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HUMAN NATURE.

Is Egotism a Human Sense?—
Man in the Mold of His Mind.

PRIMITIVE MAN AND ANIMALS.

Lecture by Mrs. C. P. Gilman at Lily Dale, N. Y.,
August 19, 1904.

Any one of you who have perceived a new truth and tried to live it know what it is to have a new truth struggle with the old, and what a hard thing it is to cast out of your mind the things that were put into it. This is one of the ideas in regard to human nature that I want you to get,—that it is a thing common to us, immortal on earth, and permanent, undying, ceaseless, is this human nature that it never stopped from the beginning. We are not different from the rest of nature. What we call nature is the whole created universe and we are a part of it. You hear of people speaking of leading a natural life, as if there were beings unnatural or artificial. You cannot be unnatural because you are in nature, and whatever happens here on earth is natural. A cancer or tumor is the natural development or growth of a diseased portion of your body. Everything in nature is natural, and human nature is part of the rest of God's world. We have this somewhat conceited idea that we have got around God and have produced a very bad sort of nature,—that badness is a remote sort of thing and that goodness is in her. People imagine that goodness is something that causes a great deal of effort, sacrifice and pain. You can trace almost everyone of our present follies to its beginning in savagery, when the savage believe so and so, and taught it to his children, and this belief has remained with the human race since the primitive times. The early savage was very little human. Humaneness is a growing thing. We are all separately and individually animals. We have a large vigorous physical body. This animal in the remote periods of savagery was scarcely to be distinguished from any other animal because it was not human.

The early savage lived as other animals lived—by and for himself. Animals are usually perfectly natural and legitimate egotists. There is no occasion whatever for one sheep to pick and crop grass for another sheep and the way sheep are improved is that we breed together the best sheep. The whole system of the evolution of species from the dimmest, smallest glimmer of protoplasmic life up to humanity is thru physical heredity by descent from mother to child. But human heredity is something more. We have a social heredity that counts for something more than the physical. That is why, for instance, that a native of a European county comes to America, accepts our institutions and becomes an American, and often in one generation good Americans are evolved. That shows that the social life of a nation may be given to the natives of other lands, and that they may enter into the life of the land without waiting for the slow process of generation to influence the family's improvement.

There are animals which are not egotists. Many people have studied the ant and the bee closely, and have found in these creatures characteristics which are more nearly human than any other living thing. Ants are the only creatures, except humanity, that carry on warfare; they carry on offensive warfare, and

even the elephant goes out of their way. They also keep domestic cattle for their own use, and they have slaves too, and what is most human about the ant, most worthy of the name, is that they manifest a social spirit in its absolute fullness without hindering self-consciousness. If an ants' nest is broken up all the working ants rush at once to save their children. The motherhood in an ants' nest is as universal a thing as it is in the bee's nest. Ants rush to save their young because it is their nature. When the young working ant is born, soft as it is, and scarcely able to move, it crawls and totters over to the nearest egg to take care of it because it is its nature to do so. It has come to be the nature of the ant to be so divinely good to each other, they have developed the sublimest mutual devotion simply because it was necessary in the evolution of that kind of creature. It profits the ants to work together to a common end. It profits the wolf, lion and tiger to work alone, and just as soon as one of these animals is wounded or killed the others devour it. Ants and bees work together for the common good, and their safety, progress and very lives depend on their common love and service. Therefore the nature of the ant and bee is incarnate love, self-sacrifice and devotion.

Why does not the human creature show the same thing? Is it not our profit and improvement to love and serve each other? Do we not prosper exactly in proportion as we develop these human qualities. That incarnate mother love in the hive has no egotism; it works thus when it is young, and it never goes any farther in development. What has been at work in the human race to develop our human nature,—that side of our nature which feels, cares, loves and serves all is the human side; that side of our nature which loves, works and serves itself is the animal sub-structure, right in its place, useful in its way, but sub-human. To be human is to care for all. We become sub-human by the process of warfare; there was a time when that was useful. That solitary, brute savage had to learn to fight together before he could learn to work together. The common danger which they had to learn to oppose made them work together. Little by little grew up the human spirit which is the common spirit that is open to us all. Later on, very slowly developed family life, and a great step in human growth was taken. The animals have families, and some of them have monogamous marriage, as the leopard and the bird. To love your mate and your young is a power we hold in common with all life, and it is not exclusively human. The love for the family grew and reached its height in the patriarchal age. You have there large and innumerable families, and in that period under that system family life was very corrupt and base. There was no national life at all, and very slowly and painfully all down thru history, thru the feudal period, they have gradually outgrown, partially, the binding limits of that family regime, and have learned today that the country and the nation is nearer to the heart of the human being even than the family. We have learned this well in times of danger and war. But the trouble is that men only see the country and love it when it is in danger. The country scarcely exists for us unless it is in danger. But when the danger is over all rush back and fight against the country for the rest of the time at the expense of the com-

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ASTROLOGICAL.

