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THE NATIONAL ASSOCIATION

Annual Report of the President, Harrison D. Barrett

FOR THE YEAR ENDING OCTOBER 21, 1904.

To the Officers, Delegates, Friends and Supporters of the National Spiritualists' Association in Convention Assembled.

GREETINGS: In compliance with the requirements of the Constitution, bylaws, rules and regulations of the National Spiritualists' Association, I have the honor to submit my report as president for the current year.

IN REVIEW.

I cannot report any marked increase of interest in Spiritualism as a movement, nor in the National Association, as its official organic representative, during the past year. Some local societies and one State Association have been formed and have united with the N. S. A., but fully as many locals have either withdrawn therefrom or have disbanded and returned their charters; hence the society membership is not as large as it was one year ago. Some of the largest and most influential local bodies in the United States have cancelled their charters during the year. The cause of these withdrawals should be determined by this convention, and I recommend that an investigation be made accordingly.

In some communities public interest in Spiritualism has decreased to an alarming degree, owing to improper management of local meetings, or to the exposure of some ardent counterfeiter of mediumship. In other sections there has been a decided increase of interest, and many people have been led to expect the demonstrations offered by Spiritualism as evidences of the truth of its claims. From my personal experience, I feel that the decrease of interest in the movement as a whole, without regard to the National Spiritualists' Association, or to organization in any form, is far in excess of the increased interest in special centers, or states. Indifference has crept in, and it has seemed next to impossible to bring home to the hearts of our people any sense of the obligations they are under to their religion, or to organization in Spiritualism. The delegates to this convention should look into this matter, and devise methods by which healthy growth along all lines in our work can be stimulated. I recommend the appointment of a special committee to consider these paragraphs, whose duty it shall be to report to this convention some plan by which the needed reforms can be inaugurated.

NO PESSIMISM IN THE TRUTH.

I may be accused of pessimism in laying the unvarnished truth before you. The facts are as stated, and it is our duty to meet them. There is no pessimism in an honest statement of the truth. Indifference, indolence, self-satisfaction, and kindred ills have crept into our ranks and have suddenly made themselves felt in the local and state organizations, also in regard to the movement as a whole. But all is not dark. There are some signs of promise, and it is because of these that I believe the evils named

can be overcome, and better work made possible for the coming year.

ENCOURAGEMENTS.

The secular press has treated Spiritualism, for the most part, with courtesy and respect. It has, in nearly all cases, reported our conventions fairly and impartially, and has not indulged in sarcasm and ridicule at our expense. Other religious bodies have, in most instances, been uniformly just and fair in their treatment of Spiritualism. They have given courteous recognition to the National Spiritualists' Association as the official head of Spiritualism as a religious movement, and have turned to it for information of an authentic character with regard to Spiritualism as a cult. This is likewise true of statisticians, information bureau, and business corporations, that are desirous of presenting substantial facts to the world in their statements irrespective of denominations. The railroad corporations have been absolutely just and fair in all their dealings with our people. These facts are encouraging, but they point to the absolute necessity of proper organization, and a loyal support of the same on the part of Spiritualists. None of these favors or courtesies would have been extended to us had it not been for the N. S. A., and the respect paid it by people outside of our ranks. Permit me to urge upon you, as a delegate body, the necessity of doing something to awaken greater interest in the N. S. A., on the part of our people. I recommend action to that end.

MISSIONARY WORK.

In compliance with the orders of our last Annual Convention, missionary work was undertaken by the N. S. A., upon similar lines to those followed in past years. Mr. and Mrs. E. W. Sprague, than whom there are no more loyal and faithful workers in our ranks, were engaged as missionaries at large, at a salary of one hundred twenty-five dollars per month and all expenses. From January 10th to April 1st, your president was also engaged as missionary, at a salary of one hundred fifty dollars per month, and all expenses, save that of board. Rev. Geo. H. Brooks, Mrs. Loie F. Prior and Rev. W. V. Nicum were appointed missionaries to serve without salary. They are and always have been loyal friends of the N. S. A., and have served it faithfully, as its missionaries.

Mr. and Mrs. Sprague worked with might and main. They turned night into day, and did yeoman service everywhere. Their report will give you full information in regard to their work. It was due to no lack of effort on their part that the financial balance every month was on the wrong side of the ledger. They did their duty and tried hard to give full value for every dollar paid them for their services. This

is true of your president's efforts as a missionary in the field. His work was a financial loss to the N. S. A., from first to last. In some places where he labored the Spiritualists did not even take up a collection for the N. S. A. When asked the cause of this neglect, the uniform reply was: "The N. S. A., pays your salary; you can afford to do this for nothing." In other places the outspoken answer of the Spiritualists, when money was asked for, was: "Let the N. S. A., foot the bill." It was a plain shirking of duty on the part of the Spiritualists, and evidently rests upon their desire to get something for nothing. In view of your president's experience and the showing financially of the other missionaries, I feel to recommend that all missionary work be abandoned for the coming year.

EDITOR-AT-LARGE.

In harmony with the instructions by unanimous vote of the delegates present at our last convention, that unselfish, fearless, able, and efficient worker, the noble-hearted veteran, Hudson Tuttle was re-elected Editor-at-large for the current year. He has done splendid work, and the results of the same have been far reaching in their influence. His report will give you a full account of all that he has done, and will enable you to form an estimate of the vast amount of good that he has accomplished. I recommend that the office be continued another year; further, that our noble-hearted brother be re-elected to that office, and that, if our finances warrant it, an increase in salary be granted unto him.

MASSMEETINGS.

A limited number of massmeetings was authorized by our last convention and directions given to hold the same in company with the state associations wherever they were in existence. No meetings of this kind have been held during the year, owing, in part, to a lack of interest in them on the part of some of the state associations, but more largely to the indifference of the Spiritualists in the cities where said meetings were to be held. For several years these gatherings yielded substantial revenues to the N. S. A. They were wisely abandoned a few years ago, in order that the energy involved in connection with them could be turned into work of a permanent rather than transient character.

I feel that they can now be re-inaugurated with profit in memberships to local and state associations and to the finances of the N. S. A. I recommend that a series of massmeetings be held in as many large cities and towns as possible during the coming year, and the profits accruing therefrom be divided between the state associations that assist in holding said meetings or with the local societies chartered with the N. S. A., provided they cooperate in the work of holding the same, and the N. S. A., itself.

HALF-RATES.

Our clergymen have been treated with absolute fairness and impartiality by all railroad passenger associations that grant half-rates to ministers of the gospel.

I recommend the continuance of the policy of former years, to the end that the same consideration may be extended to our ministers who are worthy of recognition during the coming year. The N. S. A., has received every courtesy at the hands of the Central, Western, South Western, and Trans-Continental Passenger Associations throughout the year, and I recommend that suitable acknowledgement be made of these favors on the part of this convention, through special vote of thanks, or by engrossed resolutions, to Mr. F.

C. Donald, Commissioner of the Central Passenger Association; Mr. Eben E. MacLeod, Chairman Western Passenger Association; J. E. Hannegan, Acting Joint Agent, Southwestern Passenger Association; and James Charlton, Chairman Trans-Continental Passenger Association.

THE PENSION FUND.

Our last convention ordered the continuance of the payment of pensions to our worthy indigent speakers and mediums. From our secretary you will be informed in detail with regard to this special division of our work. It is a most important branch of the labors of the N. S. A., and should be strengthened in every possible way by this convention. The fund should be largely augmented and steps taken to make it self-supporting through the interest received from carefully invested endowments. But those endowments must be secured before they can be invested in any form. It is therefore the duty of this intelligent body of delegates to provide ways and means by which these endowments can be obtained. The experience of the officers of the N. S. A., this past year in trying to raise one thousand dollars for this fund, to offset the donation of the same sum by one individual, our greatest hearted treasurer, Theodore J. Mayer, is not encouraging. Mr. Mayer asked the Spiritualists of the nation to give unitedly as much as he gave alone. It took about five months of persistent effort on the part of your officers to raise the sum required. This condition of criminal indifference should be met and overcome by you as delegates.

Our pension list is now a large one and it is constantly increasing. It will take more money to support this policy next year than it has ever taken before. Notwithstanding this fact, I venture to recommend that the pensioning of our needy and worthy workers be continued, at least for another year. I also recommend that measures be adopted here looking to the securing of a permanent income for this fund, to support this most necessary and beneficent work.

LYCEUM WORK.

The Children's department in our N. S. A. work was not forgotten by our last convention. John W. Ring of Galveston, Texas, was re-elected National Superintendent of the Lyceum movement, and an increased appropriation granted him that he might extend his labors in this important field during the year now drawing to a close. Well and faithfully has he discharged his every duty, and he will, in his report, render you a faithful account of his stewardship. No better man can be found for this work than John W. Ring. He is the personification of honor in his devotion to duty, and has an earnest love for the work itself.

I cheerfully and earnestly recommend that Mr. Ring be continued in his present position, and that as large an appropriation as the finances of the N. S. A. will warrant be made to sustain this important work.

THE MORRIS PRATT INSTITUTE.

With the work of this school during the past year, this convention will be made acquainted both by the reports of its delegates and by that of the committee elected at our last annual convention to investigate its affairs. I will not therefore trespass upon either of those reports in any way, but commit the school and its welfare to the thoughtful consideration of the delegation present. The appropriation of five hundred dollars, made by the last convention, was promptly paid upon demand, and so far as I know, good will and harmony exist between the

N. S. A. and the institute. Educational work should be fostered along all lines, and this school should not be left to the tender mercies of an unsympathetic public.

I recommend earnest moral support, and such financial aid as individual Spiritualists may see fit to offer. Until the N. S. A. has a larger and surer income, I do not feel that its funds should be drawn upon any further in this direction. If the school could be transferred in fee simple to the N. S. A., with perfect title, and no financial obligations imposed, I should favor its acquisition, with the hope that proper endowment could thereby be the more easily obtained.

USAGES.

The question of the adoption of usages that shall characterize the spiritualistic body as a denomination was discussed at length at our last annual convention. The lengthy report of the committee, elected at the National Convention in Boston in 1902, was considered in all of its valuable recommendations, but only those that bore upon the subject of ordination, tenets, methods of work, etc., were adopted. Other essential matters were laid upon the table and the committee continued, to report at this convention. Serious defections from the supporters of the N. S. A. have already occurred because of the failure of our last convention to act upon these measures in their entirety. Others are likely to follow in case nothing is done at this convention. On the other hand, the N. S. A. may have lost, and may yet lose friends through the adoption of the usages in question. It is a question of grave moment, and cannot be acted upon hastily. It should receive the best thought of this convention, and such action should be taken as will promote harmony among our people, and give to Spiritualism the legal and moral recognition it deserves at the hands of the public. I earnestly request this intelligent body to give this question sympathetic consideration, and recommend action accordingly.

CAMP MEETINGS.

The various campmeetings have had fairly successful seasons, but with very few exceptions, the attendance has not been as large, as in former years. This decrease may be due to two causes—the influence of the World's Fair at St. Louis, and the hard times peculiar to every presidential election. It may not be out of place for me to offer the suggestion that there are too many small, weak camps, therefore very few strong ones. Better a dozen splendidly equipped, progressive, well attended camps than fifty weak and poorly attended ones. The N. S. A. has no jurisdiction over these bodies, but is in full sympathy and hearty accord with the good work they were formed to do. It is to be regretted that our Spiritualists cannot see the necessity for concentration of effort in camp work, and in all other matters pertaining to the welfare of Spiritualism.

