigotry or fanaticism, either of which is founded on some form of selfishness. But when the heart pulls one way and the mind the other, inspiration is non est; for heart and mind must be united to obtain it perfect, whatever may be the cause of their separation.

Mental activity, pure and simple, makes the scientist (whether natural, mental or Christian); the materialistic reasoner and "all-is-mind" culturists; while heart activity without mind disciplin or education makes the worker, philanthropist, and intuitionist—the well-mannered generally, but subject to error by impulsiveness, tho oftener with injury to self than others. It requires harmonious action between the two, therefore, for perfect results—reason and love in one impulse—and, sensing causation (the interior of nature) or its divine principle, which exalts the soul above the carnal and selfish, betokens the first dawn of its perfect realization.

#### TO ESSAY WRITERS.

If forgotten events of childhood can be recalled in old age, where have these impressions been stored?

And where have those thoughts, not the effect of a past experience and called intuitions, been stored? Is the soul a mirror for the reflection of truth unknown to exterior consciousness?

[The above questions each or all three combined, will make interesting reading, if the same can be answered in essays of not over 300 words. We therefore invite replies, but cannot undertake to edit them for acceptance. They must be in shape for printing in order to see the light.—Ed.]

If, instead of hankering after tests, investigators (as many such are pleased to call themselves) would have their spirit friends teach them something of the ways and means of unfolding their spiritual consciousness by which to understand causes, they would not feel the want of tests; for as their spiritual nature unfolds something more interesting and useful than spirit tests will be revealed—things which may be considered as tests if so disposed, but far more instructive, and ever present without the aid of a medium. As an example of what is meant, read article on AURAS on another page.

Those who imagine they have higher and better methods of reaching immortality than the Spiritualists have, might take their own chances on them. To await a better conveyance than the railroads to reach California would prevent many from reaching it. So we shall accept the one sure way we know of for the present of inheriting immortality, and not await the unfolding of any other theory that may be promised, however gilt-edged.

Mediums or sensitives are those who are en rapport with spirit (that half of the universe which contains the laws that govern matter) and thru whom therefore the material laws can be temporarily suspended to produce the so-called spiritual phenomena.

Do not all States that make Sunday laws, violate Article I of the Amendments, U. S. Constitution?

### "IN THE SILENCE" OF HARMONY.

After the last lecture at Library Hall, Mrs. Lillie became clairvoyant and saw beside her on the rostrum, a violinist in spirit apparently engaged in performing on his instrument. Informing her audience of this she requested the same to "go into the silence" for a few moments to test the clairaudient powers of those present—to estimate their sensibility to spiritual sounds.

During this silence, the drop of a pin could have been heard by the physical ear, and after the call to (dis)order, some seven or eight raised their hands in response to the question, whether any had heard the music of the spiritual violinist. But others who did not hear, tho clairsentient or cognizant to spiritual vibrations or influences through the sense of feeling, enjoyed the beautiful tranquility that pervaded the hall at the time; and while such were unconscious to spiritual sounds, they could appreciate the harmony which the music occasioned.

It is not necessary to hear music to feel its benign influence, and probably proves that the "harmony of the spheres" is music per se, or that music in spirit is the natural effect of harmony.

That it produces mental harmony among mortals is exemplified multitudinously; and the harmony needed for the production of spiritual phenomena—this creating a temporary material condition concordant with that "over there," and enabling the spirits to lift the veil.

What if such harmony could be established consistently throughout a nation or among a people, or even among but a class—say the Spiritualists! What a condition for spiritual phenomena!

A heart experiment of being "in the silence" against all such unspiritual emotions as uncharity or jealousy might result in evolving spiritual phenomena in every household over night, as it were. It would be worth trying. The spirits are at the door of all who want them; but the key to unlock it is Harmony!

#### PSYCHICS.

The more that some people try to explain, the less they are understood.

Suspend judgment until you have direct evidence—then exercise charity till you have forgotten the event.

If all mankind knew its shortcomings Nature would be considerably easier in its pressure, and joy and peace in greater degree would be the result.

The Trinity of life is spirit, matter and electricity. The latter is the mediator between the other two and the savior of our planets from destruction—consequently our savior. The crown this savior wears may be seen in the sun's rays or surrounding our electric lights at any time.

Those who object to Spiritualism being termed a religion on account of some ancient odium attached to the word, might find comfort in the fact, that thru Spiritualism the word as well as the principle it involves can be purified, and thus attract to itself the rest of the world that needs a religion as a soul comforter.

The desire to be religiously free should be accompanied by the desire to be politically free; for if religious freedom is needed to lead the individual out of darkness to salvation, political freedom should be needed to lead a nation out of darkness to salvation.

If an annual tax on bachelors is legal, why not on childless married couples—say between the ages of 25 and 40?

In article on "Auras", 5th page, read exterior for interior in 6th line under sub-head of "Reason."

### A RELIC OF THE MIDDLE AGES.

W. H. BACH.

Not long since a severe wind storm took place in this section. At the time a "town picnic," which is of yearly occurrence at Stockton, about three miles from here, was in progress. Some 3000 people with hundreds of teams, were in the grove and scattered around the vicinity. The wind blew down trees and one of them fell on a carriage and killed three people.

Rev. J. K. Whippo, a clergyman of that town took it upon himself to charge that this was a visitation of God on account of the wickedness of the world and proceeded to make out of it a great lesson.

It seems to us that the reverend gentleman was one that God had overlooked and let him come on earth about 400 years later than he belonged here. Just think of a twentieth century audience sitting thru such a sermon and listening to such a discription of the Creator of the Universe.

Theology has made a tremendous monstrosity out of the principle of deity. It has pictured what should be the grandest ideal as a deific harlequin.

Every great disaster is laid at the door of this deity and is a "lesson" to someone. Why does not this deity utilize His powers where they will do some good? Did they ever accomplish anything in this line? If so, where was it done? Was not the disaster at Mount Pelee as great a lesson as could be given to the world? yet it did not result in sufficient warning to cause the world to act so another was not necessary (?) to give a warning over at Stockton.

The dark age idea of God is outlawed. It should be put away with the antedeluvian machinery and methods of life that were laid aside centuries ago. Brother Whippo, you either are living way back in the past or you are not honest to yourself. Do you really believe that God is so shortsighted that he is obliged to give such warnings to the people when He knows they will not heed it? The writer felt sorry that the accident occurred, but he did not change his mode of life in the least. He did not see any reason for doing so. If another wind storm comes, it is likely to kill the reverend gentleman as it is me. If windstorms are to show the Lord's displeasure with certain things, He must be terribly displeased with the churches for He seldom sends a wind that he does not knock off a few church steeples and sometimes move the whole church. But that the church spire is a relic of old sex worship, and He thinks it is not necessary to continue the practice any longer. Be that as it may, if storms are a mark of the Lord's displeasure, they certainly strike more churches than other buildings. The reason is not that God is displeased with the church, but because it is built so that it attracts the lightning and catches the force of the wind.

If He is displeased, He takes queer ways of showing it. My father owned a house on the north end of a block. The Methodists owned a church on the south end of the same block. A good brother of the Methodist church just across the street to the east of the church. A west wind came along one day, blew the church over, and knocked the steeple thru the roof of the Methodist brother's house. It did not do a thing to my father's house except to take away a chimney. My father was an unbeliever. Why did the Methodist house and the church get the worst of it? Using analogy, was it because the Lord was better pleased with an honest infidel than he was with the church and church member? If so there is another preach coming from Rev. Whippo. Let him tell us why God does this.

Brother, you ought to quit all this back number talk. It is out of place in this twentieth century day of intelligence. God does not do the things you and your brothers are preaching. God is not responsible, arbitrarily, for the events of this life. There are certain laws in the universe and even such a God as you describe could not arbitrarily be responsible for incidents in life. In predestination you have a portion of natural law that is today called "fate." Fate means that under laws certain events take place. You cannot prevent them in any way. God himself, if such an individual exists, can not prevent the carrying out of natural law. If any power undertook to change one iota of the balance in the universe, there would be a disturbance that would hang up the entire system of planets and stars. It would act the same as a breakdown on a street car system. Everything would be out of order on account of it.

Good brother, read Whittier's beautiful poem appended hereto, and then do as that clergyman did. Have a God of love, not one of hate and revenge:

#### THE MINISTER'S DAUGHTER.

In the Minister's morning sermon,  
 He told of the primal fall,  
 And how henceforth the wrath of God  
 Rested on each and all.

And how of his will and pleasure,  
 All souls save a chosen few,  
 Were doomed to eternal torture,  
 And held in the way thereto.

Yet never by faith's unreason,  
 A saintlier soul was tried,  
 And never the harsh old lesson  
 A tenderer heart belied,

And after the painful service,  
 On that pleasant, bright first day,  
 He walked with his little daughter  
 Thru' the apple bloom of May.

Sweet in the fresh green meadow  
 Sparrow and blackbird sung;  
 Above him their tinted petals  
 The blossoming orchard hung.

Around, on the wonderful glory,  
 The minister looked and smiled;  
 "How good is the Lord who gives us  
 These gifts from His hand, my child."

"Behold in the bloom of apples,  
 And the violets in the sward,  
 A hint of the old lost beauty  
 Of the Garden of the Lord."

Then upspoke the little maiden,  
 Treading on snow and pink,  
 "Are very wicked I think."

"Had there been no Garden of Eden,  
 There had never been a fall,  
 And if never a tree had blossomed,  
 God would have loved us all."

"Hush child, the father answered,  
 "By his decree man fell;  
 His ways are in clouds and darkness,  
 But he doeth all things well."

"And whether by His ordaining  
 To us cometh good or ill,  
 Joy or pain, or light or shadow,  
 We must fear and love him still."

"Oh, I fear him!" said the daughter,  
 "And I try to love Him, too;  
 But I wish he were kind and gentle,  
 Kind and loving as you."

The minister groaned in spirit,  
 As the tremulous lips of pain,  
 And wide, wet eyes uplifted,  
 Questioned his own in vain.

Bowing his head, he pondered  
 The words of his little one.  
 Had he erred in his life-long teachings,  
 Had he wrong to his Master done?

To what grim and dreadful idol  
 Had he lent the holiest name?  
 Did his own heart loving and human,  
 The God of his worship shame?

And lo! from the bloom and greenness,  
 From the tender skies above,  
 And the face of his little daughter,  
 He read a lesson of love.

No more as the cloudy terror,  
 Of Sinai's mount of law,  
 But as Christ in the Syrian lilies  
 The vision of God he saw.

And as when in the clefts of Horeb,  
 Of old was his presence known,  
 The dread ineffable glory  
 Was infinite goodness alone.

Thereafter his hearers noted  
 In his prayers a tenderer strain,  
 And never the message of hatred  
 Burned on his lips again.

And the scoffing tongue was prayerful,  
 And the blinded eyes found sight,  
 And hearts, as flint aforetime,  
 Grew soft in his warmth and light.



Dr. L. W. De Laurence, Adept and High Caste Yogi.