SOMETHING OF INTEREST FROM
A POPULAR TOPIC.

Planetary Influence.

Is Astrology True.

BY JAMES HARVEY.

Astrology is counted the oldest science in the immense range of history, stretching back in the path of time until lost in the midst of tradition. It has been called the father of astronomy, and many of the truths which are only being arrived at by the astronomers of our time were known to the Chaldeans and Assyrians when Egypt was in its childhood as a nation. How these observations were got at without the aid of instruments cannot be accounted for, the ancient stone records of Babylon and Nineveh remaining a problem to the world of learning.

The origin of the science is surrounded with mystery to a great extent; but, as far as can be gleaned, the shepherds of old have the discovery or invention inscribed to them. It is unnecessary for the present purpose to enter the intricacies of the science, as the details of the subject are of a very complicated nature and would only confound the method of examination. The claim of astrology that the stars influence the character and destiny of man is all that need be considered, and if any evidence result, then it may become worthy of further investigation.

Scientists repudiate the pretensions of the astrologer as one of the children of wisdom, and relegate him to the category of the past as a relic of ignorant and superstitious times; but if sciences depend upon observation and experience, the star reader stands on as good a foundation as many of the modern schools of scientific and philosophical research. An impartial analysis of the proofs of star-divination will bring the conviction that there is more than pure conjecture in the matter.

It is a fact that light is the most important factor in the development of human existence. Without light man would not live half the time he does; without light the human race would die out, and the earth become a dead planet. Contemplating these facts, the theory of the astrologer that the planets of the solar system are but mediums thru which light manifests in different ways, dispels the idea of astrology having no scientific basis.

To look at this matter further: The Röntgen rays and the lately discovered N rays show the power of light in a most wonderful manner. The first is a powerful agent in locating missiles and disease in the human organism; the other according to its discoverer, Blondlot, is a great aid to the quickening of eyesight; and in an experiment, to explain how marine and fresh-water animals keep to their respective surroundings, he proved that sea-fish swam about actively in the light, and in darkness sank to the bottom, demonstrating that when salt water fish entered a river they became powerless, and were carried out to sea again, owing to the inability of this form of light to penetrate fresh-water. Professor Finsen's use of light in the destruction of the microbes or germs of hideous forms of wasting disease is known all over the civilized world. From the foregoing can be seen that light either acts in a great many ways, or there are a great

many forms of light. However the potency of light is indisputed in application as a constructive or destructive force.

Everybody knows by focusing a common magnifying glass, a pleasant or disagreeable sensation can be transmitted to the hand. Now, from this can be understood what is known as 'planetary aspects,' which determine the influences of the hour of birth.

There are good and bad planets, and according to position they weaken or strengthen the horoscope or map of nativity. The evil planets are Herschel, Mars and Saturn; the good, the Sun, Moon, Jupiter, and Venus. Mercury's influence is convertible, that is, good with good planets, bad with evil ones. Neptune owing to his recent discovery, is under discussion, and his motion being so slow, nothing definite can be ascertained concerning him. Each of the planets have a colour, and those born under certain ones have the hue around them which is peculiar to their ruling star. A French scientist has demonstrated the existence of an aura or atmosphere encircling man's body, and in persons of different dispositions the colour varies accordingly.

The average observer is aware of the influence of light. Light will take the colour out of clothes, photos, and paper. It penetrates black or dark fabrics with more ease than those of a lighter shade. The sun is nearer the earth in winter than in summer, yet heat is scarce; and when the sun is farthest away we have the most warmth, proving that heat and cold depend on the altitude of the sun's rays. The radiometer moves by the action of light, and colour depends on the vibrations of light. Evolutionists contend that the eye is the result of it, and the great Hæckel states that the sun has the credit of giving the life-properties to the protoplasm.