The interests of the camps should be the interests of the N. S. A., and vice versa. They are working for one and the same cause, hence should have reciprocity in labor and purposes. I believe their mutual interests and welfare can be proven to the officers and members of all of these organizations if proper effort is made. During the season of 1904 only one or two camps granted N. S. A. days on their official programs. Some of the camps chartered with the N. S. A., failed even to take up the collection required by virtue of said charter. Onset,

(Continued on Page 4)



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TRUE AND FALSE IN SPIRIT COMMUNION.

"Suggestion" says: Many are in doubt as to the spiritual origin of the so-called spiritualistic phenomena, because of the inconsistencies noted in communications; and then asks: If spirits are living in the realms of truth why should they deceive or prevaricate? Who is to judge between the true and the false?

It is the old story. Even St. Paul warned against believing in every spirit. To know there was a difference he must have had personal experience or had questions like the above introduced. And St. Paul, instead of believing, as did the mediums of old that every communicating spirit was Jehovah, whose advice was a law, must have known how to judge, else he could not have given the warning.

But the spiritual dispensation following the Mosaic period was 2000 years better. Considerable advance had been made in the Jewish race or tribes, and a higher spirituality attained—both in the mortal and spirit worlds about Palestine. The consequence was a better or higher comprehension of things spiritual.

The dispensation prior to Moses found the world, or that portion of it in such a bad shape that it produced a jar on the spiritual wave in which it was enveloped at that time, and caused what tradition left as a Flood; and would probably have had a similar effect in the present spiritual dispensation had similar condition prevailed. But, while there was a jar, it did not affect the material elements to the degree of inviting catastrophes that produced geographical changes. It, however, affected the spiritual elements surrounding us (the mental or psychic atmosphere), which undoubtedly caused some of the wars recorded since 1848—among them the Southern war, the truth of which will be understood as the revelations are understood evolving out of this last spiritual dispensation.

Among the truths to be understood is the one referred to by "Suggestion."

Various reasons have been given for what it calls inconsistencies. The most commonplace one is, that like attracts like. This is true to a large degree, but all the truth of such a widespread experience does not rest in one reason alone. Every mediumistic revelator has a mission. It consists in the perfecting of one or more inspirational truths—the perfection being reached in accordance with the revelator's individual perfection by personal application of that truth, if it have a moral attached, or be a moral per se.

Among the later reasons (the effect of higher inspirations or spiritual experiences, such as self-study reveals) are that inharmonious relations between medium and investigator is the cause of these "inconsistencies", better known as imperfect messages, due to breaks in the magnetic current between the two.

How to obviate this must be unearthed through the study of mediumship as a science, but which, unfortunately, is still in its infancy. So far, this imperfection in spirit communion has only been overcome by investigators changing mediums

until they find the one who is "best" for them—that is, the one with whom they are in mental and moral harmony, which perfects the battery for their spirit friends to communicate through.

What this implies has no standard rule. To find such a medium outside of mere chance, the investigator must know himself and have enough surface judgement of human nature to understand his medium, and make analysis accordingly.

There are many who do this intuitively—who either find their medium instinctively or sense where they need not apply. Such never are deceived, and live by the advice received with profit. What one can obtain all can, if they furnish compatible conditions.

Self-knowledge, however, (or an understanding of spiritual influences or vibrations thru one's own sensibility) is the acme of all knowledge in the investigation of things spiritual; for it is only through this means that man will ever be able to comprehend the laws of mediumship on which perfect spirit communion depends; and which, when attained, he will need no outside judge to arbitrate between the true and the false.

WAVES AND RAYS.

Increased consciousness comes with decreased animalism.

To denounce a weakness in a fellow mortal is only another form of a weakness.

The individual rules by mind-power; the masses by the power of love. Vox populi, vox dei, stands for justice to the majority.

As sugar sweetens our food, charity sweetens our opinions of people; and while the latter costs nothing we use more of the former for sweetening purposes.

Those who imitate poets by writing jingle, are on a par with blundering counterfeiters; but nevertheless imposters, and their effects an imposition on the public—an offense to readers which is bound to invite unpleasant thought-waves sooner or later.

However much of a genius a man may be, if he carries bitterness in his heart he can never find success; and to side with injustice merely to vent his spleen invites failure, as both states are in discord with nature.

The sweetest revenge is to elevate yourself so far above your opponent that his thought vibrations do not affect you. The result will be painfully manifest to them.

It will be seen in another column that the City of Light matter in re Sunday seances has been momentarily settled—perhaps definitely, if the Judge's conclusions—fair and impartial—will stand the test of unreason undisturbed. The Judge adhered strictly to Federal and State constitutions in the matter of religious beliefs, which rests upon the claims of the individual or of the corporate body the individual represents. It is hoped that the denouement will serve as a recommendation in all future religious persecutions in the United States. This might become an historic decision.

It is now being asserted that goutiness is caused by the uric acid in the food products we eat; and that many of our daily preparations contain it—principally the richer ones. It has always been known that high living caused gout, but it was believed that the mode of living generated uric acid—not that the food contained it. The next proceeding, then, is to find this acid in the foods and remove it before consumption—another job for chemists and something for the Purefood Commission to investigate.

If our readers, who believe in presenting the true and healthy side of Spiritualism to the world, wish to maintain an organ, which is carrying out this principle, they should meet their obligations towards it promptly, and see to it that others also subscribe to it.

Some peoples' prejudices subside as their eyes are opened to a truth, but too many hug their prejudices so tight that no truth can get in. A vote on it would likely favor the latter by a big majority.

To legislate against magnetic healing is being outlawed by the law.

Read the problem of a life under head of Esotericism on 5th page.

INTUITION.

As the man with only five senses denies a sixth because he lacks that sense to grasp the idea of its possibility, so the man, whose intuition is limited to a certain range, cannot conceive of its penetrating deeper into causation than he experiences, and thus denies it to others, who have a higher vibration of it.

Intuition is that sense of the soul which is behind all others, governs all the others, and does not depend on education or mind for expression—it being the God-given sense which needs love as its stimulant for action.

A man may assume a premise; draw his conclusions strictly in accordance with the rules of logic, and still be in error. But experience, feeling and consciousness without logic may reveal just the opposite to be true. Thus some people realize more of the absolute by simple intuition than others have pumped into them by a whole band of spirits.

MAN, HIS OWN LAW-MAKER.

To create a law within himself, man must first think it.

Before retiring at night he thinks to awake at a certain hour in the morning. If his will be strong enough, which is an attribute of the thought, he awakes at the hour determined upon.

This is one of the most commonplace manifestations of the power of thought, and points to the method of law-making, showing that thought rules.

Now, if it can create a law for the above, it may be believed that every habit, virtue, vice or characteristic manifested by man, is a law created in like manner—only extenuated and thus self-acting.

In this event it, therefore, behooves him to be careful how he thinks, for if every thought, backed by a determination to have it enacted, should become a law, it is dangerous to have evil thoughts.

As the spirit is free or earth-bound according to the volume of good or bad laws he carries within himself, freedom will depend on a surplus of good laws over bad ones.

DRUGLESS HEALING.

There has recently been formed in Sumter, S. C., an association of magnetic healers known as the New Psychology Club. The object of the club is to further the interests of those interested in drugless healing.

The officers of the club are Prof. J. W. MacIver, President; W. H. Harris, vice-president; Rev. H. C. Tindal, secretary; Mrs. B. C. Milligan, treasurer.

In unity there's strength. Were magnetic healers to imitate this plan generally, then consolidate into State associations, they could prevent a great amount of that senseless legislation, which is being instituted against them on account of ignorance on part of legislators concerning the new art of healing, and incited by unprincipled allopaths, who are opposed to innovations that might possibly rob them of a patient.

Magnetic healing is as natural as inspiration, one being a higher guide to physical, and the other to soul-salvation. The U. S. Constitution acknowledges the latter by forbidding a restriction of religious belief. Why not also forbid restriction in the healing art?

As it is frequently taxed to prohibition by municipal governments, perhaps a state-law forbidding such restriction, might prove a healthful move.

You might aid THE SUNFLOWER by mailing one of your copies to a friend with a postal card accompanying it, urging him or her to subscribe. A little sacrifice of 1ct. a y'r.

The N. S. A. report is taking up much of our space, but the numerous condensed articles will make up for what some may consider a loss.

The SUN may shine for all, but THE SUNFLOWER blooms for all at only \$1 a year.

N. S. A. Officers Elected for 1904-5

Harrison D. Barrett, president; Dr. Geo. B. Warne, vice president; Mary T. Longley, secretary; Theo J. Mayer, Treasurer.

Trustees: Mrs. Carrie E. S. Twing of Westfield, N. Y.; Thomas Grimshaw of St. Louis, Mo.; C. L. Stevens of Pittsburg, Pa., and Steven Dye of Los Angeles, Cal.

How They Like It.

Mattie Hull writes: How grandly THE SUNFLOWER has taken root and how healthful its growth has been.

Judge Hammond of Hot Springs, Ark., I send you greetings as old friends. As the said flower always turns to the Sun, may you always be in the sunshine.

C. H. Callagan, manager American Type Founders Co., Buffalo, writes: Wish you success which you certainly deserve.

G. H. Brooks writes: You are doing much to make THE SUNFLOWER a success. I enjoy it very much. Go on in the good work.

Susie Clark writes among other favorable comments: How steadily you are raising the tone of THE SUNFLOWER.

D. B. Jimerson, the Indian medium writes: Your paper is always interesting and a clean paper, which should be in every family.

Chas. Dawbarn says: I congratulate you on the interesting columns of THE SUNFLOWER.

Dr. E. B. Burdick, physician and surgeon, writes: I really need THE SUNFLOWER. I am taking eight daily and weekly papers, and would rather discontinue all others than yours.

An Appreciative Reader writes: It's a spiritual bouquet of flowering thoughts that lifts the soul into higher realms and makes life seem sweeter and holier. It's a balm to the suffering and stimulant to the weary.

An old editor writes: I like THE SUNFLOWER containing many things and thoughts, new and pleasing, and well written. I particularly enjoy the editorials—also the crisp, minor articles. It is all good and pleasing.

Mary E. French of Clyde, O., writes: THE SUNFLOWER is indeed a gem of brilliancy, and may its lustre continue to scintillate with sparkling thoughts as the years go by.

Jessie S. Pettit Flint of Corvallis, Oregon, says: I like THE SUNFLOWER to pass out, as it is clean and healthy in tone, and practically free from sensational articles.

As we generally find what we seek, it is always best to look upon the bright side of things, thereby getting into the habit of finding it without effort. The habit of peering into darkness finally lands us there.

Personals.

G. F. Perkins is open for engagements in the Middle States. Address Dimond P. O. Alameda Co., California.

Mrs. Maud Lord Drake's new Chicago address is 2421 Calumet avenue. She goes to California in the Spring.

Mrs. Cath. Mc Farlin may be addressed at Plainnew, Minn., for engagements—parlor circles, funerals, marriages.

Thos. Cook: Article in reply to "Loveland and Jesus" will appear soon as space is available.

Mrs. Lyde Richardson of Lockport N. Y., sister to Mrs. Fred Manchester is visiting Mrs. Gillespie for a few days, after which she will go to Murphy and expects to spend the winter there with Mrs. Manchester, says the Philosophical Journal of San Francisco.

D. W. Hull's address is the Ramier, Olympia, Wash.

Short Psychometry.

When the handling of an article of wear or a letter produces weariness it indicates that the owner is depleted by age or some chronic ailment. If it produces drowsiness or a desire to sleep it betrays carnality in some form, even tho hidden from public view by acts of piety.