### HINDOO-MAGIC AND INDIAN OCCULTISM.

DR. L. W. DE LAURENCE, Adept, High Caste Yogi and Master Lama of the Temple of Hago Ka, Delhi, India, who is the Initiated and Wonderworking Medium between the Great Concealed Adepts of India and the Western Student of Occultism, has been granted the Sacred Right to place in the hands of all sincere and interested Occult Students Illustrated and Valuable Literature which contains accurate and Secret Knowledge of the Inner Circle of the Hindoo Adepts and Master Lamas. This instructive and intensely interesting literature also pertains to Hindoo Magic, Adeptship, Witchcraft, Personal and Vital Magnetism, Psychic Diagnosis, Black Art, Magic and Sorcery, Necromancy, Pneumatology (Astral Influence), Diabolical and Ceremonial Magic, Invocations, Conjurations of the Spirits of the Astral Plane, Medieval Theosophy, Philosophy of Disease and Medicine, also Clairvoyance, Propelling Astral Body, Occult Influence, Mediumship and Occult or Thaumaturgic Powers, To Bind, to Constrain, to Appear and Discharge Evil Spirits, The Nature, Possibilities and Dangers of Spiritism, Magical Art, Demonology and Witchcraft, Mundane and Sub-Mundane Spirits, Methods Used by Magis and Necromancers to Call Up the Souls of the Dead, Exorcisms, Astral Auras, Clairvoyance in Dreams, Magical Powers, Evil Desires, Astral Entities, Black Magic, Cosmo, Cure of Obsession, Curses, Chances, Elementals and Seducers, Haunted Houses, Mumias Used in Witchcraft, Mumias of Criminals and Seducers, Magnus Limbus, Karma, Images, Love Charms, Lying Spirits, Prophecies, Psychometry, Remedies Against Witchcraft, Vampires and Witch Trails, Etc., Etc. Rarely, if ever, will the Student of Spiritism, Clairvoyance and Occultism have the opportunity of obtaining such handsomely illustrated literature as this Master Lama has been granted the right to place in the hands of every sincere and interested Student of Hindoo Magic and Indian Occultism. Dr. De Laurence will send this literature while it lasts to interested Persons Only—Free. Address, DR. L. W. DE LAURENCE, Adept and High Caste Yogi, 344 Michigan Ave., Chicago, Ill., U. S. A.



Savitri Saravali.





## LILY DALE NOTES.

### CAMP JOTTINGS.

While the camp meeting is over—officially and in point of counting heads—there was still life enough left last week to make it interesting.

The Sunday after camp opened with beautiful sunshine and a balmy atmosphere, and naturally invited everybody out. Some went to the depot to see what was coming; but as only a few stepped down from either of the trains, it was concluded that the day would be a quiet one tho not altogether uninteresting one; for it was being made known that Mrs. R. S. Lillie was to lecture at 2.30 p. m. at Library Hall. At the appointed hour, it may please many to know, the neat little hall with its significant mottoes "Love; the legal tender of the soul," "Goodness is greatness," and "Peace is Power," was filled, and it undoubtedly pleased the speaker to see such a gathering.

Mr. J. T. Lillie, who tried to apologize for acting as chairman, was silenced by a unanimous assent, in return for which he treated to a song. Then Mrs. Lillie arose to state that as she was giving this lecture to please Mrs. Mary Ramsdell who had missed those of the camp on account of illness, she would have her give the subject. This was accordingly done and the good lady chose "Spiritualism—its present and future." After an invocation in versification Mrs. Lillie began her discourse.

While she thought it a subject difficult to inject with new ideas, yet she considered it an exhaustless one, and as she became inspired proved it to be so. Concerning its present she showed where it had been beneficial in many ways—notably in changing the views of the world at large concerning immortality, and withal giving a new meaning to life generally. Concerning its future she made a hopeful presentation and prophesied the early approach of a way to prove immortality on the principle of the wireless telegraphy—that something would be invented by which the intercommunion between spirit and mortal would be established—that is thru science, and thru the latter because Spiritualism is here by virtue of it being a law of nature. Science dealing in laws cannot miss it very long.

After the general discourse the speaker asked for questions which were also answered to the satisfaction of all, to judge by the interest shown. As a close she rendered an improvised poem, and everybody went off happy for the unexpected pleasure enjoyed.

Monday, however, dawned with the heavens in tears—weeping for the loneliness which threatened the camp on that day—for many of its cheerful and cheer inspiring souls had proclaimed this the day of their exist from the tableaux vivants of Lily Dale.

But among those who still responded to the roll-call after the Sunday that camp closed and during the two weeks following were: Wm. Keeler and wife, C. Fannie Allyn, Mrs. E. Stumpf, Mrs. Geo. Bartholomew, J. T. Lillie, Mrs. L. E. Barr, Mrs. Mr. E. Lane, Dr. N. H. Eddy, Chas. S. Hulbert, Leo Manger, Mrs. J. Darch, Mrs. O. W. Grant, Mrs. F. E. Eustavieve, H. T. Hoffman and family, Mrs. Pressing and daughter, Mrs. J. B. Harris, Eugene Reed, Fred Spencer, Mrs. Geo. Elliott, T. G. Davis, Mrs. Duhl Mrs. Dillon, Mrs. Donovan, Mrs. J. Klopfer, Judge J. K. Wilson, J. J. Bender, Mrs. Dixon and Son, Miss F. M. Cotterell, Mrs. Brookings, Mrs. Zebbin and son, Mrs. R. Mc Neil, Miss Anna Bond, Mrs. M. E. Clark, Misses Morrisons, Mrs. Muhlhauser, son and daughter, Mrs. Amelia Peterson, — Larcen, Miss Amanda Levine, Miss L. M. Shattuck, Mr. and Mrs. A. Norman, Miss Lilian Wendemuth, Mrs. C. M. Parks, M. H. Joslin, Prof. W. M. Lockwood and wife, Pierre L. O. A. Keeler, wife and son, Mrs. Sully, Mrs. M. A. Enches, Mrs. Mina Seymour, Mr. Webb and Mary Webb Baker, Leo Bambam, Senor Green, Mrs. Lutes,

Mrs. Kingsley, Mrs. Emma J. Huff Mrs. R. S. Lillie, Mrs. J. Klipfel, a number of whom are still among us.

At the last Sunday evening conference at the City of Light camp—meeting Mrs. Elise Stumpf of 127 Putman ave, Brooklyn, N. Y. put in a plea for a German Day for the next summer session. Her reasons given was the general request of the German patrons of Lily Dale camp—many coming from Buffalo and other nearby points—and would like to hear Spiritualism expounded in their mother tongue, if for no other reason than to attract a gathering of Germans for that day. It has been proposed that Mrs. Stumpf apply for a day in August—the morning to be devoted to German Conference and the afternoon services to a lecture in German from the applicant. Some 200 Germans were among our visitors this summer.

Concerning the success of the City of Light Camp at Lily Dale, N. Y. the following facts or figures tell their own story:

Total number of gate fees taken in during the season—10,640.  
Season tickets issued—200  
Largest number of gate fees for one day—\$77.

Average Sunday attendance—500.

Largest number of people on the grounds at one time—2500.

Largest number attending one service at auditorium—1200.

Largest number at one entertainment—800.

Largest number at one dance—600.

### LILY DALE NOTES.

The following are, among the speakers already promised for next season: F. A. Wiggin, J. Clegg Wright, W. J. Colville and Mrs. Gilman.

Mrs. Pettengill's benign countenance is still seen among the sojourners of the camp, and everyone is pleased to know of her presence.

Mrs. Geo. Bartholomew left Lily Dale for a trip to Buffalo, Hamburg and other points, when she goes to Lake Hellen for the winter season.

Prof. Lockwood was detained at Lily Dale until last week by illness, but has recovered under its invigorating atmosphere and the tender treatment of loved ones.

Henceforth there will be but two Sunday trains to Lily Dale. One at 10.50 from Titusville, which leaves there at 7 a. m.; and one at 6.38 p. m. The latter making connections with the 4.30 train from Buffalo and others from the west on the Lake Shore R. R.

Hang your banners on the outer walls, the cry is still they come—that is, we meant to say the wayfarer was still coming to find the paths thru Lily Dale and all good people who feel kindly disposed towards humanity walking in darkness, are requested to hang out a lantern after dark till bed time. "Those who dispense light freely, will be made to see thru the mists of materiality."

In reply to a number of letters inquiring about the "Bambam Prosecution," we would say that, as there has been no such a prosecution, we cannot tell anything about it. The Bambam mediums seem to have given satisfaction, and have conducted themselves in a manner to earn the friendly feeling of the general attendance at this camp.

### OBITUARY.

We have been advised of the death of Mrs. Nettie Baldwin of Dos Palos, Cal., she was the youngest daughter of the late B. F. Baldwin. She leaves besides her daughter, Mrs. E. Southwick, of Dos Palos, two sisters, Mrs. R. W. Johnson, of Lily Dale, N. Y., and Mrs. A. B. Elliott, of Conneaut, O. Mrs. Baldwin was born at Laona, Chaut. Co., N. Y., and was a resident of this county until 1884 at which time she went to California with her daughter. She will be missed by many in this section. Mrs. HARRIET STONE.

### Lost and Found.

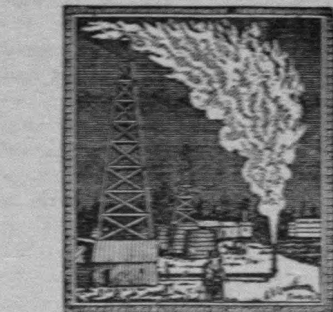
"To lose one's soul" is not to be doomed to an endless orthodox hell, but it is to be lost in the jungle of one's passions, and to walk around lost in the narrow circle of ones selfish ideas; just as one walks in a circle who is lost in the woods.—World's Advance Thought.

To find one's soul is the greatest discovery of one's life-time.

### Natural Gas.

On a recent afternoon THE SUNFLOWER fraternity received an invitation to visit the site selected as the commendable spot for the boring of natural gas within a mile from Lily Dale. A pleasant walk along the main road south, with a turn off at the Williamson farm house, soon brought the party into the shadows of a beautiful ravine. Not far from the road and easily found in the heart of the ravine the welcome sound of saw and hammer first greeted the ear, when shortly after the smell of fresh lumber greeted the olfactory nerves. It did not require much guessing to know the rest. In a few minutes the derricks loomed up, and at the next turn the attached buildings came to sight.

Busy hands were at work putting on the finishing touches, preparatory to placing the steam engine which was to give motive power to the boring apparatus.



Our editorial inspection party was cordially received and allowed to survey the interior by Dr. Richardson, who also explained the utility of the various parts operative in boring; the prospect of finding gas (which seemed almost an assurance,) and its benefits to this section of the country—which goes without saying, will be a blessing never before enjoyed.

After a pleasant hour spent in this delightful valley of hope, the entire party—inspectors as well as prospectors—returned to Lily Dale new converts to natural gas. The introductory illustration is what is hoped to be the effect in a few weeks of the cause now in operation.

### Our Soul Companions.

When the lion force in man, the heart, awakens and vibrates, all the other little animal forces become impotent—capitulate.

Love, the divine principle of the soul, is master and king over all other human impulses.

Pride, resentment, hate, fall before this all-potent influence, when it emerges from its prison house, or is permitted to come forth thru a whim; invited by a kind thought, or incited by a like vibration.