Light has been used as a means to drive men mad, and captives have died insane for the want of its strengthening presence. Many become moonblind by sleeping in the moonlight, and cannot see at night. Certain plants and vegetables must be planted in the first quarter of the moon or they will not thrive. People are moonstruck in China, and ever after on clear moonlight evenings have temporary fits of madness. Be this due to the mental association of the disease's origin, or the moon's rays, is a moot point; for all that, the latter position can be strongly maintained. Children born at midnight are different from those born at mid-day; even with half-an-hours space there is a vast difference. In the case of twins there is a similarity of nature. Two persons born in the same place at the same time possess the same characteristics and appearance, and thus what is known as the 'double' may be accounted for. The preceding matter is the result of observation and experience, and the attempt to ridicule astrology out of the court of science must be abandoned.

The theory of star reading is that forces emanating from the planets are inhaled with the first breath, and, whether good or bad in the human constitution they are implanted, and there they grow; thus the influence of the star ruling at birth affects the character and destiny of the individual. Yet astrology is not fatalism, for it teaches the wise man rules his stars and the fool obeys them. The position of the sun in the horoscope shows the real spiritual nature; the moon, the personality, as the result of environment.

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ABRAHAM LINCOLN
A SPIRITUALIST.

Dr. H. B. Austin recently lectured on above subject before the First Spiritualist Society of Wheeling, W. Va. Following is a synopsis of the lecture as reported by the Wheeling Register:

Undoubtedly among the few the immortal names that were not born to die, the name of Abraham Lincoln stands out in bold relief. Abraham Lincoln was as undoubtedly raised up for the work he had to do and which he did as was ever prophet, priest or king. He is the most deeply loved of all great men who ever occupied the presidential chair. He was loved by the people because he loved the people. He was a great burden bearer. All great men have been burden bearers and Lincoln was such in a pre-eminent sense. He was also a great wit. He was bubbling over with witticisms and many are the ripples of laughter that are yet caused by the repetition of some of the droll and witty sayings of the first martyr president. He had the faculty of seeing the funny or ridiculous side of things sometimes under the most solemn occasions. I remember a story that is told of him when the agitation in regard to the Emancipation Proclamation was greatest. Delegation after delegation was calling upon him and every influence was being brought to bear. Some to pull him in one direction and some in another. In these times that tried men's souls a delegation of abolitionists from Chicago called upon Mr. Lincoln and urged him to promulgate the Emancipation Proclamation. They concluded their argument by saying that their message was from heaven. With a merry twinkle in his eye, Mr. Lincoln said: "Gentlemen, I really believe your message came from heaven, but it is passing strange how it ever got twisted around and came by the way of Chicago."

Yet his manner was habitually sad. His habitual countenance was one of sadness. Francis B. Carpenter, who has written a life history of President Lincoln, says that during the week of the Battle of the Wilderness one could not look upon his face without shedding tears, there was so much of sadness and pathos over the suffering of the people.

In regard to his being a Spiritualist, Carpenter says: "I do know he had faith in spirit communion and believed in spiritual comfort. He was not a religious man in the popular sense of the word from an orthodox standpoint, but history will give him a place among the most religious of men. That Abraham Lincoln was a Spiritualist is attested by the fact that he held essentially the same views held by Spiritualists, consulted mediums in the most critical period of the nation's history and was guided by spirit counsel in many things in his administration, the chief of which was the emancipation proclamation. He never joined an orthodox church because he did not believe in their doctrines.

On one occasion he was asked by a noted divine why it was that he had never united with any church, and he replied: "I have never united with any church because I could not give assent to the articles of church faith. When any church will inscribe over its altar the sole doctrine 'Thou shalt love the Lord with all thy heart and thy neighbor as thyself,' I will join that church. That doctrine is the doctrine of

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THE SPIRITUAL TRINITY.

According to Church doctrine man is to be saved by belief or faith in a trinity known as Father, Son and Holy Ghost, while according to Spiritual doctrine he is to be saved by practicing or exemplifying that trinity known as Temperance, Charity and Justice.

The first-named may be the easiest road by which to travel heavenward, but is it safe? The other is not so easy, but who will gain say that it is wrong?