When either provokes or repels it tells of selfishness or hatred—the latter in comparison to the force of the evil. Downright arrogance generates an unwitting desire to avoid the presence of the owner. The latter is also experienced by simply thinking of those possessed of that unspiritual emotion or "big-headedness."

Humility, on the other hand, inspires with a feeling of reverence and a desire to meet the owner. Love creates a desire to oblige the possessor in some way, even tho it is unasked. The feeling is in accord with nature which constantly gives, imparts or bestows, being love, per se, or attraction—the opposite of repulsion.

A feeling of delight tells of physical or moral health, and when inspired in the bargain, denotes genius or intellectuality.

The soul not bound by creed or dogma is the only truly free citizen in the realm. Remail your SUNFLOWER to the unnaturalized and disfranchised within the sphere of knowledge.



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LILY DALE NOTES.

THE CASE IS CLOSED.

Last summer John F. Witherel made complaint against the City of Light Assembly, claiming that a seance held in the Auditorium on Sunday, August 7th, was a violation of section 265 of the penal code, which reads: "All shooting, hunting, fishing, playing, horse racing, gaming, and other public sports, exercises, or shows, on the first day of the week, and all noise disturbing the peace of the day are prohibited."

Some thirty mediums were subpoenaed by the complainant, to appear on October 18th, but only F. Corden White, Wm. Leo Bambam, Chas. H. Farrar, Cleon B. Nichols, and Mrs. Mayer were present, the rest having gone to their homes or appointments. Of these only Bambam's testimony was of any particular import, as the other mediums were not present at the seance and had no personal knowledge of it. Bambam and Farrar (his manager) testified that the seance was given, and was an exercise of his religion, consequently privileged, and not an entertainment under the meaning of the act. Attorney Westwood, who appeared for the complainant, having stated what he expected to prove by the mediums who were not present, the Court stated that such evidence was not admissible, and consequently there could not be any proceedings for contempt even if the case had not been dismissed.

With one exception the witnesses called were called by the prosecution, the Association only calling one to show that the printed programs which were tacked on the cottages were not ordered by the Association, but were a personal matter with which the Association had no connection; but the testimony of all of the witnesses for the prosecution was to the advantage of the Association. No evidence was introduced to show that the seance was not a spirit manifestation, but in summing up, the attorney for the prosecution asked the Court to decide that it was merely an exhibition of legerdemain, on the ground that "common sense would tell anyone that it was such." H. A. Clark in summing up for the Association, called attention to the fact that innocence was supposed until guilt was proven, and that the constitution of the United States and of this state guarantees religious liberty, stating that if a man's religion was to climb a greased pole every Sunday morning, the State was compelled to protect him in the exercise of that religion unless in exercising it he interfered with the religious peace and repose of the neighbors.

In his decision Judge Drake gave a very thorough and unbiased review of the case as will appear below. In his remarks preceding the decision he referred to the late decision of one of the judges of the Supreme Court of the State of New York, in dismissing a case against Sunday base ball, stating that it was not illegal to play base ball on Sunday, if by so doing a disturbance was not created that interfered with the peace and comfort of a community. That it was not a part of the duties of the State to compel any class of religious or Sunday observance only as it was necessary to protect the religiously inclined from being disturbed in the proper exercise of their religious privileges.

The following is the decision as it appears on the court records:

"The Court, having heard all the evidence offered in this examination and having endeavored to ascertain the exact facts in regard to the alleged breach of the law for which the criminal summons in this matter was issued, would say that, not having the occult powers claimed by some of the witnesses called here, does not pretend nor propose to look into other men's minds and test the sincerity of their motives, intentions or religious beliefs. The fundamental law of this country guarantees to every man the right of religious liberty, a liberty which has never been abridged up to the present time. The alleged seances constituting the alleged offenses against the law and causing this litigation, have been conducted at Lily Dale for many

years on the Sabbath, and the Court is not cognizant of any violation of the law having been alleged.

"It appears by the proof in this case that this Association, the City of Light Assembly, has a charter from the commonwealth of New York, authorizing the conduct of an assembly for religious, dramatic, benevolent and other similar purposes, and as the proof stands before the court, in the mind of the court there is nothing but mere supposition which would lead to the conclusion that anything was done at these Assembly grounds on the date in question except the exercise of a religion; therefore, the well known principle of law applies here, that the accused is innocent until proven guilty, and upon the prosecution must rest the burden of proof.

"There is also a well established principle of law enunciated by the highest court of this state, that no person can violate the so-called Sunday law unless he disturb the peace and religious repose of the community. This doctrine of law has recently been held in the case of base ball players performing on Sunday. There is no evidence before the court that the peace or religious repose of this community was in any way disturbed, and neither is the court aware, from the evidence adduced on the several hearings that the defendant corporation was in any way responsible for what admittedly occurred.

"The court therefore orders that this proceeding be dismissed and the defendant discharged from restraint."

The complainant, J. F. Witherel, was not present at the last two hearings, having fallen from a tree and sprained his ankle.

The present status of the case is this: So far as the present case is concerned, it is ended. It can, however, be brought up in a new form and be presented to the grand jury if so desired. But if any further proceedings are instituted they will be in the form of an entirely new case.

The matter of the horse and dray was given a hearing at Mayville, the county seat, October 12th, and was continued until the January term of court. The horse was sold for charges September 30.

THE CONFERENCE.

On Sunday evening October 23d "The Spiritual Conference" assembled in the parlors of Mr. and Mrs. Turner. Our inspired singer, Mrs. Parkess being absent, the discussion of the subject "Woman Suffrage" was begun at once with much enthusiasm, some in favor and some opposed, Mrs. Mahan gave interesting observations of her experience as to woman's ballot in Colorado.

The general consensus of opinion was in favor of woman having the ballot.

The subject chosen for next Sunday evening was, "Woman's part in the progress of the world," which will meet with Mr. and Mrs. Morse, on Cassadaga road.

After the meeting refreshments were served by Mr. and Mrs. Turner. All were glad to see so many new faces, and hear their sentiments.

LEE MORSE, Sec.

THE UNCLE SAM STAMP-BOX.

After a number of delays the Uncle Sam Stamp Box is being placed upon the market, thus adding a new industry to Lily Dale. Although as yet no decided attempt has been made to introduce them to the general public, there is a demand from nearly every one who sees them, and it is expected that in a short time the factory will be running to its full capacity.

In a general sense, the device consists of a box in which is contained a mechanism, the principal parts of which are two belts, coated so that the gum on the stamps will not stick to them, which are wound around two drums, revolving in opposite directions, as desired, for the purpose of feeding the stamps in and out. Two milled wheels project from slots in the top and are turned by the thumb. When it is desired to fill the box, a stamp (or a string of them) is placed in a slot in the end of the box between the ends of the two rolls and the thumb wheel turned towards you, when the stamps are drawn into the box. To get them out, the front wheel is turned away from you and one movement of the thumb will feed a stamp in or out without disturbing the others or opening the box, which holds twenty.

The boxes are now made in brass, nickel-plated, but it is intended to make them in frosted aluminum and also in sterling silver later.

All the work except the nickel-plating, and the manufacture of one part which requires expensive automatic machinery, is done here. A lot of 600 have just been returned from the platers, and another lot of 1000 are now going through the factory, so that from now on orders can be filled without delay.

I am in receipt of your valued favor of the 27th inst., conveying in beautiful language your sympathy with us in our affliction. In behalf of my poor afflicted mother, and myself, I thank you. We know that it (so-called physical death) is but a transition—a stepping from one room into another—a little higher up—but the pain of parting is there, especially when like my mother and myself we have not only been mother and son, but have been close friends, bound together by ties that have withstood the ravages of more than forty years of time. The operation was not successful because it was not complete. After an incision had been made it was found that a very bad case of cancer had developed, so bad indeed that any further operating was deemed impossible. All that can now be done is to make her as comfortable as possible and await the end, which cannot be far distant. For the benefit of her friends at a distance you may print as much of this as you may see fit. Again thanking you for your expressions of friendship and sympathy.—M. R. CRILLY.

LILY DALE NOTES.

Nellie Warren is going on a two week's trip to Jamestown and Randolph.

Mrs. Helen Champlin, Mart Champlin and Mrs. Mary McConnell have been spending a few days at Lily Dale.

Mr. and Mrs. Reed are moving into the cottage they recently bought of Mrs. Van Duzee on South st., and will make their home here.

Mrs. E. R. Parkess, the sweet singer of last summer's camp, returned to her home in Dayton, Ohio.

Mrs. M. L. Scheu has gone to Buffalo for a few days.

Miss Lila Allen spent a few days with her grandmother here.

Miss Olmstead has been spending a few days here, stopping at her cottage.

J. K. Wilson has gone to Porto Rico for the winter.

Miss Keenan went to Buffalo this week, but will go south, to Ashville, N. C., for the winter.

Mrs. Densmore has gone to Olive Branch, Ohio. The place is known as Clegg Wright's farm near Amelia, O. The latter is Mr. Wright's post-office address.

Thermometer Monday morning 22.

Germs Harmless to the Healthy.

Pneumonia, at least in the cities, now ranks close to America's greatest disease—tuberculosis in its various forms—and we are giving lots of attention to the study of anti-toxins for it. And that is well—if we remember that in a healthy body many germs, even the deadliest, are harmless as a mince pie in a cupboard; and if we also remember that in a body that isn't healthy all kinds of obnoxious germs have taken hold and are busily biting away the foundations of life. The scientific men have observed that no sooner do they get one sort of germ under control than another, which either was previously unknown or was previously mild, assumes a virulent character and undoes almost all that science has done. The only real gain has been thru knowledge of how to keep clean and how to keep well. That's why we live longer than we used to as a race. That's how we can laugh at the germ and put off the grave as individuals.—Saturday Evening Post.

Immortality.

Between the conscience-warnings from nature against doing wrong; the willingness to live for ever as manifested through the fear of death, and a like willingness to remain young by the impetus to conceal age, we have two apparent hints from nature that immortality and perpetual youth are future possibilities, and one that a harmonious relationship with her is the means of attaining it.

Crossing the Knees.

One objection to crossing the knees in seance may be found in the following:

A medical authority has recently uttered a warning against the habit of sitting with one knee crossed over the other, says Harpers Weekly. This apparently harmless habit, it seems, is likely to cause sciatica, lameness, chronic numbness, ascending paralysis, cramps, varicose veins, and other evils. The reason is simple: The back of the knee, it is explained, as well as the front of the elbow and wrist, the groin and armpit, contains nerves, and blood-vessels which are less adequately protected than in other parts of the body. The space behind the knee contains two large nerves, a large artery, and numerous veins and lymphatic glands. It is the pressure on these nerves and vessels which is apt to give rise to the various troubles against which we are warned.

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Spiritual Bait.

The advantages derived from Spiritualism are for those who support it by self sacrificing deeds—unrequited love. Those who demand their "pound of flesh" for every dollar expended or who look for an equivalent for every hour devoted to the cause, will find the door closed to them when trouble comes. Love begets love, and they who extend it, may look for comfort or advice in the hour of trial. Thus the silence when an outsider demands a miracle to be performed in his favor. Spiritualism is a law based on love, and must be courted with love-bait.

Reformers, as a rule, are poor because they can not dissemble—can not be conventional to please a majority. Truth's field is limited, and the builder seldom lives long enough to reap the reward of his labors, or until his followers grow to a majority; and the rule of the latter will never be absolute as long as there are new truths needed for the world's progress. But as the advance-agent of a higher power reformers can always be assured of their reward in a higher sphere.