And its accompanying beneficence! Joy, happiness, geniality, felicity, amiability, friendship, tenderness, sympathy, mercy—all beautiful traits of humanity, coming to the fore and playing their part in life's affairs.

And how much of life's sweets are lost by the guard kept on love to prevent its escape! And what guards! Shabby looking little animals known as envy, jealousy, hatred, uncharity, avarice, ill-humor, spite, cruelty, etc.

Why imprison it? How can it become strong if not exercised? Do we debar the material sunshine? Then why the spiritual? Love is the only Deity from which we may ever hope to obtain heavenly reward; and each had his share given him at birth, from which future expected happiness must be culled. If it has been neglected—the lion starved—we will but be a boon companion of the little animals we have been raising as its substitute.—World's Advance Thought.

### Psychic Notes.

Wars will not cease until their terrors to human sensibilities make their suggestion a punishable crime.

Granting a favor does not entitle us to a life time of gratitude from the beneficiary. So-called ingratitude is mostly the effect of demanding too much for the favor granted.

As man rises out of his infancy as he develops a distaste for spreading himself.

The man dying from hunger has a boon companion in the one dying from dyspepsia.

The indignation which injustice incites is a reflection from nature. "Vengeance is mine, saith the Lord," is nature's repulse on human discord with effects compatible with the

cause. Thru self-study many of nature's impulses or laws may be understood.

Humane treatment of animals will grow in proportion as that kind of feeling is generated for human beings.

Human deification and intolerance are boon companions. An idolatrous love that is blind to the defects of its own kith and kin is always ready to disapprove of those in others.

Physical culture may embrace any and everything that facilitates deep breathing; for heart-action depends upon the oxygen inhaled and there is nothing that comes nearer to it than completely inflated lungs.

The capture of a woman's heart is more frequently an affair of psychology than of love. The latter is a mutual drifting together of congenial souls.

As nature's truths reflect themselves by inspiration, and her love by benevolence or sympathy, so nature's law reflects itself by a power which seems to flow from man as something irresistible.

THE SUNFLOWER \$1 a year.

### Funayisms.

A lady orator in Kansas is said to have spoken so touchingly recently on injustice to her sex that all the women in the crowd began to shed their—wraps.

Some of our exchanges are publishing a curious item to the effect that a horse in Troy pulled a plug out of the bung-hole of a barrel for the purpose of slacking his thirst. We do not see anything remarkable in the occurrence. Now if the horse had pulled the barrel out of the bung-hole, and slaked his thirst with the plug; or if the barrel had pulled the bung-hole out of the horse and slaked its thirst with the plug; or if the barrel had pulled the dung-hole out of the plug and slaked its thirst with the horse; or if the plug had pulled the horse out of the barrel and slaked its thirst with the bung-hole; or if the bung-hole had pulled the thirst out of the horse and slaked the plug with the barrel; or if the barrel had pulled the horse out of the bung-hole and plugged his thirst with a slake, it might have been worth while to make a fuss over it.—The Independent.

## The Sunflower's Winter Campaign



IT SHOULD ADD

1000 NEW NAMES TO OUR LIST.

The camps are over, and soon we will again be facing the blasts of winter.

How Will You Spend The Long Evenings?

You will want

Reading Matter.

"The Sunflower" will supply you with the latest and best in that line. With our facilities increased beyond what they have ever been before, our efficiency of the past will be exceeded during the coming season.

### A Corps of Writers of World-Wide Reputation

will favor us with their Literary Productions.

Charles Dawbarn, Moses Hull, Daniel W. Hull, Lida Briggs Browne, John P. Cooke, and many others whose names are as well known, will furnish original articles, while the gifted lecturers, Prof. W. M. Lockwood, J. Clegg Wright, Carrie E. S. Twing, Tillie U. Reynolds, F. A. Wiggin, C. Fannie Allyn, Miss Elizabeth Harlow, Miss Susie C. Clark, Mrs. R. S. Lillie, Charlotte Perkins Gilman, W. J. Colville, Lyman C. Howe, Willard J. Hull, and others, who delivered lectures at Lily Dale this summer have been stenographically reported, and they will be published during the winter.

### THE GREENBACKER

will hop in the press frequently, as special accommodations have been arranged for him.

This array, with our

### Premium Books

will make the best and cheapest reading matter you can find for the winter.

Remember we have Seven Books. They are all Good

Sartor Resartus, Thomas Carlyle's greatest work on the Philosophy of Life. "A Romance of Two Worlds," by Marie Corelli. "Natural Law in the Spiritual World," by Henry Drummond. "Heroes and Hero Worship," by Thoms as Carlyle. "The Nemesis of Chautauqua Lake," by A. B. Richmond.

Any or all of the above books for 25 cents each in addition to the regular subscription price of "The Sunflower."

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Wood's Natural History, 15 cents.

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To get these books you must send a year's subscription to "The Sunflower," \$1.00, and include the order for the book or books wanted, enclosing the additional price mentioned above. That is, \$1.00 for the paper, \$1.25 for the paper and Sartor Resartus, or any one of the five 25c books, or \$2.25 for the paper and the five 25 cent books. The paper and the entire list of seven books will be sent, charges prepaid, for 2.90.

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# METAPHYSICAL.

Conducted by EVIE P. BACH.

## AUTUMN LEAVES.

What are these pretty autumn leaves  
But forest tears of woe—  
Of suffering heart-aches how to meet  
The dreaded wintry foe?  
ARTHUR MILTON.

## PRAY DO NOT HAVE THE BLUES.

What if the sky be dark and drear,  
And cheerless be the sky.  
Yield not thy soul to doubt or fear—  
Heave not the mournful sigh.  
The earth may wear her sable hues,  
'Twill naught avail to have the blues.

Though fortune prove a fickle dame  
And wealth a joyless thing,  
Still may thy soul its birthright claim,  
And royal pleasures bring;  
Then cast aside those sable hues,  
'Twill not avail to have the blues.

If thou wouldst win a deathless fame,  
Bear well thy weight of years;  
The priceless honor of a name  
Was never bought with tears.  
Then cast aside those sombre hues,  
'Twill not avail to have the blues.

Know thou that to the valiant soul,  
'There's no such word as fail.'  
Then cast aside those sable hues,  
'Twill not avail to have the blues.  
BELLE BUSH.

## TRUTH vs. SELFISHNESS.

The close observer of humanity  
will find much that touches him pathetically—sympathy being the medium for sensing truth in the cause.

One may also see much to condemn in his fellow mortals, but their ignorance of things beyond the superficial of existence, makes charity a necessity in dealing with them.

Custom, however, is a greater autocrat than law. It will sentence where a judge will not, or declare a man guilty where a jury will render a verdict to the contrary. It sees evils in humanity where the sympathetic see only a struggle against odds.

Noting our own reflection in others is not uncommon. Every conscious being is a mirror for the never rises higher than its source;

reflection of truth; and seeing ourselves is also seeing a truth—even if it does not always please. But others are also mirrored in our soul's reflector, and we may obtain a very clear view of them. To know which is which now becomes a necessary perfunctory. A study of influences or vibrations as they touch us, and their varied meanings is necessary; and every sensitive can master these by a little effort.

We all know that feeling blue is due to like conditions within, whether physical or mental. Catching only the disagreeable vibrations of persons, therefore should make us study the cause. We may find it to be simply a prejudice based on false premises. But by reversing this feeling or emotion for sympathy or charity, we attract its like—if such exists—and will be the wiser for the attempt, even if but to be convinced by the former.

Love and selfishness have the most varied influences of all human principles, and are the subtlest—therefore need the most careful analysis.

The first two most generally sensed are attraction and repulsion—one the antithesis of the other—betraying love or selfishness as the predominating influence, even though neither may be active. To weigh them according to their specific worth, however, the following may aid the understanding:

Coming en rapport with an individual by thought or upon meeting him, and the first influence sensed is one of joy or pleasure it bespeaks of moral health through good will or charity. If touched with sympathy it indicates its similitude. If it incites a feeling to honor or oblige it tells of benevolence or generosity—like creating like, and hints at how nature feels disposed towards him.

But if the first influence generates indifference it tells of a cold or unsympathetic character—love still unawakened as a virtue—tho the individual is not necessarily an unworthy person; and a little light might prove a boon. But if this is followed by an impulse to censure, there is ill-will connected with it—perhaps envy or jealousy as the cause. And if the rapport arouses

to anger or contempt there is active selfishness present, or an egoism that has become a ruling passion. With fear attached it betrays the avenging spirit that needs careful handling or watching.

Now there are phases of selfishness that tho not so dangerous, are a bane to the sensitive. Among the latter are those whose influence absorbs or robs ones vitality. They are people who live for themselves only, are negative to natural law by virtue of excessive self-love or an inherited unspiritual force not yet outgrown or neutralized by its opposite. Such individuals may mean well, but are uncomfortable companions under circumstances; and to remain animated in their presence one needs a positive will as the neutralizing agent. One such unfortunate can often deplete a whole company of sensitives, while he enjoys the situation because the gainer.

Another of this class is the individual whose influence is cheerless, gloomy, depressing. He has some inherited passion to contend against, or perhaps a self-developed one, which he is combatting. However, if he does not repel us, he is not dangerous, unless tempted by circumstances.

But they belong to the selfish order, nevertheless, even if not selfish. Theirs must be an inherited incubance, and which they are intuitively struggling to free themselves from.

It is they, who often touch us sympathetically, and a psychometric analysis will show that they are often more to be pitied than condemned.

Being wearied by the influence of an individual may mean either sensualism or ignorance in connection with it. The latter perhaps only comparative, but the former may be due to active indulgence. This is manifest by a drowsiness following; and where the passion exists it is sensed as fatigue or languor for acceptance. They must be in the conditions that accompany the evil as an antithetical vibration to what purity or intellectuality generates. But this, too, is selfish, for indulging a sensual passion constitutes something that cannot be shared by another—also an impulse in opposition to that of nature.

But, like the others, they may also need our sympathy, and nature may be kindly disposing of them in the situation we find them; yet suffer in rendering her verdict or sentence as a judge might do, who finds cause for mercy, tho bound by law to prescribe the penalty. And we may feel charitably disposed, because in that impulse or condition of heart we sense the truth absolute—seeing things as they exist in the cause and not in the effect. It may therefore not be out of order to warn against selfish impulses, prejudices or preconceived notions; for they make us "see thru a glass darkly," while sympathy or charity leads to the light—to a natural inspiration, which is truth per se.

## Science Following Inspiration.

Professor Garrett P. Serviss says in Collier's Weekly, August 27, concerning Saturn's ninth moon:

"It has been suggested that the two little moons of Mars and the fifth satellite of Jupiter may be captured asteroids, or comets, turned into moons, and this suggestion would appear to be particularly appropriate for a body like the new satellite of Saturn."

In THE SUNFLOWER printed July 30th, a contributor on "Some Unorthodox Astronomical Ideas" says:

"For aught we know some of the larger meteors or these (dying) comets may have sufficient planetary substance left to sense an affinity for the active planets and attach themselves to the same as satellites."

Both of the above paragraphs convey the same idea. That the latter is a purely inspirational effect we can guarantee, because it is by the same author, who in 1885, in a contributed article referred to a planet outside of Neptune, which was in 1902 hypothesized by Prof. Forbes, an English astronomer.

THE SUNFLOWER \$1 a year.