Churchianity has no live principles to offer. So far and no farther says Orthodoxy, whereby even the most liberal denominations are fenced in, and their preachers not even permitted to tell what they note on the other side among the green fields of truth and revelation, without endangering their position.

There is still a great hiatus between orthodox Christianity and Spiritualism—as great as there was between Judaism and Christ (or whatever mediatorial agency it was that introduced the Apostolic teachings 1900 years ago.)

The difference made it impossible for an orthodox Jew to accept the higher revelation and more liberal doctrine of that period. The same difference exists today between the unliberated Christian and the liberated Spiritualist.

Whether Christianity, or, now more correctly termed Churchianity will retain a nucleus in tact of its present scheme of salvation to fill a niche in human evolution, is not impossible. Religions die hard, if they ever die; for it seems that religions are natural expedients—a desideratum in the plan of evolution.

The Christianity of today is a very good medium to educate the ignorant and unspiritual out of mental and moral darkness into good citizenship, if nothing else.

Spiritualism in not, intuitively considered, for this class. Without some innate spirituality it is beyond ordinary conception; and even among those who do feel its touch, but are "poor in spirit", it is not much more than a faith. Thus it can never (and a blessing it is so) become the religion of the ignorant and morally dense; for its philosophy contains too much that is essentially causal and has to be understood intuitively for application.

Orthodoxy need not be thus applied and is better adapted for the immature and unlogical mentality.

Its charity collections—what is not expended for Church improvements—are mostly for heathen conversion, if there is anything practical in that? The first-named may have, in that it gives employment to somebody at home. But more good lives have been lost than bad ones saved by the heathen conversion plan. And the really so-called practical Christianity is not done by the Church, but by the societies outside of it. The Church itself has no time for such manual labor. It is "all mind" or all in the mind only that the saving grace is exploited—a comfortable prospectus for external or easy reasoners to steer by. It has no material foothold, being but a promissory note payable after resurrection—whenever that is.

According to Protestantism it is

when Gabriel materializes, but according to Catholicism it must be after death, for this Church is ready for business any time thereupon to hold masses for the departed soul in aid of its continued progress.

Spiritual teachings, however, go straight to the mark and tell the listener what he has to do, not what he has to believe. Faith goes for naught in Spiritualism, and in place of wasting time, money and lives, converting heathen, its charity begins at home, comforting the bereaved, and educating its converts in a practical way to reach heaven.

Instead of looking up with saintly mien to find God, it admonishes to look within to find the soul first, and God afterwards—it being a useless endeavor seek for something, which cannot be understood without even knowing its constituency. But through the soul, which constitutes a spark of the divinity, so much of it is revealed as we know of our own souls.

Now, the Spiritual trinity appeals to humanity's intelligence or reason as well as heart and manhood; for in Temperance, Charity and Justice rests a practical religion that erects a heaven within, as originally taught, and which may be enjoyed in advance, thereby exemplifying its intrinsic value or giving the test of its claims.

HOW TO BECOME GREAT.

Victor Hugo says it is no longer sufficient to think—one must love, act, suffer to reach the goal of happiness.

Spiritual teachings have been in conformity with this, and who has found his soul, knows this to be true; for the above is the experience needed to find it; and not until it is found can the individual enjoy the peace or comfort he is seeking.

Of course, he must think—not give up thinking because it is insufficient. Without it he can never reach the goal; for it is the means to the end—the first spiritual lesson to be learned in order to understand the rest; i. e., to know what love is, how to act, and thereby evolve the necessary strength to bear suffering. To be able to think right—reason—is the key to the whole spiritual philosophy.

We have many thinkers and good ones. There is no dearth of light or truth. But all their knowledge will not save us if we don't understand how to apply it.

Spiritual teachings are not theoretical, simply to be admired, praised or glorified. They are to be studied and woven into our lives—practicalized.

Love, to begin with, is not a mere sentiment or a thing to be enjoyed materially. It is a life-principle, with which to combat our prejudices, ill-temper and angry emotions, just as reason is intended to combat our ignorance and to educate ourselves out of animalism.

Because a man has natural intelligence, it doesn't accord him wisdom. But he may acquire it through its development. So man has the love principle inherent to combat that which is antithetical to it—to conquer the unloving in his nature. Until then it is not love in the absolute—we cannot claim to possess it; nor do we know what it really is until it has reached this stage. Then we can love right, and is what Victor Hugo means by saying: One must love.