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; for

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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 Thomas 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."

FOR THE CHILDREN.

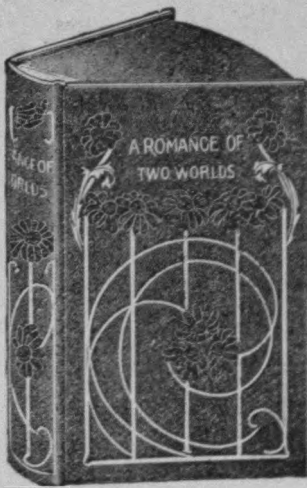
Wood's Natural History, 15 cents.

Arabian Nights, Lane edition, about 800 pages, 50c.

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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NATIONAL ASSOCIATION.

(Continued from page 1.)

Mass., held to its old-time loyalty to the N. S. A., and gave us a day that yielded substantial financial returns, despite the rainy weather and small attendance. I urge upon this convention the necessity of proving to all camps that they and the N. S. A. have mutual interests and a common purpose. If necessary, I recommend beyond a heart-to-heart correspondence between our secretary and all of the camp officials—not the secretaries and presidents alone, that a special representative be sent to the trustees of the camps, at their winter sessions, to place these important issues before them by word of mouth. I earnestly recommend that strenuous efforts be made to secure special N. S. A. days on all camp programs for the season of 1905. I further recommend that special recognition be accorded Onset Bay Camp, its officers and workers, also such other camps as give us a place upon their program, for the courtesies thus extended to us.

LOCAL SOCIETIES.

I have nothing to add to what I have said in past years upon this most important theme. Some local societies, once in a very flourishing condition, have disbanded during the year, while others, that are fairly well equipped for good work, have cancelled their N. S. A. charters. For many years I have tried in my annual reports to induce helpful action on the part of our national Convention upon this subject. There have been plenty of resolutions, lots of discussion, but nothing as yet has been evolved that has given the local societies the aid they so sorely need. In a few instances local societies have settled their speakers for a year, or for a term of years. As a rule, such societies have prospered, while those that have followed the itinerant system have struggled for existence, and have wasted their energies, financial and otherwise, upon railroads, hotels, boarding houses, and hall rent. If this matter could be discussed in all candor by this convention and a plan evolved by which weak locals can be strengthened and permanent work done, great good would certainly accrue to our cause.

I recommend that a special hour be set aside for the consideration of this very important question.

SETTLED SPEAKERS.

The settlement of speakers of ability and character over societies for a year or term of years is such a self-evident necessity as to require no argument whatever from me. A resolution urging all societies to employ speakers for a long term should be adopted by this body, and I recommend that it be framed accordingly.

COUNTERFEIT PHENOMENA.

A bold, brave and vigorous warfare has been waged against counterfeit mediumship of every kind, and bogus phenomena of all classes during the past year by the able and intrepid editor of the Progressive Thinker John R. Francis, of Chicago. He has placed every truth loving Spiritualist under obligations to him by his fearless exposure of sham and pretense. He has proved to the outside world that the rank and file of our people want only the truth, and has shown that they will not condone nor apologize for fraud.

I recommend that the course of Mr. Francis be commended by this convention in the form of a resolution of hearty thanks, conveyed with a pledge of loyal, moral support in his good work during the year to come.

NECROLOGY.

Many of our eminent workers and true friends of the N. S. A. have taken leave of earth during the past few months. The list is too long to be admitted into this report as a whole, but I recommend that all of these loved and honored names be handed to our committee on resolutions, whose duty it shall be to memorialize them in proper form. There are two names deserving of special mention here. One is that of Miss Abby A. Judson, which was unintentionally omitted last year, and the other is that of Frederic G. Tuttle, treasurer of Banner of Light Publishing Company. Miss Judson devoted the last years of her life to the unselfish service of our cause,

and gave her best thought to its welfare. Mr. Tuttle's services to the N. S. A. and to Spiritualism are best known to your president. He was this organization's faithful friend and did everything in his power to aid it. The lack of his potent influence has been keenly felt thruout the year. Frederic G. Tuttle was one of nature's noblemen, and his sad transition has left a void in our ranks which cannot be filled.

TEXT BOOK OF SPIRITUALISM.

At the annual convention of three years ago, C. D. Pruden, then a trustee of the N. S. A., introduced a resolution directing the president to correspond with the leading writers and profoundest thinkers in our ranks for the purpose of securing articles definitive of Spiritualism in its every possible phase, to be published in book form for general use and distribution. Owing to complications not necessary to mention here, this excellent resolution has never been carried into effect. I recommend its re-affirmation by this convention, with instructions to the incoming president to act accordingly.

HISTORY OF SPIRITUALISM.

Work in this department has made some progress, and good results obtained. I feel that it should be pushed more vigorously during the coming year. Our veterans are rapidly taking leave of earth, and the sources of information to our historian, Lyman C. Howe, are daily growing less numerous. I recommend an appropriation compatible with the finances of the N. S. A., that will enable historian Howe to push his work with greater vigor. This work cannot be neglected longer with safety, if an accurate, authentic history of Spiritualism is desired by our people.

CONSTITUTIONAL AMENDMENTS.

Several important amendments, affecting the working machinery of the national organization, are to be considered at this convention. One of them, if adopted, extends the term of office of each officer and trustee, excepting the president, to four years. Another will make our conventions bi-ennial, instead of annual as at present; while a third will make Washington, D. C., our permanent convention city. I make no recommendations with regard to any one of these, but ask each and every delegate to give his thoughtful attention to them, to the end that no mistake may be made when they are voted upon. These changes are too sweeping and far too vital to be passed upon hastily, or passed over through neglect.

FINANCES.

The delegates to this convention are to provide ways and means by which the work of the N. S. A., can be carried forward. From year to year I have recommended various plans for raising sufficient revenue to meet the needs of this association. Very few of them have ever been tried, and I do not feel that I have any new plans to submit to this body of delegates. The N. S. A., is in need of funds; its revenues are decreasing rather than increasing; missionary work has proved a bill of expense rather than a source of revenue; camp meetings, local societies and individuals have failed to contribute as they should. Money is necessary to carry on our work. As delegates, you are face to face with a condition not a theory, and it is now, in the language of the day, up to you to say what shall be done. The decrease in revenue must be stopped and the tide turned in the other direction if the N. S. A., is to prosper, and do its legitimate work. Indifference must give way to interest, and reciprocity take the place of selfishness.

I ask that your consecrated thought be devoted to this question and recommend that every effort be made to fill the N. S. A., treasury from permanent sources of income. If every Spiritualist in America could be induced to give one dollar per year to the N. S. A., the problem of finance, as related to the national body, would be forever solved. Will you devise some plan to accomplish this object?

I respectfully recommend that personal letters be sent to all spiritualists whose addresses are obtainable, asking them for donations to an endowment fund of generous proportions, not less than fifty thousand dollars, for the support of the N. S. A. There should be no trouble in raising this sum, for if each Spiritualist does his duty, no one would miss the small sti-

pend he would be called upon to pay. There should be ten thousand Spiritualists ready and willing to give five dollars or more, to such a worthy object.

THE VOICE OF THE PEOPLE.

Desiring to get at the opinions of the Spiritualists of America with regard to the needs of our cause as a whole and the N. S. A., as the representative organization of our forces, I sent the following queries to more than one hundred of our leading Spiritualists:

1st.—What steps shall be taken to popularize the N. S. A. with the people?

2nd.—What measures are, in your opinion, imperative at the present moment, with regard to the needs of our cause as a whole?

3rd.—What can the N. S. A. do along business, and in the way of a healthful propagandism, to promote the best interest of our moment?

Vigorous replies have been received from a majority of the persons thus addressed. All of them acknowledge that the N. S. A. is a necessary factor in pushing Spiritualism to the front. As I sent these questions to those who are supposed to oppose organization as well as its friends, I feel that these replies are significant for they certainly indicate a change of sentiment in regard to the N. S. A.

Various suggestions are offered in response to the queries. Some writers advocate making the N. S. A. a business organization, pure and simple, and urge that all other branches of its work be abandoned. Others asked for more missionaries: while others still denounce all missionary effort and suggest that it be abandoned. Every writer thus far heard from pays a deserved tribute to mediumship, and urges the N. S. A. to give it just and honorable recognition. Some writers suggest that the N. S. A. is too near the churches in its method of work, while others claim it is too far away from them.

Every writer has made some very valuable suggestions, and has signified thereby his belief in, and love for the N. S. A. But in analyzing these opinions of our leaders, all things resolve themselves at last into one essential center: the need of financial support to make the reforms referred to possible. No writer has suggested anything whatever with regard to the question of finance, nor how the revenues of the N. S. A. may be increased.

A NEW STATEMENT OF PRINCIPLES.

With very few exceptions, my correspondents have declared in favor of a clear, brief and emphatic statement of principles, properly defining Spiritualism to the world. Many of these writers have asked that said statement be based upon spiritual Theism, viewed from the standpoint of science, philosophy and religion. They affirm that such a proclamation would appeal to the hearts and souls of our people, and lead to their acceptance, according to our movement a generous support. This subject should be made a matter of calm, earnest discussion on the part of this convention, and I recommend the assignment of a special hour for its consideration.

I also recommend that the incoming secretary be instructed to send these queries, or others of similar, or weightier import, to other leaders thruout the country, in order that the trustees may have constantly before them the written requests and instructions of those whom they serve.

THEODORE J. MAYER.

Our large-hearted Treasurer, Theodore Mayer, has, during the past year, signalized his devotion to our cause in many ways, but especially has this been the case with regard to his munificent donation to the Pension fund. Had it not been for his philanthropic spirit and enterprise, I fear our Pension fund would have been exhausted months ago. I feel that special recognition should be accorded him for his generous kindness; also to John R. Francis, editor of the Progressive Thinker, through whose continued efforts Mr. Mayer's conditions were at last met in full, and the Pension fund made secure.

THE BOARD OF TRUSTEES.

The members of the Board of Trustees have worked together in perfect harmony throughout the year. The results of their stewardship are before you and the world. They have tried to serve the Cause faithfully and well, and have en-

(Continued on Page 5.)

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GENERAL FRANK HALL

is the best posted Mining Expert in Colorado. Read the following from his pen concerning

THE SHERROD MINING DISTRICT.

"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,) Nan-nie Sherrod, the Pay-well and many other veins along the Continental divide."

Our Company owns TEN LODGE 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.

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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.

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BIG BIBLE STORIES.

This is a plain, practical consideration of the "Big Stories" of the Bible, on a mathematical basis. It is not ridiculous, but is one of the most convincing arguments possible that the Bible was never intended to be taken literally but is symbolical and must be so considered.

This book tells you how many million car-loads of quails fell during the wonderful rain of quails; how many hundred thousand animals Noah had with him in the Ark; how many animals Adam had to name each second, etc. Robert G. Ingersoll, in a personal letter, which is still in the possession of the author, said, "It is the best I ever read." Cloth, 50 cents.

THE 10 COMMANDMENTS ANALYZED.

This is the most critical, and at the same time fairest, examination of The Ten Commandments that has ever been attempted. They have long been considered the only true moral guide, and to give the exact standing of the Bible on all moral and religious topics—but such is not the case. The Bible gives them in THREE different places, in TWO ENTIRELY DISSIMILAR FORMS, and it CONTRADICTS EVERY ONE as positively as it gives it.

This book quotes the Commandment, then the places where the same power that gave the Commandment gave others directly to the contrary, giving chapter and verse. "Thou shalt not kill." "Now therefore, put every man his sword by his side, and go in and out from gate to gate; kill every man his friend, every man his neighbor, every man his companion." "Cursed is he that keepeth back his sword from blood."