## LIGHT AND DARKNESS.

### Spiritual Religion and the Newer Thought.

BY J. P. COOKE.

What is the spirituality, the religion of Spiritualism? That is the question. Is it not "To visit the fatherless and widows in their affliction, and to keep one's self unspotted from the world?"

And is this not the quality of love to your neighbor? And who is thy neighbor? Whomsoever thou canst help. By this shall all men know that ye are my disciples, if ye have love one to another."

This doctrine is contrasted with the thought of the old institutions. The works of pure kindness of humanity, are not the works that the Romish Church call religions.

In its views, "to fast on certain prescribed days" is a more religious service than to give bread to the hungry; To crawl up the "sacred stairs" of Rome on one's hands and knees—like a "dog on all fours"—is a more religious act than to help the law or the inebriate to walk on their feet. To make a pilgrimage of devotion to some Holy Shrine is a better evidence of "Piety" than to make a pilgrimage for the relief of suffering humanity. And to none of these works does it allow any religious merit without faith in the creed and traditions of the Holy Catholic Church. Nor are the Protestant confessions better in their applied ethics. They would both of them chain and bind men with the creeds and dogmas of the "Confession of Faith."

What is the most prominent feature of religion, according to Jesus' practice and teaching, but this very love and service toward others,—the helping the blind to see, the deaf to hear, the lame to walk, the sick to health, the hungry to food, the imprisoned to liberty, the suffering to comfort, the erring to truth, the ignorant to knowledge, the vicious to virtue, the degraded and miserable to Light, to life, to love, to goodness, and to knowledge—in fine to usefulness and to peace!

The second element of true religion is to "keep one's self unspotted from the world." This too is essential, for if we do not strive to keep ourselves pure, there are depths of degradation and sorrow, there is moral mud—to become fouled in, from which, we may never extricate ourselves.

This "Keeping one's self" means integrity, purity, sincerity, in "corruptibility, successful resistance to all the snares and allurements of evil. "The world, the flesh and the Devil,"—an imposing trio.

It is not to keep one's self aloof from the world, for that would be to violate the first principles of sympathy, fraternal helpfulness, and altruism.

It is to live in the world to serve and aid it and yet not to be strained by its vices nor swayed by its flatteries, nor by its frowns.

It has been called "mere morality" but it is no holiday task to achieve thus in the personal realization—the externalization of life.

"Our deeds still follow us from afar, "And what we have been makes us what we are."

To keep sincerity amid the shams and hypocrisies of the world. To keep healthful simplicity amid the enervating extravagances and luxuries of the world; to keep purity of thought and chastity of act amid the world's moral uncleanness and licentiousness; to keep truthful amid the world's falsehoods—to plough a straight furrow thru a crooked world, is no child's task!

To keep one's soul loyal to its divine law and destiny, tho the whole world and all the kingdoms thereof be offered as the bribe!—"To keep on's self unspotted from the world!"—"Unspotted!"—without speck or stain or fleck of evil to mar the light and the infinite beauty of the soul, as we may conceive it to exist in the condition of perfect purity.

And yet this struggle with evil is the indispensable condition of personality—of our life as distinguished from all other life. Light and darkness is the antithesis. Down in the darkness nothing is known satisfactorily save the quivering agony of the spirit. On the other hand in the light, alone, there is "nothing"—no—thing—to be known, for light is the knower! It is subject not object. It is in nature only with its conditioned dark-

ness (or matter) and light or living power, side by side that we can know with any adequate satisfaction. Here knowledge becomes regnant, by the opposition of mind and matter; of known and things to be known of soul and sense. Thus it is that "contrast is the father of things," as known. Even evil is a condition of knowing the good. The good survive!

"They live! but O, not idly, To fold their hands to rest, For they who love God truly, Are they who serve him best. Love lightens all their labor, And makes all duty sweet; Their hands are never weary Nor way worn are their feet."

There is a "mere morality," which, tho it makes no pious confessions, tho it goes to duty oftener than to prayer, and seldom takes Gods name upon its lips, and does not dare to call itself "religious"—yet grows year by year in strength and beauty, ascending from one round of beatitude to another, until it reaches the very holy of holies of the divine nature, and the eternal life—the Aeonian life of the changeless goodness.

## Dignity.

Many persons imagine that they will appear very learned if they take every opportunity of airing the knowledge which they have amassed. They strangle themselves with big words, when they could just as appropriately use simple language. By so doing they defeat their purpose. It is the reserved person who makes a good impression. A person must not be either a mute or a babbler. Talk when you have something to say, and when you know your companions are in the mood to listen.

If you talk too much, you exhaust your stock of ideas and soon your conversation will become a senseless vaporing. Always read and meditate more than you talk.

If you talk too much you will lose your dignity. When you lose your dignified manner among your associates, you will soon be brought forcibly to think of the adage: "Familiarity breeds contempt."

PROF. LEWIS R. HILLIER  
Gloucester, Mass.

## Spiritual Death.

Those who imagine they can find happiness in time-killing will find it poor game. A retreat from the absolute or perpetual activity of nature is like depriving a plant of sunlight or moisture. Idleness of body or mind is depriving the soul of the sustenance needed for its growth, expansion, energy or locomotive powers, without which it becomes a non-entity so far as individualization is concerned, a dead issue among its contemporaries, and a burden to itself.

## REMARKABLE PHENOMENON.

Shadows of McKinley and Garfield Fall From Lincoln Bust.

Columbus, O.—The phenomenon of the marble bust of Lincoln casting dual shadows that resemble profiles of the faces of McKinley and Garfield, thus producing the trinity of presidential martyrs, is attracting the interest of visitors to the rotunda of the State Capitol.

Visitors' Attendant Ziegler, who was a brigadier-general in the civil war, first noticed the phenomenon a few days ago, and is now calling the attention of capitol visitors to it.

Little stretch of the imagination is needed to see in the two shadows the likeness of Garfield and McKinley. The shadow comes from the rays of light falling from the glass roof of the towering rotunda upon the bust of Lincoln, which rests upon a piece of statuary representing the surrender of Vicksburg. It stands in a nick in the southeast circle of the rotunda wall.

Two distinct shadows are cast. The head of Lincoln in the bust is turned to the right. The shadow cast to the right of the bust (or to the left of the visitor standing facing it) shows the likeness of McKinley. The bushy beard covering the chin and lower jaw of Lincoln serves to bring out in the shadow the prominent chin of McKinley, with no trace of beard, while, remarkable as it may seem, the imaged head of Lincoln is so poised that the shadow cast to the left (or the spectator's right) shows the bearded face of Garfield.

The shadows are so striking and the three martyred presidents' likenesses thus so strangely seen in one, that the bust and its shadows bids fair to become famous.

## A Photograph taken by Radium.

A photograph made with a piece of ore containing radium, through the opaque shutter of a photograph plate-holder, is the interesting result of an experiment made in the Utah state building at the St. Louis Fair, by S. T. Whitaker, director-general of the state exhibit. The ore is from Richardson, Grand county, where the mineral is being mined for commercial purposes. The Richardson ore is being used by the French experts who discovered the radium ore which was first found in Bulgaria. Almost the entire output of radium is now obtained from American ores, and the mine at Richardson, Utah, has recently been purchased by a wealthy syndicate. Although the photograph taken by Mr. Whitaker was only the reproduction of the slide of the holder, it was obtained by simply placing the piece of ore on the shutter and leaving it over night.—Sunset Magazine for September.

## Big Profits From Smelting

**B**ELIEVING that you will be interested in a **Strictly First Class Investment** proposition, we call your attention to the **Seven Per Cent Preferred Stock** of the

### Continental Smelting and Refining Co.

of Colorado. Our Company owns and leases several mines, has a magnificent smelter building ready for installation of furnace and power plant, and is **WITHOUT DEBT** of any kind. The directors are men of highest integrity, conservative, experienced and successful. The Smelter is surrounded by many of the greatest gold-copper mines in America, and ores available for smelting are practically inexhaustible.

Capitalization only \$500,000, \$50,000 required to complete plant and begin operations. \$100,000 worth of ore mined, ready for treatment; 50,000 shares of Preferred to sell at par, \$1.00 per share, with which we give one-half share of common stock to each share of Preferred.

### Last Chance to Get Stock at This Price.

Below is a fair statement of what may be expected, based on **ACTUAL EXPERIENCE**:

Smelting 200 tons per day at \$8.00 per ton	\$1,600.00
Total cost of treatment, including interest on investment and surplus for repairs and renewals	700.00

Net daily profit	\$ 900.00
------------------	-----------

Running 300 days per year at \$900 per day, \$270,000, or **Fifty-Four Per Cent** on the **Entire Capitalization**.

Complete information submitted. If you wish to be **SURE** of getting some of this stock, remit for what you want. If not found satisfactory on investigation, we will return your money.

Address,

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805 Provident Life and Trust Bldg., Philadelphia, Pa.



## AURAS.

## AURAL VIBRATIONS OF HUMAN, ANIMAL AND SPIRITUAL NATURE.

## All Life Betrays Its Secrets to the Sensitive.

Every living thing throws out an influence of some kind, however slight; and this influence is always constitutionally magnetic or electric—the latter being the medium element between its soul or life principle and its material adjunct—its body, whether its object be a man, a horse, a tree or a blade of grass.

But magnetism or electricity in this state is passive (static not voltaic) and remains with the body to which it belongs, surrounding it, however, as a HALO—seen only by X-ray eyes or clairvoyance, tho latterly the French Academy of Science has made a new discovery, which explains the halos often seen around the head of mediumistic persons.

The discovery is in substance that nearly all living beings, varying in degrees, give off continuously a strange form of radium, which is visible to those whose sense of sight has assumed a higher vibration than the normal, but which can also be made visible to others in the dark by means of the properties of certain chemicals. If a piece of cardboard smeared with phosphorescent sulphide of calcium be brought near to a human being in a dark room, it will glow with increased luminosity. It is also believed that the greater spirituality of the person the greater these emanations. A halo, therefore, must be earned by interior worth, and its appearance without the use of chemicals, therefore takes the diploma.

## PSYCHOMETRY.

Now, besides seeing this halo clairvoyantly, or this AURA, by which term it is most generally known, it may be felt clairsentiently,—also termed psychometrically, tho erroneously; for this applies to soul-sensation, and sensing auras per se, is strictly a qualification of the spirit or spirit body.

Feeling or sensing this aura, simply, tells us nothing further; but sensing it psychometrically is obtaining an intelligent revelation in connection with it—the soul's consciousness of it being its analysis, which is reflected on the brain as a revelation. In other words, it is sensed, defined and expressed (divined and revealed) in one impulse.

Now, simply sensing these aural influences without a knowledge of their meaning (and which many do) is like hearing a strange language. We have the vibration of the same but not its meaning. So it is with the vibration of the aura—its magnetic sensibility speaking to our sensibility—one live condition animating another.

Feeling a cool breeze or a hot wave blowing on us is understood, because we have familiarized ourselves with both. Now, as we acquaint ourselves with these aural emanations they become equally as comprehensible.