Now, to act also means right acting—righteousness. All men can act by force of will—foolishly, unwisely or selfishly. We must be just—do right for right's sake—giving measure for measure. Thus to love and act (right) is as essential in spiritual development as it is to think right.

But to suffer means sacrifice, self-denial, abnegation—do that which tries and strengthens the soul—to give up advantages, that others too may live and enjoy existence. A man may do his duty or be all that law or society requires of him. But how many such are mere automatons, and can coldly look upon the sufferings of friends or relatives, without offering assistance for fear of a little inconvenience or loss, when they have time and money to spare. Such are not achieving greatness. Thus to rise above the ordinary one must suffer, and that means sacrifice, as every man is doing who has a family to support on restricted means.

It is said, who cannot suffer lacks spirituality or soul power. Those who do and do, therefore, must be su-

perior to those who cannot, and in spirit it is power that counts.

The omnipotence of Nature exemplifies its greatness. So, the potency of man constitutes his greatness, and all who have achieved it, have done so through suffering. Thus we must suffer to become great.

PSYCHICS.

Self-preservation is often an apology for self-seeking.

Good spiritual doctrine is to find the soul first and God afterwards.

Who believes an untruth because it pleases him is as good as the originator thereof.

Through much thinking man learns to reason, which is the key to what must be known to begin true spiritual culture.

To pronounce a good thing bad is a sure indication of prejudice or jealousy—unless it is ignorance imitating a slander to appear wise.

Mediums obtain the most light because their life is a sacrifice—a hint to those seeking truth. Every restraint or self-denial is spiritual force added for a higher understanding or power for that wanted.

Many are ready to subscribe for a paper they like, but lack the will to put themselves out to merit it. There is no better way to lay the foundation for this needed motive-power in the spirit than to act on a good intention at once. A like intention will come easier on the next occasion; for every thought carried out founds a law for repetition, and thus care should be exercised to make the thought to be carried out a good one always, because bad ones also create laws for repetition, which constitute the temptations.

Our Esoteric department this week reveals the reason of man's lost power—the cause of his incapacity to overcome circumstances operating against him. At the same time it shows that salvation requires more than mind development for a surety.

To understand how to evade a statute law become a lawyer. To learn how to evade the extreme penalty of and modify natural law become a student of self.

It is always good policy to send in a subscription to a newspaper, when a favor is wanted. It aids a case very materially.

Who asserts that truth has a limit is gauging the world by the limit of his own understanding.

AN EARNEST APPEAL.

BY MOSES HULL.

The time has come for me to make an earnest appeal to all the lovers of efficient platform work. As Jesus said when his time had come: Now is the judgment—crisis—Greek of this world. So I say, now is the crisis of the Morris Pratt Institute, and of a more general education among Spiritualist workers.

The long talked of legal battle for the continued existence of our only educational institution begins at Elkhorn, Wis., on Monday, Dec. 5. To fight this legal battle we must have money, and WE MUST HAVE IT NOW. There are traveling expenses, and hotel bills to pay for ourselves and numerous witnesses. Besides that, attorneys and others must have something immediately.

Mrs. Clara L. Stewart, our secretary, and financial agent is out now doing all in her power to raise money to supply immediate demands. Her success, so far, does not lead us to hope that she will get enough to meet immediate court expenses. Now, if ever, is the time for every one to prove his interest in and loyalty to the Morris Pratt Institute. Please prove your interest NOW, when help is more needed than ever before, or perhaps, than it will ever be again.

Our attorney thinks there can be no doubt but that we shall win our case, and thus save many thousand dollars to the cause of Spiritualism. All we want is the means to meet the impending expenses.

Spiritualists, will you help us now, in our time of greatest need? Send your contributions either to Clara L. Stewart or to myself at Whitewater, Wis.

I write this, as much as ever determined to devote all I have and all I am to the Morris Pratt school.

Colors of the Aura Seen by the N-Rays.

The London Lancet publishes a letter from Dr. Hooker on the results of three years' experiment on the Blondlots N-rays, emitted by the human body. Dr. Hooker claims to have established the fact that these rays differ in color according to the character and temperament of a person and, also that the rays are not merely heat vibrations, as he proved by passing rays from his own hand thru the fore arm of a corpse to a prepared screen which immediately showed increased luminosity.