The two forms are placed side by side for easy comparison, examined, and critically analyzed. All that are good are older than the Bible; the new are worthless. Don't miss reading it. Paper, 25 cents.

Mediumship And its Development; and How to Mesmerize to Assist Development.

This book is, regardless of price, the most complete work on the subject ever published. It considers the matter in a plain, practical manner and explains the different phases and the conditions necessary for their development. Teaches how to secure the best possible development and how to avoid the errors so many fall into when they do not understand how to proceed. It contains a plain, practical chapter on obsession, and a treatise on the law of influence as demonstrated in mesmerism and hypnosis. Every question you can ask about mediumship is answered so that anyone can understand it. Nearly TEN THOUSAND sold. Paper, 25 cents, 5 for \$1.00; Cloth, 50 cents.

Grandpa and The Boys is a beautiful little souvenir poem. It portrays a grandfather talking to his grandchildren of the changes that have taken place since his childhood. Presentation Edition, beautifully printed in Eight Colors, on Enamelled Paper, with Hand-Made, Deckle-Edge Cover, Tied with Silk Cord, and illustrated. Price, 25 cents, 5 for \$1.00.

HISTORY OF CASSADAGA CAMP with officers, speakers and other features. Illustrated. 15c.

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ESOTERICAL.

WHAT CONSTITUTES SALVATION?

Spiritual Evolution—Love the Motive—Power that Frees the Spirit.

THE SCIENCE OF SPIRITUALITY.

Spiritualism is perhaps the only cult that can claim to be a scientific religion or a religious science. Besides a moral philosophy, it has a scientific side to its teachings—one of the main branches being self-knowledge, and through which a higher knowledge of spiritual things is gained. Inspiration reveals much, but there are certain truths that can only be understood in connection with knowing self—these being the truths behind the phenomena.

Among the latter we have it that, sensation, emotion and volition are the primal life-forces in both animal and human existence; and that

Through SENSATION both are conscious of their physical needs and passions. Through EMOTION they sense their rights; while through VOLITION they feel a power within, which enables them to attain their needs and assert themselves. But the combination or all three acting in unity is supposed to constitute the creative principle.

Now, either one in the animal is merely instinctive, while in man they are intelligent, and can be controlled by reason, or as he wills; and furthermore, that he rises in the spiritual scale as he does so, though falling as he permits them to control him.

On the first-named, therefore, depends his salvation, which is to beget a spiritual energy, that is superior to the animal or material energy in his composition.

By mental culture he rises above animal sensation—makes himself positive to it—and which many believe to be the all of spiritual unfoldment. But one of the latest inspirations concerning this, says that

"However much a man knows, however wise he be, however physically cultured or however exalted by worldly attainment, if he have not love or sympathy in his HEART, he is POWERLESS IN SPIRIT.

"Thru mind culture man inherits light and learns how to control himself, but is without power to control his environments as a spiritual being. But through heart culture or love he inherits this power. All mind without heart is loneliness in spirit. Light without the power which love gives is like being jewel-bedecked on a desert.

"Love is the motive-power that makes the spirit free; and spiritual or soul freedom is happiness."

Now, love is attained by rising above animal emotion, as anger, jealousy, prejudice and selfishness generally; and, as every sensual passion overcome develops a gift or talent (some form of genius), so every selfish passion overcome, develops a virtue, as benevolence, charity, generosity or tolerance.

Thus "By their fruits ye shall know them"—each talent or gift exemplifying some form of sensualism spiritualized or neutralized by an antithetical vibration or force, and each virtue exemplifying some form of selfishness spiritualized or neutralized in like manner—these making the possessor positive to their opposing influences or animalistic tendencies.

Now, the third series in this life's school or spiritual evolution is to overcome animal volition, the blind force of impulse by Reason or the conscious will.

Impulsiveness per se (acting without consideration) often leads a man into trouble or bad law-suits. But when he exercises this conscious will by deliberate sensuality or selfishness he invites disaster—such efforts being a perversion of the will and puts man in discord with spiritual nature or law.

Will-power perverted by sensualism lends the specific indulgence a power of control over the individual for repetition, which, if not checked, leads to pain or disease. The will perverted by selfishness engenders arrogance, egotistical or false pride, a form of hatred or contempt which if not subdued by self-restraint, inherits humiliations by trials, poverty or calamity in accordance with the force of the evil, or its power of control over its creator. Man thus makes his own hell, own obsessions, and his own impotency as a spirit by misapplication of his inherent or

soul-force, the will—the governor of the other two.

But man places himself in greatest discord with nature by a misuse of the creative-force—presumably because it is a combination of all the rest. A perversion or conscious misapplication of the entire life-expression (as in lust or debauchery) therefore, must create a general fall of the life's barometer—an all-round decline on the spiritual scale—creating a spiritual impotency or negativity, that requires all-round spirituality to neutralize or restore to its normal equilibrium with natural law.

To be in harmony with Spirit, or in line with the real aim of mortal life, it will be seen, that man must become spiritually positive to all his animal proclivities; and by a natural or temperate life he gradually outgrows his animal tendencies and in due time acquires a sufficient volume or force of spiritual energy over the material—the only salvation he can ever hope for, according to the science of Spiritual Evolution, and in which effort man becomes his own Savior.

SPIRITUAL LESSONS—I.

Fate of the Oppressor.

Everbody wants to feel free from restraint—at ease internally. Oppression is suffering, and the oppressor is never loved. The obedience such a one commands is an artificial love without real sympathy or substance and will, sooner or later, rebound for contempt or ill-feeling—hate—even though the first relief is not experienced until after transition—soul freedom.

But then it comes in its fullest measure; and what some imagine to be obsession (if they understand the term), or sense as a disturbance or interference in their favorite mental occupation, is but the force of this rebound—the psychic or tho't wave from the once oppressed reacting upon them. Of course, it will finally expend itself, like a storm-wave, but it may last months or years, according to the cause laid for the effect.

Home tyrants, arrogant employers or superintendents, autocrats in office, are often subject to these kind of obsessions; and who commit errors in accordance with the effect these have on their mentalities. If weak, dire results may follow. Imbecility or insanity may be the oppressor's reward if not neutralized by a timely humiliation instituted by spirit friends as a salutary measure—which the innocent or ignorant term God's punishment.

But if beyond the reach of spiritual law while in the flesh, the fall will be all the greater at transition. Tyranny and oppression is a negative exercise of the will, and engenders just the opposite of that needed by the spirit for locomotion. Consideration for others' rights is the curbing of personal willfulness, and is equal to self-renunciation or sacrifice, which engenders the soul-potency required for locomotion—spiritual freedom.

Without the latter the spirit is a slave to its own self created condition, which is one of restraint, suffering the same oppression exercised as a mortal—reaping what has been sowed.

MARRIAGE.

There is no true marriage without love. Convenience marriages are mostly cold, and the progeny remains heartless, unless love is developed by association or education. Sexual alliances without reason or deliberation result in like effects; children who follow in the footsteps of their parents or go astray by permitting their passions to run riot—unless love is injected into them by moral or spiritual training in the course of events. Speculative marriages reap their own reward by the incarnation of selfishness, with effects compatible with the cause, and out of which arise the many injustices rife in the world, also proving an incubator for criminals, as the divine principle, love, is generally at low ebb in such offspring. Only when based on love, or where there is a genuinely sympathetic attraction is marriage a legal institution according to natural or divine law.

In comparison as we are enabled to recall the past in lively mental depictions, our sense of penetrating the future unfolds. Prophecy thus may become an effect of trials, as it is by the latter that we best learn how to memorize events.

NATIONAL ASSOCIATION.

(Continued from page 4.)

deavored to place the N. S. A. in a position of greater influence before the world. Personally, I am under deep and lasting obligations to each and every member of the board for favors received, and for kindly aid in the work of promoting the welfare of the National Spiritualists' Association.

THE HOME OFFICE.

The work in the home office has been of the same high order of excellence that has always characterized the efforts of our present efficient secretary. Her report will acquaint you in detail with what has been accomplished during the year, but will make no mention of her own untiring labors for the good of the Cause, her own devotion to our national movement, nor of the singleness of heart with which she has toiled in its behalf. She has carried on a voluminous correspondence, distributed a vast amount of literature, met scores of visitors, and courteously given all desired information whenever it was in her power to do so. She deserves well at the hands of the Spiritualists of America, and it is with genuine pleasure that I pay her this well-deserved tribute to her worth and work. I take this opportunity to acknowledge the many personal obligations I am under to her for favors received.

CONCLUSION.

In conclusion, permit me to acknowledge my personal obligations to our honored vice-president and treasurer for their timely and valuable advice during the year. The N. S. A. is under obligations to all of the Spiritualists papers, THE SUNFLOWER, the Progressive Thinker, the Light of Truth, and the Philosophical Journal, Banner of Light, and their able editors. These papers have rendered loyal and generous support to the National Spiritualists' Association throughout the entire year, and I recommend due recognition of the same on the part of this convention.

I ask all officers, delegates and visitors assembled in this convention and all Spiritualists everywhere to concentrate themselves anew to the Cause they love, by rallying around the standard of the National Spiritualists' Association, and accord to it a generous, whole-hearted support. I urge that all differences be laid aside, all personalities forgotten, all prejudice overcome, all antagonisms buried, in one common endeavor to aid our beloved Cause as a whole, and make the National Spiritualists' Association a power for good throughout the world.

Respectfully submitted,

HARRISON D. BARRETT,
President National Spiritualists' Association.

Canaan, Maine, Oct. 1904.

Restricted Growth.

"There is a young man in England," says The Dietetic and Hygienic Gazette, "who at the age of twenty-four is developing at the rate of only one-sixth of that of the average human being. At present he is learning his alphabet and can count up to ten only. During the last nineteen years he has eaten but three meals a week, has slept twenty-four hours and played twenty-four hours without the slightest variation. In spite of his twenty-four years he looks no older than a boy of four or five and is only thirty-six inches in height. For the same period his development physically and mentally has been at only one sixth the ordinary rate, while absolutely regular and perfect in any other way. At his birth this child weighed ten pounds and in no way differed from any other child. He grew and thrived in the usual way until he attained the age of five. Then his progress was suddenly and mysteriously arrested and since then six years have been the same to him as one year to the normal person. He has attracted the attention of many medical and scientific men, more than one of whom has expressed the conviction that this remarkable man will live to be no less than three centuries old."

Who slanders another for the sake of a little sympathy or pity for self is digging in a dump-pile for valuables—gets his or own spirit soiled beyond all that may be gained for the moment.

Success in Money.

The man who succeeds; the man who gets the most in the way of riches or happiness, is the man who does his work well. No matter what his station may be the man who does his very best, who cheerfully faces his troubles as well as his easy times, is bound to get a fair share of success.

Success does not necessarily mean money. A man may be striving for something besides money. Altho money is the general thing by which we judge whether a man is successful or not, success may mean something totally different. A physician, for instance, may care more for the

good he does, than for the money he receives.

Reader, bear in mind that happiness is more than money, and money does not always bring happiness. Aim high and if you are successful, even tho you are poor in this world's goods, if your purpose was a worthy one, your success will be seen and your endeavor will be appreciated by those dear ones in the great beyond.

LEWIS R. HILLIER.

When prosperity is being transferred from the masses to the individual, the dawn of imperialism has begun.

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A book of songs, anthems, hymns, with both the words and music. 300 pages. Reduced from \$2.00 to \$1.25.