Those coming from mortals, being the most active, are most readily learned and understood, while those from animals (tho considerably less in variety) become so as we acquaint ourselves with the human auras and their vibrations or influences—the same being analogous. But those of the forest, the plains, the waters, the flowers, birds, insects, etc., are still less in variety than the aforementioned—flowers, grasses, birds and insects having each but one vibration, which speaks to the sensitive, and these very difficult to catch, unless extremely sensitive and observant of vibrations in general and having a thoro knowledge of the human auras or their separate influences.

## VIBRATIONS.

The three general influences which betray mental conditions or reveal their status are:

- 1—The intellectual, which animates or inspires;
- 2—The spiritual-minded, which exhilarates or engenders like feelings;
- 3—The loving or generous-hearted, which exalts or elevates.

Their antitheses or negatives are: the ignorant or dull; the impure or immoral; the prejudiced or selfish. The influences sensed in connection with these are:

- 1—Weariness or dulness;
- 2—Repugnance or disgust;
- 3—Fear or disdain.

Many undoubtedly sense these influences daily, but do not know their meaning, while to the student of self they betray the status of the individual from whom they emanate.

Now, in animals, the first betrays illness, or decay from misuse or age. The second filthiness, and the third viciousness. Their opposites or the positive influences do not correspond with human influences, for there is neither intellectuality, spirituality nor love in the spiritual or positive sense in animal life. Animals may be sensitive but not psychometric—just as human beings may be sensitive without being psychometric or spiritually conscious of it—for true love or the divinity has not yet been awakened. And how should it be, when it is not even awakened in all of humanity?

## REASON.

All men reason positively in a measure, but materially so—dogmatically, stubbornly or unspiritually—not in accord with inspiration or truth in the cause—Truth in the effect being that of which the interior senses take note; and man may reason on that as positively as the animal may do when it follows its instinct of hunger or combativeness.

The animal reasons, but as the untutored savage or the civilized individual does, who lacks wisdom, spiritual-mindedness or love in its higher sense, (freed from lust or selfishness).

Now, human sensitiveness begins as soon as one or the other of the first-named conditions has been attained. With either spiritual-mindedness (spirituality) or love (animal emotion spiritualized) psychometry or soul-reading begins—penetrative to causes comparative to the sympathy or charity governing it, and accompanied by an intuitive understanding of their effects on the spirit body. In reading human character by virtue of this gift or phase of mediumship, the operator often feels nothing but reads by inspiration—the soul taking up the vibrations directly and reflecting the same in the language of the medium on the brain of the reader.

## FOREST AURAS.

Sensing the auras of the forests depends largely on conditions. In their primitive state they either becalm or exhilarate, according to temperament. Those whom they becalm generally find more inspiration in the open air or in the sun's rays, and vice-versa. In their cultivated state they often betray the aura of the gardener or progenitor, just as mansions do of their indwellers—tho the former may outgrow their injected aura by change of ownership, and the latter by change of inmates, unless their former owners still haunt them with a strong individuality. Not as freed spirits, but as "spirits in prison," and whom only a conflagration can dislodge. Freed spirits—those in whom the love principle has been sufficiently awakened to release them from matter—are not hauntings. Such come and go at will; for love is the divinity converted into a law that controls matter and is therefore not controlled by it, as spirits are who have not yet overcome animal passion or selfishness and false pride (prejudice).

## OF FLOWERS AND POETRY.

Understanding the "Language of flowers" is a keen sensibility to aura of flowers. The various emanations which they engender bespeak of their influence or vibration; and where it penetrates to the consciousness of the soul expresses itself in sentiment or poetry—grammatically and logically in harmony with the intellectuality of the recipient. Many sense these influences, but not all who do so are poets in having the brain-attunement necessary for perfect rhythmic effects—a gift more necessary than the rhyming quality. The latter may be acquired by practice, but the former is a gift as purely spiritual as music, and must be inborn.

## BIRDS.

The aural influences of birds are difficult to understand from the fact that they possess a power not yet understood by man—their art of flying—a power that must be understood psychometrically, or sought in the cause and not in the effect. All we can see of the bird is the effect; and until a knowledge of causation thru self-study becomes a part of the curriculum of science, the art of soaring in the air will never be perfected thru human agency.

## INSECTS.

Their aural influence must be studied by the feeling of ease, indifference, fear or repugnance that manifests, and these are largely personal. Where danger is sensed it is well to be cautious; for to such the insect is dangerous, tho it may be classed harmless; while to those who are indifferent or without fear in the presence of poisonous ones, there is no danger of a coalition unless provoked.

People with prejudice or hate also effect an insect like the wasp—and it may become a case of like attracting like, as a vicious person may anger even a very docile dog into an unconformable action or temporarily change his nature. There are cases where persons have become immune to bee-stings and even snake-bites, and there are cases where men have cowed the most vicious dogs by a snap of the fingers. But love accompanied the action. Love is the controlling power of the universe, and in man it also becomes a power.

The great and good of earth are those who have positive reason and love—animal sensation and emotion spiritualized—and are in harmony with the positive or spiritual of Nature. Such have natural inspiration or natural authority—in the first, sensing the intelligence of Nature direct, and in the other its power. This is coming in rapport with the purest and highest aura extant, and to which all can reach out—the aura of Nature itself being that which reveals the absolute of truth. And as the spiritual aura of Nature is sensed, the material will be better understood, for in the former rests the causes of the latter.

Science, so-called, deals only in matter—effects. Spiritualism deals in causes, and those who make Spiritualism a study, will find much more in it than the mere proof of immortality. The latter is but the stepping stone to a revelation this world has never yet had; and sensitiveness, clairvoyance and psychometry are the agents towards this revelation.—A. F. M.

## Advice to Young Mediums.

Remember, that many are inspired, but comparatively few capacitated to understand all the truth behind the inspiration.

That not all received by inspiration is true; for spirits, like mortals, are limited in the comprehension of truth.

That much which has the semblance of truth is not true as given—the apparent rising and setting of the sun proving this.

That reason on part of the inspired must rule in all instances.

That Egotism too often obstructs Reason in amateur mediumship—becomes a farcical substitute of the same, and causes Reason to hide its face in shame.

And also remember, that, while sensitiveness, though constituting mediumship, must be of a healthy order to be useful—that hypersensitiveness (touchiness) always betrays some discord or ailment undermining the gift, which must be removed by self-knowledge. And furthermore, not to permit this hypersensitiveness to cause you to overlook 99 commendable points in the first public notice of yourself to find fault with the one error concerning yourself. It is a sure way of having your name passed by on the next occasion as one too delicate to handle—either by correspondents, contributors, newspaper reporters or editors. And above all do not imagine yourself "It." That is the other sure way of attracting low spirits with big names. It is better to have high spirits with no names. Let moderation, modesty and morality govern your mediumship.

## School Duties.

As an overworked brain engenders a depleted system in adults, it is augmented in childhood, and many deaths are due to enforced study and consequent depletion of brain-force. A child should never be permitted to weary itself over school-duties, unless offset by an equal amount of recreation. All the brainwork should be done in the schools, and none beyond those hours. That is sufficient tax on an undeveloped mentality.

It is easier to beat morality than intellectuality into children. All are not capacitated alike. A good mathematician often makes a bad grammarian, and vice versa. Nor is this caused by the lack of brain, but by its conformity—a thing science has not even the power to alter, still less a brutal taskmaster with a rod.

As an abuse of the appetite destroys its relish as a physical qualification, an abuse of faith or love destroys its relish or enjoyment as a soul qualification. Human life is but a short span, yet it seems long to many. Living altogether in the material makes discontent, and that causes time to hang heavy and seem long.

## Spiritualist Badge

## The Sunflower Jewelry.

## READING OF THE EMBLEM.

The center of the design represents a human face, the highest type of intelligence; the face is encircled by the band of darkness symbolizing the ignorance and superstition of humanity; this is broken by the rays of light from the center of intelligence which pierce the darkness and join the light of the golden leaves beyond. Each leaf symbolizes one of the principles of nature on which progression is based. This design is set in the center of a square in which progression is based. This design is set in the center of a square in which progression is based. This design is set in the center of a square in which progression is based.

As the Sunflower turns its face towards the sun, so Spiritualism turns the faces of humanity from darkness and superstition towards the Sunlight of Truth and Progression.



BADGE PIN, \$1.50



LAPEL BUTTON, \$1.50

5c. Each.  
50c. per doz.  
\$3 per 100.

CELLULOID PIN.



MALTESE PENDANT.

The Maltese Pendant is one of the neatest ornaments ever designed. The Emblem, mounted on the finely chased background, is suspended by rings from the bar pin above. It is very popular for presentation purposes. It can be worn as a badge or a breast pin. The back is plain and can be inscribed if desired.

Price, \$5.00



MALTESE WATCH CHARM.

This is a very neat charm. The back is plain and any desired emblem may be mounted on it or it can be inscribed. Many think the Maltese Cross is a strictly Masonic emblem; such is not the case, as it is used by many orders.

Price, \$5.00



SUNFLOWER BROOCH.

The Sunflower Brooch is a very fine badge or breast pin. Between the five fluted points showing in gold are five sections of white enamel, the combination making a very beautiful background for the emblem. They are very popular with the ladies as a brooch or breast pin.

Price, \$4.00

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"While it may be somewhat reckless, I am tempted to venture the prediction that within ten years from this date there will be at least a dozen mines in what is now christened Sherrod District, that under similar lines of development will be as rich and productive as the PORTLAND, INDEPENDENCE, and MARY MCKINNEY in the CRIPPLE CREEK District. This is based upon rather careful examination of the tremendous outcrops of the Ejan (Brittle Silver), Nannie Sherrod, the Pay-well and many other veins along the Continental divide."

Our Company owns TEN LODE MINING CLAIMS (about 100 acres) in the heart of this section. Several strong fissure veins besides those named above run through the property.

Note the following assays from the Brittle Silver: First ten samples averaged \$101.00 a ton; second ten, \$209.00 a ton; third ten, \$311.00 a ton; fourth ten, \$120.00 a ton. Our company owns three claims, over 3,000 feet, on this vein, as experts trace the outcrop.

Capitalization, \$1,000,000. Par value, \$1.00. 600,000 shares in the treasury.

## A PURE SPECULATION.

We offer as a speculation, and NOT as an investment, a limited block of this stock at the ground floor price of TEN CENTS per share for 30 days ONLY.

There is no CERTAINTY that you will get your money back, but you MAY get SEVERAL HUNDRED FOLD. Proceeds will be used for development work, and if we strike it rich, the stockholders will reap the benefit. There are no debts whatever against the Company.

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## The Greenbacker Retrospects.

Well the camp is over and I am home again. I was greatly amused to learn who I was all this summer. Who is that Greenbacker? was asked all the time and I heard the people discussing it. I want to tell you that you did not get within a dozen rows of apple trees of me. I hop too fast.

Didn't we have a good camp tho! There was a little unpleasantness of course, but you know 'the course of true love never runs smoothly' and nothing in this world will run as smoothly as we would like to have it. But they tell me that after all the camp was a financial as well as a social and spiritual success.

You know I rather like the way camp is run. It takes on a metropolitan air to make it hum so. There is a conference meeting and a lecture and a private class and a woods meeting and a place for everybody, and I hope that everybody will keep his place. I don't know as there are many who are out of place but then the observation is good.