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Who was Jesus Christ? A symposium by Hudson Tuttle, W. E. Coleman, Rabbi Wise, J. R. Buchanan, Col. Ingersoll, and others, with what the spirits say about it through J. J. Morse, W. J. Colville, Mrs. Longley, and other mediums. 400 pages. Reduced from \$1.50 to \$1.00. Third edition.

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A book of between 300 and 400 pages, treating of inoculation, vaccination, cow-pox, calf-lymph poison, Jenner's discovery; how vaccination causes death, eczema, pimples, faces, cancers, ulcers, consumption, etc. Price \$1.00.

Spiritualism Versus Materialism

A fine, handsomely bound book, showing the fallacy of materialism, and the truth of Spiritualism. Price 50 cents.

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A discussion between Dr. Helen Densmore and W. J. Colville, affirming, and J. M. Peebles, denying the truth of reincarnation. Price 50 cents.

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This volume treats of demonism in all ages and countries, and especially as manifest in modern spiritualism, exorcism, hypnotism, insanity, the rescue of evil spirits, etc. Price \$1.00.

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Large pamphlet. Price 10 cents.

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Fifty pages with the speeches, addresses, poems, etc. Price 15 cents.

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Neatly bound, 23 pages. Price 10 cents.

Are Animals Immortal?

What of Prayer? Whatever is, is Right, are in manuscript ready for the press.

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

Southern Cassadaga Camp, Lake Helen, Florida—Excursion—Camp News.

The cool weather has set the current of travel toward Florida from New England, New York, Ohio and the Middle West; people are preparing to go in unusual numbers, many of them to Lake Helen.

The foundations of the new pavilion are laid, and soon the building will go up.

Among the late arrivals are E. W. Bond and wife, Mrs. Ella W. Marchant of California Mrs. Emma J. Huff, Mrs. McGarvey of Halifax, N. S. and Judge Underhill and family from Canton, Ohio.

Mr. Myers has brought a span of fine horses from the north. The neighbors gave him a large house warming October 21, in honor of his new house. He will let his other houses to bond laborers.

Mrs. Spencer has numerous table boarders, as the hotels will not be open till Nov. 1.

The road to De Land has been newly covered with pine straw.

The orange and grape crops are very promising.

Mrs. Sadie Kingsley of California intends to winter at camp. She was the able correspondent for Spiritual papers at Lily Dale camp the past summer.

H. M. Clark conducted the excursion from New York October 28.

Dwellers at camp in summer, find the climate more delightful than even in winter. One resident writes: "Southern Cassadaga in summer has never received justice from the pen of any writer. Some one, I trust, will be touched with inspiration to say the right words about this charming place. The hot weather is no worse than some days at the north, and the nights are cool. I wish you could see this place as it is now. Although it is the last day of September and the frosts of the far north have blasted the foliage in New England, every thing here is at its best. The landscape in the morning, as the mellow light of the rising sun falls upon the dew is a charming sight. Go to the front door to see the million diamonds on the green grass on the lawn."

There have been on an average of twenty-two people in camp all summer. The alligators have been lessened in Lake Colby, as several have been shot.

The Butler and Hatch families are expected in November. Mr. and Mrs. Carrique of R. I. are intending to go to camp in November. They will occupy the cottage they had last year.

Mr. Giddings and a neighbor have grown a lawn around the Apartment house and the Philbrook cottage.

Mr. Baker of Tepee reputation intends to build a cottage on "Prospect Heights," as is also the intention of H. M. Clark.

Those who wish for information about cottages for rent, or rooms in the apartment house, or in Brigham hall, or for circulars of the camp, should address with enclosed stamp, Mrs. J. D. Palmer, Willoughby, O.

The Webster hotel is open and ready for guests. This is an elegantly appointed house, with modern improvements, five minutes walk from the camp. Address, Dr. M. J. Webster, Lake Helen, Fla.

My excursion for Nov. sails Nov. 11 on the Apache of the Clyde Steamship Co. from New York City, the best line for the South, and also on Nov. 25 on the Comanche of same company. For rates and other information, write me, enclosing 4 cents in stamps for postage on circulars, Clyde folders, etc.

H. A. BUDINGTON,
91 Sherman St., Springfield, Mass.

An Illuminating Passage on Love.

Love is not a raving passion by the snares of bestial affection, bound under the laws of an unworthy destiny, but it is a rational impulse which follows in the intellectual apprehension of the good and the fair, which are known to it and to which it would fain conform itself, so that it comes to be kindled by their light and nobleness. It does not go stumbling and dashing now into one ditch, now another, or upon a rock—as the drunk with Circe's cup—nor does it change from aspect to aspect like a vagrant Proteus. The affection that is well-conditioned loves bodies and bodily beauty as a token of the beauty of the spirit. Nay, what enamors us in the body is a certain spiritual which we see there and call beauty. Giordano Bruno.

Buffalo Notes

N. H. EDDY, Correspondent.

Sunday Morning, Oct. 23, Mrs. Ripley's guides discoursed very ably regarding the Bible and its teachings, also spoke of the way it was generally accepted by those of the past, and some of the present generation; spoke of the difference in acceptance of its teachings, as understood by those of the church and those who viewed it from the Spiritualist side. Spirit messages and descriptions were given at close of lecture.

Sunday Evening, Oct. 23, at First Spiritual church, Prospect avenue and Jersey St., after the introductory remarks, (Mrs. Ripley the medium) the guides selected subject for lecture, "The use and abuse of Spiritualism," and the same was discoursed upon in a very able, instructive and interesting manner; the spirit intelligence saying that they would give that which they knew was true. The lecture was full of logic and good reason. Some most excellent points were made. A good audience was present and listened with marked attention. At close of discourse there was a fine cornet solo by Moses Shongo, which was very ably rendered and highly appreciated. Spirit messages and descriptions were given by the guide of Mrs. Ripley, and was recognized as very correct.

Mrs. L. Evelyn Barr, 364 West Ave., holds developing circles every Wednesday afternoon, and is having good results.

Mrs. M. J. Klipfel and Mrs. L. E. Barr hold seances for physical manifestation and materialization, Tuesday evening at 364 West Ave.

Consistency in Reform.

Without freedom of conscience man is a slave to environments—to conditions—and often to individuals. The only absolute independent man is he who fears to offend his own conscience by feelings, desires, intentions or acts not in harmony with his standing before the world.

Spirits are gauged by this, and men and women who pose as reformers should feel that they have nothing to hide from the world. Under any other conditions their teachings are more or less tinged with deception—hypocrisy, to use a harsh term.

A man cannot speak with authority as long as he cannot square his expressions with his actions or intentions. He is neither true to himself nor to his listeners. To teach purity and succumb to licentiousness or teach love and indulge selfishness is not spiritual, and an endeavor at self-reform should precede every endeavor to uplift others or even guide them. The vibration from the spirit or soul must harmonize with the external to carry conviction. Without this unity there can be no lasting success, and it will be all the worse for the reformer in the end, because his own vibrations finally betray him. It were better for him to withdraw until he can assure himself of his own honesty in this respect.

It is with mental mediums as it is with the physical. Deception will generate its own suspicion—only that we term the latter fraud. But is not inconsistency in the former synonymous with fraud? It is so accounted in spirit. In fact, there is no hiding it beneath a mortal hide. And a reformer should imagine himself a spirit every time. The world's applause doesn't amount to a row of pins compared with the good opinion of one good spirit. Of course, we can elicit the good opinion of many, but they are of our own cloth and will encourage anything that happens to please them. It is therefore necessary that the individual know enough of himself to become his own judge in matters that concern his future welfare. We are not living for the present only, but for the future mainly, and the man who believes he is doing right because he would have it so, is deceiving himself more than the world.

—Banner of Light.

Those who hold to injustice must fall with it finally; or those who favor the unjust must seek their comfort from them in the end—if they have any left to dispense.

Having authority and having the force of authority are two different things. The latter commands respect without the official badge.

LITERARY WORLD

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

The ARENA.—The November number is the strongest and ablest issue of this review that has appeared in years, and this is saying much, as the magazine since Mr. Brandt purchased it and Mr. Flower has again become the editor has taken its old place among the foremost reviews in the English-speaking world. The last four issues have been conspicuous for strength, variety and interest of content matter, but the November number is exceptionally strong. There are no less than half a dozen timely topics ably discussed in which the general reading public of America is interested. Among the contents are Election of Federal Judges by the People; Our Legal Machinery and its Victims; Diplomatic History of Japanese War; Politics, Peoples and Trusts—with 21 illustrations; Editorial Notes, etc.

The Youth's Companion in 1905.

It is impossible even to summarize in a single paragraph the many and varied attractions which The Youth's Companion announces for the coming year.

A series of articles planned to interest especially the forty-five millions of Americans who look directly to the soil of their subsistence will treat of "New Fields for Young Farmers." "The Sanitation of the Farm." "The Future of American Cotton." "How Women Make Money on the Farm," etc.

Seven serial stories and 250 short stories by the most talented and popular American writers of fiction will form part of the contents of the new volume for 1905.

Full Illustrated Announcement describing the principal features of The Companion's new volume for 1905 will be sent with sample copies of the paper to any address free.

The new subscriber who sends \$1.75 now for a year's subscription to the companion receives free all the issues of The Companion for the remaining weeks of 1904, also The Companion "Carnations" Calendar for 1905, lithographed in twelve colors and gold. The Youth's Companion, 144 Berkeley Street, Boston, Mass.

Komi Kalities.

What is the price of your peaches?" asked a New Yorker of a ragged son of Erin, who was sitting beside a stall of magnificent fruit on St. Charles street, New Orleans.

"Twenty-fove cents th' peck, yer honor."

"Twenty-five cents for a peck of these splendid peaches? Why, my man, if you were in New York you would be getting twenty-five cents apiece for them."

"An' may it please yer honor, sorr," said Pat promptly with a latent twinkle in his eye, "if you were in hell with a bucket of cold water, you'd be gettin' twenty-fove cents th' dipper, I'm thinkin'."

POLICE-ASTROLOGY.

Hokey—Hello, Poke, how'd you get that bump on your head?

Pokey—Went to an astrologer, who told me I was bound to go right, according to my stars. Took a few drinks on the news, and when I came out, a star with a club attached told me to move on. As I was bound to go right by my stars, I told this other star to go to New Jersey. So he said, as I wouldn't move on he'd run me in. As I was bound by my star, I assumed the right to whack this other star, and he whacked me in return. I think astrology is a fake.

ABSENT-MINDED.

Our temp'rance meetin' didn't prove The great success it oughter. The chairman tried to blow the froth From off a glass of water.

—Exchange.

Science of Mediumship.

Mediumship is due to a surplus of spiritual over material force in the mortal composition and which surplus absorbs a corresponding percentage of electricity from nature, and converts it into magnetism. To the extent of this supernatural inheritance it is utilizable as an agency between the spiritual and material worlds, and when exhausted the medium needs rest, or sleep to replace that expended.—Philosophical Journal.

N. H. EDDY,

ASTROLOGER,

And Character Reader,

93 Prospect Avenue, Buffalo, N. Y.

Life Readings by mail, \$1.00 and upwards. Trial readings, 25 cents and 2 two-cent stamps. Send sex, time, place, and if possible hour of birth. These readings are of great benefit to business men, and to parents in dealing with their children. Many mistakes are avoided by having a horoscope of a child, showing its natural tendencies.

Circulars, with full explanation of different price, or Detail Readings Sent Free Upon Application.

The Wonder Wheel. An Astrological Game. Anyone can give a Perfect reading after a few hours practice. An instructive and amusing device for an evening party or to mystify your friends. You ask them the date of birth, and in a few minutes you tell them all about themselves. Price, with book for instructions, \$1.00. Postage, 10 cents.

Tabula Magus. A pocket chart that tells you the best hours of the day to begin any venture. You should try to collect money when the money planet rules. Look for pleasure when Venus complete work, \$1.00; abridged work, 50 cents.

Astrology in a Nut Shell. A book of 150 pages, filled to overflowing with plain, logical, instructive Astrology. Tells how to read your own horoscope, and how to tell the favorable times in each year. 27 pages questions and answers. Price, postpaid, \$1.50.

The Spiritual Birth; or, Death and its Tomorrow.
The Spiritual Idea of Death, Heaven and Hell. By Moses Hull. This pamphlet besides giving the Spiritualistic interpretations of many things in the Bible never before given, explains the heavens and the hells believed in by Spiritualists. Price, 10 cents.

Wayside Jottings.
Gathered from the Highways, Byways and Hedges of Life. By Mattie E. Hull. This is a marvellously neat book of selections from Mrs. Hull's best poems, sermons and essays, and contains a splendid portrait of the author; also, a portrait of Moses Hull. Price, neatly bound in English cloth, 75 cents.

Spirit Echoes.
A collection of Mrs. Hull's latest and best poems, neatly printed and bound in beveled board. Especially adapted to read from in opening meetings and on funeral occasions. It has Mrs. Hull's latest portrait. Price, 75 cents.

Talmagean Inanities, Incongruities, Inconsistencies and Blasphemies.
A review of Rev. T. DeWitt and Rev. Frank DeWitt Talmage's oft repeated attacks on Spiritualism. This is not dry argument; it is learned, logical and witty. It is filled with just such arguments as are needed to meet the stock arguments that are used every day to kill Spiritualism. Moses Hull shows that every one of the Talmagean arguments has a sharper edge to be used against themselves than the one they use against Spiritualism. 45 well printed pages. Price, 10 cents.

All About Devils;
or, An Inquiry as to whether Modern Spiritualism and other Great Reforms came from His Satanic Majesty and His Subordinates in the Kingdom of Darkness. By Moses Hull. 60 pages. Price 15 cents.

Swept Away.
A sermon by Moses Hull on some of the sins of our day makers, in which the "Refuge of Lies" heaped upon Spiritualism for sinful legislation has been "Swept Away." This pamphlet should be read by every one interested in the condition of our country and how to improve it. 36 pages. Only a few left and not to be reprinted. Price reduced to 5 cents.

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Also known as the Black Mirror; is a quick successful developer of Clairvoyance at any age. Lights and clouds appear in sittings. They are chemically treated and powerful. Endorsed by leading mediums. Testimonials on application. Price \$2.00. Are you successful in life? My Horoscope will tell you what you are fitted for. Both Spiritually and Practically. Send date of birth and where born. Price \$1.00.

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The Greatest Debate ever held on Spiritualism. Between Moses Hull, President Morris Pratt Institute, Whitewater, Wis., and W. F. Jamieson, Secretary of the National Liberal Party, Cincinnati, O. Portraits and brief auto-biographies of the disputants, 412 pages. This debate, held at Lily Dale, N. Y., July 10-20, 1901, contains 32 speeches of from 30 to 40 minutes each, in length. It contains the greatest store of facts and arguments on every side of the great question of Spiritualism that can be found in any one volume in the world. It is a high-toned Polemic discussion, and in no sense of the word, a fight or quarrel. Price, post paid, \$1.00.

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Suggestions for the improvement of the paper are invited.

THE SUNFLOWER PUBL. CO., LILY DALE, N. Y.

W. J. Colville delivered ten lectures at Indianapolis.

E. J. Bowtell lectures at Unity Hall, New London, Ct. for November.

Mrs. Ella Dale has been lecturing in New Brunswick and Nova Scotia.

Mrs. E. F. Jay-Bullene has returned to Denver. Addr., 329 16th street.

Des Moines, Iowa, recently had Mrs. M. K. Russel as test medium and A. P. Johnson to lecturer.

Geo. C. Heinsohn delivered the opening address of the season at Louisville, Ky.

Mr. and Mrs. Pembroke are holding trumpet seances at Galesburg, Ill. Dr. J. A. Bailly has been lecturing there.

Jas. A. Henry and Miss Jennie M. Harper were united in marriage by Rev. Cath McFarlin at Rochester, Minn.

The Peoples Spiritual Church at Louisville, Ky., opens the first Sunday in November. Unengaged speakers may address W. C. Mann, 829 8th st.

If Mrs. De La Plongeon will send her address to D. W. Hull, The Rancier, Olympia, Wash., she will learn something of interest to herself in the way of inscriptions from ancient peoples.

The 10th annual convention of the Nebraska State Spiritualist Association, was recently held at Lincoln. At the ballot for officers the following were elected; Dr. P. S. George, president; F. Wheeland of Exeter, vice president; G. S. Klock, sec'y.; J. Madsen, treasurer; W. H. Jewell and D. D. Thomas, trustees. The secretary's address is 2900 P st, Lincoln, Neb.

Concerning J. B. Campbell and spiritual Vitapathy, Sophia Cook of 180 Linn st., Cincinnati, O., writes: I suffered many years with a terrible cancer. Surgeons cut and burned it, all to no good. Afterward Dr. Campbell cured me, and I am still well.

C. H. Montgomery writes; Mr. Charles S. Hulbert Pastor of Harmony circle of Buffalo opened the services Sunday evening, Oct 23, with a beautiful inspirational poem on "Truth" subject given by a lady in the audience, after which our old friend Uncle Ned gave a very interesting lecture. He said, "Altho we know there is a conscience that makes us know what we are. We must have our reasoning powers brought out in order to understand the higher thought power that we may teach it to our children and to our fellow men." Uncle Ned also gave tests and spirit messages which were readily recognized.

Ye hard times. A Hard Times Social will be given under the auspices of Harmony Circle Tuesday evening, Nov. 15th '04 at Sterling's Hall, 274 Connecticut St. All are requested to dress in accordance with the hard times, or pay a fine of five cents. Prizes awarded the lady or gent, who is the exponent of the hardest times. Adults 15c, Childred over 10 years of age 15c. Supper 10 cents. Dressing rooms for ladies and gentlemen. Baynes & Hoyt, West Ave. & Grant, or Connecticut Belt cars, Buffalo.

Mary E. French of Clyde O. writes; The Rev. Mrs. Reed of Toledo O. served the First Spiritual Research Society of Clyde, last Sunday evening. There was a good audience, the lecture well received, and tests fine. She is a lady of gracious personality and pleasing mag-

netism. The Spiritual philosophy is having quite an awakening here and our society is doing well. I am in receipt of a copy of THE SUNFLOWER you so kindly sent and have read it carefully. It is indeed a gem of brilliancy, and may its luster continue to scintillate with sparkling thoughts as the years go by. I desire to acknowledge a donation of books for our library from those veteran workers, Dr. J. M. Peebles of Battle Creek, Mich., and Hudson and Emma Rood Tuttle of Berlin Heights, O. We have about 150 or more choice books donated to our library. Should we ever disband they will be returned to the donors, or if unclaimed forwarded to the N. S. A. library. Any books friends may feel like sending will be most highly appreciated by not only our society but also the writer.

Louisa E. Zimmerman of 112 East Chemung Pl., Elmira, N. Y. writes: The work here has received a new impetus under the inspiration of Mrs. Mrs. Tillie U. Reynolds, who has closed a very successful three weeks' engagement here to the regret of all, but with the knowledge of her return in February. She goes with love and God speed for the furtherance of her mission. Old members are being reinstated and many others have signified their intention of uniting with us, this giving a good outlook for the future. Preparations are under way for the holding of a fair festival in February under the auspices of the "Ladies Aid" which is under process of organization. Mrs. R. W. Barton of Binghamton, N. Y. will be with us during November, incidentally December and January. She too is an earnest, sincere worker, and will receive a warm welcome in our midst.

C. H. M. of Buffalo, writes: I saw in a recent "SUNFLOWER" you omitted the name of "Daniel Webster" also just above it the reason why. I find on looking up the time there is a difference of 3hr. and 10 min. between Buffalo and San Francisco, which would give ample time for our friend Daniel Webster to control two mediums the same Sunday evening altho not at the same hour. I am fully convinced that the grand noble spirit of Daniel Webster controlled our pastor Chas. S. Hulbert Sunday evening Oct. 9. I only wish we might obtain the lecture given in San Francisco that we might compare the two. Whether or not one spirit could give out thoughts thru two mediums at the same time I do not know as it seems almost impossible, but the lecture given at our hall was beautiful and no one that has the power to think at all could help being uplifted and a stronger desire given them to live for truth the beautiful light of Spiritualism.

D. Feast of Baltimore, N. Y. writes: Rev. Mr. Brooks, the present speaker for the First Spiritualist Church took for the discourse Sunday Oct. 2nd, 8 p. m., "Inspiration." Before commencing his discourse he appealed to the friends to give him their names for membership in the church. He also spoke of the encouragement that he has received in the Lyceum work. The numbers are increasing and great interest is felt along that part of the work. Concerning inspiration, he said that inspiration was both ancient and modern; that it is a broad field and difficult to explain clearly. The old teachings of the truth were almost difficult to eradicate. Really there is no such thing as ancient inspiration. Inspiration is inspiration, which stands for the unfoldment of the soul; it is within the folds of this book (referring to a bible on the stand). It is everywhere, all good thoughts are inspired. All inspiration is from God or to speak correctly—the first principle. Inspiration is Spiritual. The Bible is largely filled with it. There are many bibles with high ideals. The world at large seemed to be afraid to investigate what is termed the mysteries of religion. The religion of today is not on a spiritual plane. A knowledge of Spiritualism gives a more rational view of a perfect state of existence. Spiritualism in its philosophy seeks to demonstrate the inspiration of all truth. In this day men and women dare take the bible and read it intelligently for themselves. But what is inspiration? In-breathing, taking in the good and profiting thereby. Inspiration is not surface thinking but deep spiritual thinking of the good of life. The more you analyze life the more you will become inspired. A good life

is an inspirational life and from such a life flows an endless source of inspiration. The speaker closed with an appeal to his hearers to so shape their lives here that inspiration will be an every day occurrence. Tuesday 27th a social was held in the lecture room of the church and was a decided success financially and socially. It is proposed to hold a social each month so the members and friends may become better acquainted with each other. The speaker's work among us has been of a decided character among us. The congregation is steadily growing and numbers are constantly being made. We shall be sorry when his engagement terminates.

D. Feast, of Baltimore writes: Mr. G. H. Brooks, pastor of the First Spiritual Church, took for his theme Sunday, October 9, 8 P. M. —"Thought Transference."

In part the speaker said that nothing has ever taken place without thought. In order to carry out a project, the same must have been evolved from the thought realm. Some say that the power of thought comes by chance and is not the product of any controlling influence whatever. We do not so believe. We recognize thought as a divine gift—the materialist looks at life and thought from a material standpoint. The closer you go into the interior life the more readily you will appreciate the gift of the use of thought. In old times men gave crude expressions of their thoughts—when we think along spiritual lines and follow those thoughts closely they will be apt to land us quite near the interior man—thoughts are not the product of our physical life—they are born with us, but properly trained can make our lives beautiful and true. Thought-transference is a step farther, sometimes called the sixth sense. It is simply mental telegraphy. It is now a demonstrated fact that thought can be sent on errands, and we send a thought to an absent friend who can catch the vibration, if the recipient is in the proper condition to receive the same. The days of superstition and mysticism are rapidly passing away and the growth of the power of thought is taking its place. I can not do justice to such an important theme within the time at my disposal, let us be careful of our thoughts. Send out good thoughts or none at all. The Lyceum is growing in favor. The exercises are heartily enjoyed and we anticipate larger attendances each Sunday 3 P. M. Musical and literary entertainment October 26th. Second grand concert November 14. The First Church is "doing something."