I think every one was well pleased with the accommodations this year in the way of hotels, restaurants, and so on. I don't think there were enough Frenchmen to make any serious inroads on my brothers, but they kept us hopping just the same.

I was sorry those test mediums did not show up; but the editor told me before I left that the president told him they were going to engage test mediums early this year and be sure of them next year. Then he told me they were going to do more advertising next year and I saw a lot of nice pictures for that purpose. I hope they will be gotten out nicely so they will show the people all over the world what a nice place we have at Lily Dale. I can tell you right now that I put my bank into place and commenced putting dimes into it to pay my expenses next year just as soon as I got home. You had better do the same and come early and stay late.

I do want to make one suggestion to the management and that is that they open camp a week earlier next year and close the last week in August. I had to get home to see to getting my children into school and lots of others had to leave before the season ended, for the same reason. It is worth thinking of.

Well next thing it will be winter. I hope it will not be so cold as it was last winter for they buried me up in snow so deep that I could not get out until near spring. That was too much.

They tell me there is actually going to be a gas well at Lily Dale. My but won't that be fine! if they get gas think what a saving it will be and then imagine how much wear and tear of tongues will be avoided next year. Some people have been unkind enough to say that was too much gas at Lily Dale now, but I don't think so. I think it is all right. It you don't talk you don't say anything. But there might be a little less in the way of "offensive personalities" without hurting anybody. I can jump into a great many places where others do not go and I want to tell you that the people are about as good as the average run of mortals only there are a lot of "knockers" you haven't anything else to do. If they had to work ten or twelve, or even if they joined a labor union and only worked eight hours a day, they would not have so much time to talk about their neighbors.

Did you ever think how these things get started? A goes to a seance and don't get much of anything. He goes away and tells B that it was not very satisfactory. B tells C that A went to a seance at D's and it was rank. While C declares they caught D in trickery. Less gossip and more hunting for something good would be better for all concerned.

I found lots of good nedjums on the grounds this year. I had a slatewriting seance with Pierre Keeler, a photograph with the other Keeler, a slatewriting with Mr. and Mrs. Normann, trumpet sittings with Mrs. Pemberton, Mrs. Wreidt and Mrs. Bartholomew, and saw materializing at Mrs. Miller Wilcox's and at Nichols, and had my palm read by Miss Danforth. I could not get around to them all, but I know these were good and I had friends who got just as good things from them as I did.

Say! I just think the Willing Workers did fine! Think of what they did for the fire department! Got up an entertainment and paid in \$52.77 to help it! I am always in favor of anything like water, you know. Some people only use it to wash in and dilute their whiskey, but I take it clear. It is the best and only thing to stick by for years. I never knew of it making a man lose his friends or send his children to the poorhouse. So I favor that fire engine.

Goodbye for this time. Meet me next year at the camp and be ready for a feast of good things.

A. GREENBACK.

## What is the Religion of Humanity.

AN ESSAY—BY M. BERRY.

The religion of humanity is one that will tend to make us more humane in our dealings with each other, and make our lives fuller and more beautiful. If we would live the religion of humanity we must cast out of our lives everything that is artificial and unnatural, and then, and not until then, shall we begin to really live, where before we were content to simply exist. Religion is of very little use to us unless its influence penetrates into our characters, our conversation, and our conduct, until those around us what 'ist' or 'ism' we belong to, for they will be able to see from our daily lives that our religion is to do good. When we look around us and view every phase of life, when we see hundreds, nay thousands, of human beings that are physical and moral wrecks, all of which are but the effects of certain causes, we can but confess that there is plenty of room for us to make our religion practical. We shall not be living the religion of humanity until we have not one hungry child, until we have no need for workhouses, prisons, or asylums. Some people will say that such a state of things will never be in our time. Perhaps not, but if the old pioneers of the past had not stood alone, and toiled and suffered that we in our generation might reap the reward, we should have been far greater slaves than we are to-day. And so it is our duty to the next generation to do the very best that our natures are capable of, so that life may be sweeter and happier for them. The religion of humanity is one that, put into practice, will raise us above our environments, will make better men and women, and show that life is worth living if we will only live it well.

## "Blessed are the Peacemakers."

The Peacemaker, that excellent magazine, of Phila., Pa. and ably edited by Alford H. Love, Pres., of Universal Peace Union, is entitled to high praise for the publication of the Resolution adopted by Congress empowering the president to negotiate with civilized nations to adjust international disputes by arbitration without recourse to war. As the resolution was adopted 30 years ago it seems that the wise and beneficent action of the National Legislature has had few exponents. That great Republican President, Jefferson, declared his policy would be in accord with Quakerism. Europe supposed to be one of the most civilized sections of the world is an "armed camp" and the enormous burden of the military establishments sorely oppress the people of those countries. Many thousands of years before Buddha taught and illustrated returning good for evil pagan Egypt's code excluded from heaven those who "thrust out their arms in anger." Is the great Republic—so influential and potent in the affairs of the nations of the earth—putting forth energetic and persistent efforts to stop the horrid slaughter in the Far East and to preserve the peace of the world?

QUAKER.

## Man's Trinity.

Man is a combination of soul, spirit and body—the first being the intelligent or conscious principle; the second the moving or acting principle, or the entity which the soul inhabits exclusively after the body of flesh dies or decays; and the latter the needed agent thru which to perfect the spirit and soul and prepare them for a higher existence—continued immortality.

It is not without merit to trust the irreligious man before the one with too much religion.

Like him who has nothing, he who wishes for nothing will not be envied. No wants, no opposition.

## LITERARY WORLD

Any book noticed in this column can be had at this office.

THE WIDOW'S MITE and other Psychological Phenomena. By Dr. I. K. Funk. New York and London: Funk & Wagnalls Company, 1904. 12mo.; pp. 538. Price, \$2.

If anyone expects to find in Dr. Funk's book a scientific exposition of Spiritualism, or indeed anything at all that has not hitherto been known about Spiritualism, he will be sadly disappointed. What Dr. Funk has done is to present an impartial account of certain spiritualistic experiences of his, which involved the finding of the Jewish coin, called "The Widow's Mite," thru the spirit of Henry Ward Beecher. Dr. Funk's disclosures are no more remarkable than those of hundreds of other investigators, among them men of the standing of Sir William Crookes, Alfred Russell Wallace, Prof. Hyslop and Prof. James. Dr. Funk himself makes no attempt scientifically to explain the things that he saw or claims to have seen, contenting himself simply with a mere statement of facts, from which the reader is left to draw his own conclusions. Besides varrating the story of the "widow's mite," Dr. Funk presents an interesting account of the work of other men. Whatever may be one's opinion of the value of Dr. Funk's inquiry, one cannot but be impressed by his earnestness and his fairness.—Scientific American.

In an attractively illustrated article on "The Widow's garden as a home beautifier," in the September "Twentieth Century Home," Florence R. Travers offers some valuable suggestions on home floral decoration. In many European cities the municipal art movement is carried on as an integral part of the government, but in America it is very much in its infancy as yet. Still there is a notable trend in the right direction here, and the suggestions offered by Miss Travers cannot but be one of great value.

## Death Overcome—An Experience.

I lay ill and knew not whether I would recover. Death had its terrors and I feared the act of death. When in health often in the contemplation of the spirit world my soul would rise to a state of beatitude.

Health gives vigor to thought and strength to combat and control evil conditions. Sickness is weakness, inebility, and a childlessness overcomes the soul. It was thus with me and I besought God earnestly to give me grace to die. Then I seemed to see a beautiful being who spoke to my soul so assuringly of higher things, that my nerves tinged with the magnetism of his great presence, and I seemed to float above all trouble and the things of time.

A great white throne appeared. My father and mother were at my side and white dwellings were visible. Something however held me back—and I saw written in the air "Not yet, not yet"

A deep sense of woe then oppressed my soul and I said: "Can I take up the burden of life again?" But the great dread of the passing out of the soul has been mitigated and I now bare it to him who has ordained all things, even death.—M. S. S.

Edisto Island, S. C.

## What is a Spiritualist?

A mere belief in the phenomena of Spiritualism does not constitute a Spiritualist, any more than believing in Socrates makes one a philosopher, or believing in Mozart or Beethoven makes one a musician. A Spiritualist is one who lives a normal life—one who is true to the organic principles of Nature—one who embodies in his life, character and history the principles that Spiritualism involves, for it embraces all that is vital in the cosmic realm. A life in harmony with truth, justice and order, constitutes the essentials. It is not belief, but deeds that count. There are many who live spiritual lives that know nothing of the phenomena as given by our psychics. Such intuitively breathe in spiritual influences and live the life of the spirit and will in no wise lose their reward.

DAVID WILLIAMS.

Utica, N. Y.

THE SUNFLOWER \$1 a year.

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

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

No. 1	No. 2	IN EFFECT JUNE 19, 1904.	No. 3	No. 4
A. M. P. M.	A. M. P. M.		A. M. P. M.	A. M. P. M.
7:55	5:00	Lv. Dunkirk	9:30	6:00
8:00	5:10	Ar. Fredonia	9:35	6:05
8:05	5:15	Lv. Fredonia	9:40	6:10
8:20	5:30	Ar. Lily Dale	9:45	6:15
8:30	5:40	Lv. Lily Dale	9:50	6:20
8:40	5:45	Ar. Cassadaga	9:55	6:25
8:45	5:50	Lv. Cassadaga	10:00	6:30
8:50	5:55	Ar. Moores	10:05	6:35
8:55	6:00	Lv. Moores	10:10	6:40
9:00	6:10	Ar. Falconer	10:15	6:45
9:05	6:15	Lv. Falconer	10:20	6:50
9:10	6:20	Ar. Jamestown	10:25	6:55
9:15	6:25	Lv. Jamestown	10:30	7:00
9:20	6:30	Ar. Falconer	10:35	7:05
9:25	6:35	Lv. Falconer	10:40	7:10
9:30	6:40	Ar. Titusville	10:45	7:15
9:35	6:45	Lv. Titusville	10:50	7:20
9:40	6:50	Ar. Titusville	10:55	7:25
9:45	6:55	Lv. Titusville	11:00	7:30

\*Daily.  
†Daily except Sunday.

## SUNDAY TRAINS.

Leave Titusville 7 a. m., Falconer, 9:14; Lily Dale, 9:52; arrive Dunkirk, 10:20.  
For return see number 3 above.

## SPECIAL SUNDAY TRAINS.

July 10 to September 11, Leave Dunkirk, 9 a. m., Lily Dale, 9:37; arriving at Jamestown 11 a. m. Returning, Leave Jamestown 5:10 p. m., Lily Dale 6:35, arriving at Dunkirk 7:10 p. m.  
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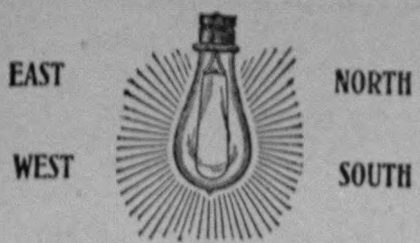
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Write reports with typewriter or plainly with pen and ink. Never use a pencil or write on both sides of the paper.

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Dr. N. H. Eddy is now located at 93 Prospect avenue, Buffalo, and ready to take up his astrological work for the season.