Felt His Soul.

At one time during his later years Victor Hugo exclaimed, with the enthusiasm of a great soul:

"I feel in myself the future life. I am like a forest once cut down; the new shoots are stronger and livelier than ever. I am rising, I know, towards the sky. The sunshine is on my head. The earth gives me its generous sap, but heaven lights me with the reflection of unknown worlds. You say the soul is nothing but the resultant of the bodily powers. Why, then, is my soul more luminous when my bodily powers begin to fail? Winter is on my head, but eternal spring is in my heart. I breathe at this hour the fragrance of the lilacs, the violets and the roses as at twenty years. The nearer I approach the end the plainer I hear around me the immortal symphonies of the worlds which invite me. It is marvelous yet simple. It is a fairy tale, and it is history. For half a century I have been writing my thoughts in prose and in verse; history, philosophy, drama, romance, tradition, satire, ode and song, I have tried all. But I feel I have not said the thousandth part of what is in me. When I go down to the grave I can say, like many others, 'I have finished my day's work.' But I cannot say, 'I have finished my life.' My day's work will begin again the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes on the twilight, it opens with the dawn."

The promise of fame or wealth by spirits are discordant vibrations that should be shelved the instant they are received, for they are either temptations that afford undeveloped spirits a foothold or are truthful inspirations perverted by hereditary weaknesses in the medium's environment. In either case self-knowledge is lacking, or introspection to be advised.

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One hour slower than Eastern Time.

No. 1	No. 3.	IN EFFECT JUNE 10, 1904.	No. 2	No. 4
a. m. p. m.			a. m. p. m.	
7.55	5.00 Lv.	Dunkirk	9.12	5.52
8.05	5.10	Fredonia	9.12	5.52
8.09	5.14	Laona	9.08	5.48
8.29	5.33	Lily Dale	8.52	5.32
8.33	5.42	Cassadaga	8.49	5.29
8.41	5.49	Moons	8.41	5.21
8.48	5.57	Sinclairville	8.34	5.14
8.57	6.06	Gerry	8.25	5.05
9.09	6.16 Lv.	Falconer	8.14	4.54
9.45	6.48 Ar.	Jamestown	7.45	4.26
9.14	6.21 Lv.	Falconer Junct.	7.07	4.47
10.05	7.07	Warren	7.17	5.07
11.39	8.25 Ar.	Titusville	6.50	2.40
a. m. p. m.			a. m. p. m.	

*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., turning, Leave Jamestown 5:40 p. m., Lily Dale 6:15, arriving at Dunkirk 6:40 p. m.
July 17 to September 4, Leave Jamestown 10:30 a. m., Lily Dale 11:30, arriving at Dunkirk 11:55 a. m. Returning leave Dunkirk 1 p. m., Lily Dale 1:34, arriving at Jamestown 2:45 p. m.

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Mrs. ELA NORA PRICE,
2538 Eighth Ave., Beaver Falls, Pa."

Ventura, Cal., July 2, 1904.
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Mrs. MARY OLIVER."

Fresno, Cal., May 10, 1904.
"Oh, I am so happy that you have helped me so much. They told me to give up my treatment but I will do all I can to help your good works. Good night, and may the Angel World hold you securely for aiding suffering humanity. Your work is one of the greatest and grandest I know of.
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The N. S. A. Missionaries Report.

For the year ending Sept. 30, 1904 we have received a seven column report from our national missionaries, Mr. and Mrs. E. W. Sprague.

We call therefrom in brief all that is of interest, thereby saving space for other matters and enabling our readers to know what is without effort.

In the introduction we see that Spiritualism is not only progressing in the United States, but in Canada as well—local reports warranting this conclusion. That the cause of organization is becoming better understood, and that people are calling for missionaries.

During the year they have visited 65 towns and held 302 meetings; organized 16 new societies, including one state association—also filling campmeeting engagements in many states.

Total cost of the year's work was: Expenditures \$2,507.98. Receipts, \$1,573.44.

Among the camps visited were Snowflake, Central Lake, Vicksburg, and Hazlet Park, Mich., Wooley Park, and Ashley, Ohio—all of them being in full sympathy with the N. S. A., and the three first named advertised a National Association Day, at which collection were taken to assist in the work of the N. S. A.

Eight new societies were organized in Indiana, culminating in a grand convention at Anderson in February, at which 23 societies were represented. The meetings were held at Anderson Spiritualist Temple—the same being given free, including heat and light; together with the local talent offered reduced the entire expense of the convention to \$81.34, besides turning over \$518.90 to the newly organized State Association.

To aid weak societies our good missionaries suggest that reading classes and developing circle be formed out of the members, as in this wise they can better understand the truths of Spiritualism and may develop mediums and speakers in their own towns.

Concerning Ohio, the report says, that fifteen societies have been organized in that good old state, eleven of which are still in good standing with the State Association.

In some of the States it has been the misfortune of local society not to have had a visit from any of the state officers, and if such fail for want of encouragement, the missionaries should not be blamed—local success depending to some extent on the interest manifested at the law centre or life of the whole.

This, of course, is also discouraging to the organizers and they naturally have their grievances to record. But, after speaking hopefully of many things and the good result of Hudson Tuttle's work as editor-at-large, it reads in conclusion as follows: This present month completes the eleventh year of our services as missionaries of the N. S. A. The first seven years of that time our work was almost entirely a labor of love. With the exception of six months spent in the work of organizing and building up the New York State Spiritualist Association we received no financial compensation. We did what we could, taking the spare time from our regular work of serving societies. During that seven years we organized 60 societies. We did this missionary work because of obiding faith in organization and in the good work of our National Association.

The last four years we have received a salary and have devoted our entire time to missionary work.

The four years have been fraught with experiences that have demonstrated the value of, and necessity for more united effort and cooperative action on the part of the spiritualists thru organization.

And furthermore that during four years 105 societies were organized and 1200 meetings held. That the message was mostly done by Mrs. Sprague and she speaking by Mr. Sprague—to which was added the clerical work of reporting and corresponding.

It can be seen thruout that they have been economical both in the movement of the N. S. A. affairs, as well as in their traveling and entertainment.

Thanking the N. S. A. officials for favors and confidence reposed in them, and complimenting the N. S. A. secretary Mrs. Mary T. Longley for efficient work, the report ends with expression of deep and abiding

faith in the grand organizations and the good work it represents.

REVELATION FROM BELOW.

Age of Earth Re-estimated Through Study of Radium.

A study of radium and its properties has resulted in the raising of new questions as to the earth's age. It is believed by some scientists that radium is matter, and possibly even primeval matter, undergoing dissolution.

Other elements, such as iron, copper and gold, may have experienced a similar dissolution in the infinite past, or may now be undergoing it, yet so slowly that the phenomenon cannot be perceived. In this process radium gives off an amount of energy unparalleled elsewhere, thousands of times greater than any chemical reaction, but there appears to be almost no diminution in the substance itself.

Sir William Ramsay estimates that the energy existing in a pound or two of radium would probably continue to manifest itself for a period of 50,000 years. There is some reason for assuming that the earth's internal heat may be due, in part at least, to the presence in its interior of radio-active substances.

Lord Kelvin has estimated that the age of the earth could not exceed 100,000,000 years, with the greater possibility, in favor of 20,000,000 years—this conclusion being based upon the time required for a globe of the earth's mass to cool to the present condition. If, however, it is assumed that the internal heat is due to other causes than those connected with the primeval condition of the earth, the limits as determined by Lord Kelvin may be extended indefinitely.

This would accord with the opinion of many geologists, who think that even the maximum of 100,000,000 years is too short a period to measure the evolution of life on the globe.—Zion's Herald.

HISTORICAL.

"Aunt" Purple Makes a Correction.

I wish to correct a statement in your paper, in which you state the number of living pioneers on these grounds are only two. Now there are five. Mrs. Whitaker, the loyal Henry Smith and wife, who were among the first to put shoulder to the wheel. Mr. Turner is another faithful worker, and lastly myself. These people (myself excepted) were the soul and sinew of this association. They put self in the background. No sacrifice too great to deter their efforts to make these grounds blossom like the rose. A day was set to plant trees symmetrically in the park. Mr. and Mrs. Smith came loaded with provisions to feed the hungry multitude. This was the beginning of the now, beautiful City of Light.

From little acorns, stalwart trees may grow.

One day I took up the book purporting to give a true statement of the first pioneers of these grounds, and judge my surprise in not finding even a mention of these faithful ones. They were the first to respond when aid was needed, and their money freely given. Henry Smith has a good word for every person. No malice in his great soul-nature.

"A soul whose magnanimity and love, No earthly spirit, ever reached above, Such souls as scorn to deal in aught unfair, In feeling fine, in merit rich and rare, In sweet communion, fellowship and grace, Such souls as these, should ne'er lack welcome place."

B. M. P.
Lily Dale, N. Y.

To Determine Sex.

As the female element of nature is negative or emotional and the male element positive or sensual—conditions necessary for procreation—sex is determined by the vibration most active in the coalition of mind or force with matter or substance. A balance in favor of sense-consciousness, whether it be sensual or intellectual, introduces the male element; in favor of the emotional, whether it be selfish or sympathetic, introduces the female. A nearly even balance evolves the harmonious spirit—the sensitive or revelator—with sex favoring the negative or positive, however slight the inclination.

This earth is a vale of tears which only love can dry.

Where Happiness Reigns.

When Adam and Eve had gained their first experience in sin and sorrow, and thereby became wise, they naturally looked higher than the soil they were resting on.

Neglect is the result of distance to any avocation, and they were driven forth by necessity to find other means of livelihood.

It is still so. When men and women become too mentally active (whether by education, stimulation or conceit) they abjure the ordinary agricultural pursuits and seek city life—not quite as pure as country life, but more in accord with their materially acquired wisdom, more exciting and stimulating to a mentality that seeks trouble or invites its own punishment—often deserved.

But on the other hand, when men and women become too sensitive to such discordant vibrations as city life furnishes, or their moral natures become too active to endure the impurities of the mental and physical atmospheres of cities, they feel a natural longing for country life—thus returning to first principles for subsistence—back to Eden.

True pride, which is power sensed by virtue of moral superiority, is converted into haughtiness as soon as conceit controls it; into arrogance when selfishness controls; into lust when animalism controls; but it becomes a crime against humanity and nature when it falls under the dominion of prejudice or hate, backed by wealth or position; and what offends nature is comparatively injurious to self.

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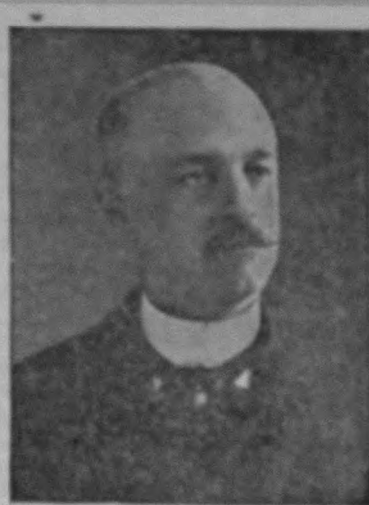
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