Mrs. Hugh R. Moore has opened a meeting for the winter at Crosby Hall, corner Lexington and Classon avenues, Brooklyn, N. Y. Spiritual books and papers will be on sale at the door. Personal address 324 Madison street.

The Society of Spiritualists of Washington and British Columbia have elected the following board of officers: President, A. R. Little of Seattle; 1st vice, E. L. Nicholson of Seattle; 2d vice, Mrs. French of Spokane; secretary, G. E. Knowlton of Tacoma; treasurer, J. A. Kinton of Puyallup; trustees, G. H. Head, Mrs. E. G. Benson of Seattle; J. C. Richardson of Hamilton; Mrs. E. T. Hammond and E. B. Ester of Tacoma, Wash.

F. Tilton, Peru, Ind., writes: That veteran speaker and platform test medium, Frank T. Ripley, is serving the First Church of Spiritualists here. He is doing well, and our hall is crowded every Sunday and Wednesday evening. Before giving tests Mr. Ripley answers questions. He told one gentleman his sister was in spirit, which was at first denied, but next day discovered to be true. The medium's guide, "Jim", is very accurate in his assertions.

The Spiritualist Society at Danville, Ill., is at present being served by Mrs. Virginia Barrett. The speaker's address in that city is 525 Sherman St. Home address, 29 Gladstone Ave., Indianapolis, Ind.

Mrs. Addie Cooper, of Syracuse, N. Y., writes: The First Spiritualist Church Held Services in their new home, Larned Block, Sunday evening, September 4th. Mrs. Mudge delivered a very appropriate address. The hall was filled, and all seemed harmonious. They have control of the hall, thereby being able to re-rent to other societies and giving promise of a church of their own some day.

The Progressive Spiritualist Society meets in Prof. Leo's Rooms in the Grand Opera House building on Thursday evening of each week with Mrs. Mudge and Mrs. Clark as speakers. All enjoy the services—the professor usually giving tests.

The Lynn, (Mass.) Spiritualists Association elected the following officers: President, Samuel Merchant; Vice, J. O. Allen; Secretary, Mrs. A. A. Averill; Treasurer, E. P. Averill; Board, C. Popp, G. R. Pease, V. A. Oliver.

Arthur B. Shedd, of South Braintree, Mass., writes: The four meetings at Unity Camp, Saugus, Sunday September 11th, under the auspices of the Lynn Spiritualists Association were grand in the strictest sense of the word. The weather was perfect. The largest array of talent was present that has ever been seen at any one meeting at the camp. Mr. and Mrs. G. W. Kates, of Thornton, Pa., were the speakers for the afternoon and evening. So many mediums being present it gave an inspiration that was grand and soul-inspiring. The conference meeting at 11 a. m. and 2 p. m. were well attended and the inspiration given will long be remembered by those present. Samuel Merchant, the genial president of the association and John O. Allen Vice-President presided at the conferences. Mrs. Carrie E. S. Twing, of Westfield, N. Y., took for a subject "Crowd out evil with good." Shepard S. Ham, President of the Helping Hand Association of Spirit-

ualists of Haverhill, Mass., and his genial helpmate, Mrs. Kate M. Ham, Secretary of that association, as usual did good work. Miss Annie M. Foley, also of Haverhill, charmed the audience with her tests which were given in her usual clear and straight-forward manner. S. L. Beal, of Breckton, said everyone has a work to do, and no one else can do it for him or her. Mrs. A. J. Pettengill, of Malden took for a text "Progression is the Watchword." J. F. Litchman, of Boston took as a text, "Give 36 inches to the yard." Among other prominent workers present, were Alex Caird, M. D., and his genial companion Mrs. Dr. Caird, Miss M. A. Estes, Assistant conductor of the Childrens Progressive Lyceum, Mrs. Hattie Lewis, Mrs. Mamie Helyett, and Rev. James Smith, of Lynn, James S. Scarlett, of Cambridge, Emma B. Smith, of Lawrence, Mass., Osgood F. Stiles and Mrs. Stiles, of Boston, Mass. Mrs. L. E. Small, leader of the choir, Harry C. Chase, Pianist, and Will Atherly, Cornetist, all of Lynn, and also many other mediums whose names are unknown to the writer. I do not wish to slight any of them, for they all have their particular work to do and they are essential to that work. Any one desiring any information concerning the Lynn Spiritualists Association will please address Mrs. A. A. Averill, Secretary, 42 Smith St., Lynn, Mass. There were about a thousand present at the two afternoon meetings. On the first Sunday in October the meetings will be continued at Cadet Hall, 28 Market St., Lynn, Mass.

D. Feast, of Baltimore, Md., writes: The First Spiritual Church opened for the season on September 4th, with Mr. Geo. H. Brooks as speaker, to continue for the balance of the year, followed by Dr. B. F. Austin who will finish the season. The afternoon attendance was rather small, owing to the state of weather. The afternoon's discourse was founded on questions from the audience, and were ably answered. Among the questions was "What is Spiritualism." In part the speaker said that different views are taken of the subject, and from different standpoints. What is truth to you may not seem so to your neighbor. Spiritualism is a mighty factor in the life of an individual. It impresses the responsibility of life upon you and if lived up to, its teaching cannot but help to fit you for the life beyond the grave. Spiritualism is also a scientific demonstration, understood as man becomes mentally unfolded. Spiritualism without the phenomena would be nothing. So let us hunt for the kernel and reject that which is spurious. After the service the speaker introduced himself to those who were in the audience. He has made a good impression and doubtless will do much good for the cause while he is in our midst. The evening service found a fair congregation considering the warmth of the atmosphere. He used the time in outlining the work that he proposed to do while with us—asked for the hearty co-operation of all the friends—placed himself at the call of the friends of the cause. The speaker is evidently a very spiritual man, as his talks all point in that direction. We believe that he will do good work. He is very much in earnest and I think he will receive the support of all those connected with the church. Thursday night will be devoted to the phenomena. We trust that that branch of the service will receive good recognition—as the people of our city are eager to hear a good test medium.

Mrs. Addie Cooper writes: The State Fair at Syracuse, N. Y., opened Monday, Sept. 5th, with all exhibits in order. The first day there were 13,000 people in attendance which made the Fair Commissioners happy. During the middle of the week there were 31,000 part of the time. The weather was favorable altho some of the time it was quite threatening, but remained quite chilly all thru. Fewer arrests for intoxication than in former years lead one to think that some reformation is taking place. The dairy department was a very interesting feature. Butter and cheese were sent from all over the State, the largest being from the northern counties. H. A. Reese, who is connected with the State Department of Agriculture, prepared a pyramid of various kinds of cheese, including some new departures in the industry. Perhaps the latest in this line is an indenture cheese, weighing 10 pounds. This variety is marked so that a pound may be

cut off without weighing. The butter was fine and a better display would be hard to find. The horse show was unexcelled, being of all varieties from the tiny Shetland pony to the largest Mercheron draft horse. The leading feature and one of great interest in the races was Miss Nina Phelps who drove Prince Alert against the record. The mile was made in 2:05 1/4—beating all records made before by a woman driver—altho she made a mile in 2:04 1/4 on the track at Saratoga. Many improvements were made on the grounds over former years, among which were, telephone connection to call for help in an emergency or for anything desired. The hospitals had a good staff of M. D.'s and nurses on the grounds, and a day nursery was maintained for children whose mothers required rest. The W. C. T. U. served meals, and judging from the crowd around their building they must have done well. The fire department with a corps of firemen were ready for instant call, altho there proved to be no work for them. The press of all kinds were on exhibition. I was sorry The Sunflower did not occupy a conspicuous place; but your correspondent distributed a goodly number on the ground. There is one particular feature I would like to mention. The Syracuse Herald for several years past has been donating flower seed to children belonging to different schools. To improve their time and give them something to do each week they are requested to take their bouquets to the Herald office and they are carried to the different hospitals. They are offered a prize for the best display from each school, this year it being a bust of President McKinley. The Solvey school carried off the prize. If you could see them you could tell that some of the children had a penchant for the beautiful in nature. There was also a fine display of agricultural implements, among the most conspicuous being the LeRoy, N. Y. plow. Judging from the workmanship and general appearance I don't think any one need to look further if they are in need of one. The cattle seemed to understand they were there for business and were on their best behavior. Mr. A. D. Ceoborough of Troy, N. Y., exhibited a cow that certainly is a freak. She had a double back bone and a leg extending on each side from her shoulders. On the left side was an ordinary hoof—the right, where the hoof should be a ram's horn extended about eight inches, the legs being about one foot in length. On the right side, in front of the extra leg was a tail like an ordinary calf's tail about ten inches long. The sheep, poultry and swine were all in fine condition. They seemed to enjoy seeing the crowd, in fact I believe they would be lonely if they were put on the farm to live a domestic life. One fact seemed apparent. Every one seemed courteous and kind to each other. Syracuse never gets left. During the week the city has done all they could for the entertainment of strangers on the street in the evening, and on the whole making all feel like visiting the city again. But like all good things (and bad ones too) it must come to a close. Saturday evening all are let down to the sober realities of life and we hope to go back to their duties with a satisfaction and desire to make the most of life.

## MEDIUMS' AND SPEAKERS' DIRECTORY.

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## Buffalo Notes

N. H. EDDY, Correspondent.

N. H. Eddy has returned to Buffalo from Lily Dale, N. Y., and is located at 93 Prospect avenue.

Mrs. O. W. Grant, 135 Prospect avenue, has also returned from Lily Dale and is now busy in her medial work.

Mr. Chas. Hulbert, president of the Harmony Circle Society, has returned from his sojourn at Lily Dale and reports it as an enjoyable and beneficial visit, with improvement both physically and in spiritual development.

Mr. William Porter, member and worker in the First Society, started the 13th inst., for a two months' trip to Scotland to visit friends and relatives.

Wednesday evening, Sept 14th, a very pleasing entertainment was given by the members of Harmony Circle Society, at Sterling's Hall, 374 Connecticut street. The interest of the entertainment was in behalf of Mr. Hulbert. After the program was completed the floor was cleared and dancing enjoyed. Refreshments of coffee, sandwiches and cake were furnished. Sunday, September 25th, this society opens its meetings to the public. Several new members will come into the society. The meetings and services of the fall and winter months are intended to be very interesting.

Mrs. G. Gladys Cooley of Chicago, is serving the First Spiritual Society for the present month. A very good audience greeted her at both morning and evening service, Sunday the 11th inst. Mrs. Cooley has a very pleasing manner in addressing the people either in the advocacy of Spiritualism, its truths and philosophy, or in readings and spirit messages. The morning service was interesting and instructive. Sunday evening Mrs. Cooley spoke of the National Church and how it had always been established thru some personality; that all denominations had their leaders; that man's nature is to be religious; but that soul-growth comes thru unfoldment and individual efforts, not by relying on some one else for support and salvation. She also advocated the upholding of the phenomena.

On Wednesday evening a seance was held at the Temple of the First Society, conducted by Mrs. Cooley, psychic and medium. A few remarks were made, after which a large number of written questions from the audience were answered. Mrs. C.'s guide also gave a number of messages. The work of the evening was well and satisfactorily done.

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## CAMPMEETINGS.

## N. S. A. Missionaries Report for July and August 1904.

During July we visited Clyde, Delphos, Van Wert and Southworth, Ohio; also Jackson, Rockford and Snowflake, Mich.

We have organized two good societies, one at Clyde, O., with Mrs. A. B. French as president and Miss Kattie Grover secretary, the other one at Delphos, O., Mr. A. C. Pratt, Pres., and Jessie Pratt, Sec'y. Both societies have first-class officers and the membership is composed of earnest Spiritualists. These societies will grow strong and become permanently established if they are properly cared for by the State association.

The N. S. A. missionaries should not be expected to become responsible for the continued growth of the societies they organize. The state associations should attend to that, and have state missionaries and state officers visit them often to encourage them.

The Ohio State association, thru our efforts, has two more good societies, and ten dollars charter fees added to its treasury, free of cost.

At Van Wert the weather was extremely warm and the audience consequently small. Mrs. J. W. Dull, president of this society did all she could to help us make the meetings a success.

At Southworth, O., the meetings were well attended and a lively interest was created and much good accomplished.

At Jackson, Mich., we held two meetings with the society presided over by Dr. Julia M. Walton. Only a small audience greeted us in the afternoon, but in the evening a fair sized audience was present. The society had adjourned its meetings for the summer and many Spiritualists were out of the city, some attending camps and some at other summer resorts, which of course made our audience smaller than usual. This society is doing a good work for the cause and is loyal to our own organization.

## SNOWFLAKE CAMPMEETING.

We arrived at Snowflake, Mich., July 30th, and the opening services at this camp-meeting were held by us the following day. The weather was fine and considering the fact that this was the opening day of this year's session, and that it is the youngest camp in the state, we were pleased with the good audiences that were present at both meetings.

Snowflake camp is located on the west shore of Central Lake which is a beautiful sheet of water some eight miles in length. The camp ground is between Central Lake and Bellaire, three miles from the former and five miles from the latter place, and about thirty miles south of the city of Petosky.

The Peremarquette Railroad stops its trains right at the grounds. The steamboats, naptha launches, etc., stop at the camp dock. It is a beautiful spot. One part of the grove was once a nursery and is filled with ornamental trees set in rows. Another part of the grounds, next to the lake, has a natural grove which will greatly add to the beauty of the grounds when the trees are trimmed and the underbrush removed.

The climate is lovely at the time of year campmeetings are held. When people in the south are sweltering with heat, everybody is comfortable at Snowflake. Hay fever is unknown in this part of the country. Thousands of people visit Petosky and other resorts in this part of the state to avoid this dreadful disease.

This campmeeting is a needed factor in the work of Spiritualism. It has a large territory from which to draw its patronage. There are no other camps within two-hundred miles of it. This camp meeting should be well patronized by the people of the northern part of Michigan and from the great cities of the south, and it will be, more and more, as the people become acquainted with it and the camp improvements are to be made to take care of all that may come. Anyone wishing to know more about this campmeeting can get particulars by addressing Mrs. Ruth Eastman, Secy., Manacelona, Mich.

## VICKSBURG (MICH) CAMPMEETING.

The first-Sunday in August we began filling our engagement at Vicksburg campmeeting where we met many dear friends who are faithful

workers for the success of this camp. We have filled engagements at this campmeeting from time to time for years and can truly say it is one of the real spiritual camps. It is presided over by that energetic, thorough-going and spiritual woman, Miss Jeannette Fraser who is the whole thing, president, secretary, treasurer, and the full board of trustees, combined in one little body weighing less than one-hundred pounds. She is a decided success in filling all of these offices, as the success of this campmeeting proves.

Vicksburg has advantages that some other campmeetings have not, viz., it is located at the crossing of the Grand Trunk and the Grand Rapids & Indiana railroads, and the G. R. & I. R. R., runs Sunday excursions from Kalamazoo to the campgrounds. One Sunday there were one-thousand people on the grounds and the following Sunday the number exceeded that. Taken altogether this was one of the most successful meetings.

## HAZLETT PARK CAMP MEETING.

We next visited Hazlett Park where we filled a six days engagement. We have also served this camp association for several seasons and know something of the great work it has accomplished. It has had its adversities and its successes and we are glad to say that it now has brighter prospects before it than it has had of late. Arrangements have been completed whereby the association has come into possession of the west half of the park and all the buildings on the old ground. They own it in fee simple and free from debt. Streets are being laid out, lots leased for building cottages. Buildings will be moved and other improvements made. Another year we may look for a transformation of Hazlett Park. New enthusiasm has taken possession of the old veterans of this camp, and the results will surely be beneficial to the cause of Spiritualism.

## ASHLEY (OHIO) CAMPMEETING.

August 20th found us at the Ashley campmeeting where we filled an engagement of two Sundays and week days intervening. This was the fourth consecutive season that we have served this camp association. We thoroughly enjoyed meeting dear friends each year, many of whom were the pioneer workers in the camp at Ashley. This association, like Hazlett Park, has never been favored much by the railroad companies. No train stops at Ashley on Sundays, consequently the attendance is not as large as it should be.

The grove is beautiful and the auditorium is one of the finest in the state. There is a mineral well on the grounds, the water of which has good medicinal qualities, people come many miles for it. This campmeeting should supply the Spiritual Philosophy to thousands each Sunday where now it furnishes it to hundreds. There is an electric line survey across the campgrounds and it is said, its building is assured. When it is completed it will open a direct line from Columbus which is only about thirty miles from the city of Ashley. This camp like others that have an electric line will then be a greater success.

The reader will easily see by the foregoing statements of facts that all of these campmeetings are doing excellent work for our cause and that there is much promise of a still greater work for them in the future. Each of the above named camps have a camp society chartered with the state association, which shows they are loyal to our organization.

Evidence is plentiful that our cause is growing, that our organization is becoming more thoroughly established; that the wheat is being sifted from the chaff and Spiritualism is being accepted and applied more and more each successive year.

W. SPRAGUE AND WIFE, N. S. A. Missionaries.

Address during September, No. 11 Beach St., Battle Creek, Mich.

## What Are We Coming To.

In a few years we shall read epigraphs like this:

Here Lies  
John Pittsburg Skibo Smith,  
Who Was Born in a  
Carnegie Town,  
Educated in a  
Carnegie Institute,  
Studied in a  
Carnegie Library.

At the Age of 30 He Became a  
Carnegie Hero,  
And Has Now Gone to Be With  
Carnegie.

—Portland Oregonian

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IN TWELVE WEEKS

A Wonderful Remedy is Found that Permanently Cures this Terrible Disease. YOU MAY TEST IT FREE.



Justice.

We cry for justice, but fail to give it. We see our own needs, but overlook the means of attaining them. Equal rights like charity, is a sentiment rather than a principle. We cry down autocracy, but assume the vale of its nominative with sangfroid. We lack intuition, but acknowledge its good qualities in others. In like manner we acknowledge others' rights, but fail to appreciate this knowledge sufficiently to extend it practically. Acknowledgment alone is not appreciation.

Turbulent legislation, unfair discrimination, political bossism, bribery, etc., are effects of this condition. Equal rights are not maintained, because we fail to appreciate the means of securing them.

We acknowledge woman's intuitive qualities as superior to man's, yet we do not appreciate them enough to utilize them.

Justice rests in wisdom, and wisdom in spiritual preception. When we extend equal rights to women, whether it is done in counsel, by ballot, or thru legislation, we may attain what we are reaching after, without loss of prestige or privileges. Taxation without representation is injustice in law; and as long as we practice injustice, we must expect to inherit it. As the cause, so the effect.

Woman may be credited with having committed the first sin, but her boldness led to the discovery of the "tree of knowledge," for which we are still indebted to her. The courage of one's convictions is superior to that inspired by authority, force or possessions, and woman is gifted with this courage, even to disobeying a God when her intuition prompts to being right. "Woman's Rights" is not so much a desire for power as a means to an end, which implies justice for all.

## The Garden of Eden, a Negro Colony.

Rev. C. F. Checizli, of Abyssinia, holding the degrees of bachelor of sciences from the London university, and master of arts from Oxford college, in an interview at Buffalo, recently, declares that Adam and Eve were negroes. In support of this he points to literal readings of original scriptures, indicating that the garden of Eden was between Egypt and Abyssinia and the fact that all persons reared in the torrid zone must be black. The Abyssinians hold that the difference in color of various races is due to chemical action, developed by nature's own laws.

Also they claim to be the originators of Free Masonry.

"Can the Ethiopian change his color? I answer, no; we don't want to change our color."

## Conscience.

The agitation consequent upon an unjust or impure intention intimates its infringement upon the law of truth and justice, and proves that even thought has an effect that is not without warning. Nature must be intelligent or extremely sensitive to human discord. Conscience may yet reveal a scientific basis for its manifestations.

Poverty need not prevent any man from asserting his rights, his mental or moral superiority or his dignity, but it must be done with ease, grace or modesty—with no outward semblance of one's knowledge of the fact—for, as there is but one step from the sublime to the ridiculous, so there is but one step from respect to disrespect thru self-love or false pride.

Genius constitutes talent rising superior to its normal faculties.



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## The Physical Morality of the Greeks.

The physical and intellectual beauty of the ancient Greeks was largely the result of their religious observances, which bade them worship their Gods in athletics. We look down on the Greeks as mere pagans immersed in superstition, but no other nation has ever produced such a perfection of the human form divine, and no system of education and national training has ever had such influence in moulding and elevating the human mind. The Greeks had no gate money, cigarettes, or fusil oil. It was their religion to keep themselves "fit," and that not for gain but for honor. No distinction in the history of the world has ever been so coveted as the garland of wild olive given amid the plaudits of a whole people to the victor at the games. The simple crown placed on his head, and the palm he held in his hand, were given so that the contestants might strive for honor, and not gain. But the glory of the victor was immortal. The Greek sculptors immortalized his form, and the statues of Olympian victors adorned the streets. The moral effect of these honorable conflicts was no less wonderful than their physical value. The chief result was that the care of their children's physique was uppermost in the minds of the Greek parents.

## Heat vs. Cold.

As extreme heat regenerates the nerves made limp by sensualism, extreme cold regenerates the blood made sluggish by selfishness—heat inducing perspiration, which cleanses the nerves, and cold spurring on to action, which purifies the blood of its ill-effects. Between the two they are much needed physicians to humanity, and eternal spring, therefore, would not benefit the masses under present circumstances.

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Philadelphia, Pa., March 8, 1898.

P. J. Dempsey.  
Dear Sir:—I brought my copy of your Speaking Dial with me here and it has made a great sensation. I would like to get a few copies for presentation to my friends. Please send four Dials to the names below. Very respectfully yours,  
JONATHAN DONNELLY,  
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P. J. DEMPSEY, Inventor,  
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A few weeks ago I had a sitting for spirit photos, and upon my picture appeared my wife and son, both readily recognized. Upon another came President McKinley and Bishop Newman and my father. Dr. Keeler is a wonderful medium for this phase of mediumship.  
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Washington, D. C.

John A. Hoover, Morristown, N. J., writes: I received the spirit photographs and there are two faces which I positively identify. One is that of an old gentleman who died with us four years ago, and the other that of Bala E. Litchfield, a noble and worthy Spiritualist of some years ago. Mr. John Belmont, my neighbor who sent you his photo to be operated upon, recognizes several faces, among them, that of his granddaughter.  
164+

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