In reference to the differing colors of the rays, Dr. Hooker says: "Rays emanating from a very passionate man have a deep red hue. One whose keynote in life is to be good and to do good throws off pink rays, an ambitious man emits orange rays, a deep thinker throws off deep blue; a lover of art and refined surroundings, yellow; an anxious depressed person, gray; one who leads a debased life, muddy brown rays; a devotional good meaning person, light blue; progressive minded, light green; and physically or mentally ill persons, dark green rays."

Dr. Hooker admits that his statement may be received at first with incredulity, but he is confident that it will sooner or later be accepted as a fact. He further claims to have proved that N-rays are not only given off by the human body, but by persons which have been in contact therewith. He obtained this impression from a letter thirty years old which proved that the rays were radioactive, and retain their power on the paper on which the writing is made.

The admiral of the Baltic Sea squadron is not necessarily a medium because he has been "seeing things", unless the spirits of those drowned fishermen take a notion to control him.

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ASTROLOGY

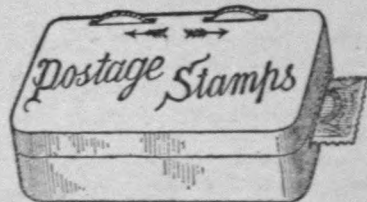
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LILY DALE NOTES.

While the thermometer last week had a falling spell, and variously showed 20 degrees at 7 a. m. the weather has been comparatively quiet and dry, with quite a bit of sunshine at intervals to cheer up the average man. On Thursday morning the channel and half the lake on the south side of the bridge had a good crust of ice over them—sufficiently thick enough to permit a squirrel to venture out on it in search of his morning draught. But the rising sun soon re-converted it into water, thus removing the temptation of skating.

The following poem was sent as an item for Lily Dale Notes:

THE LAMENT OF A FORSAKEN CAT.

The family went out of town,
Refreshed themselves by the sea;
I thought they'd have taken me down,
But no one had pity on me,
What of that?
After all, it is "only a cat!"

The children got in one by one,
When the carriage drove up by the door,
How breathlessly then did I run!
Little Molly cried, "Room for one more!"
What of that?
After all, it is "only a cat!"

"No place with the children for me?
"With the luggage then, porter," I said.
"Get out, little demon!" cried he,
And give me a blow on the head.
What of that?
After all, it is "only a cat!"

There is no one without or within;
Not a drop, not a crumb in the house.
My bones breaking through my poor skin.
No strength to say boo! to a mouse.
What of that?
After all, it is "only a cat!"

I was petted and loved by the fair;
Do they think of me now by the sea?
The pavement is burning and bare,
I am dying by inches, poor me!
What of that?
After all, it is "only a cat!"

You have left me to die, but I say
That when you have once made a friend,
And loved him a little each day,
You should love him on straight to the end!

Think of that
Even though it should be "only a cat."
—Elizabeth Hartcourt Mitchell in Dumb Animals.

An effort is being made to organize a series of dances to be held at Library Hall every Saturday night. The proceeds will be used to pay for the hardwood flooring. The platform will be arranged so as to give more floor space. The floor will be put in before the dances begin.

LILY DALE PUBLIC SCHOOL.
Names of pupils who have been present every day during the month just closed.
Flossie Griswold.
Lida Greenameyer.
Ella Richardson.
Edith Hudson.
Roland Smith.
Earl Bailey.
Floyd Bailey.
Lester Haas.*
Ray Payne.*
Melvin Payne.*
Names of pupils whose average standing was 95% or over.
Flossie Griswold.
Bessie Greenameyer.
Lida Greenameyer.
Ella Richardson.
Reva Smith.
Earl Bailey.
Lester Haas.
Melvin Hayne.
*Those who have been neither absent nor tardy.

IDA M. PRATT, Teacher.

DALE NOTES.
J. C. Scheu spent a day at Lily Dale last week.
Leo Scheu was to Buffalo for a few days.
Robt. Greenameyer arrived here last week.
Chester Greenameyer has gone to Buffalo in quest of a position.
Mr. and Mrs. J. H. Champlin have gone to Buffalo for the winter season.
Mrs. Grace Champlin is conducting dancing schools at Laona and Charlotte Centre.
Mr. M. R. Crilly writes: I am glad to be able to report even a slight improvement in the condition

of Mrs. M. J. Crilly. She is recovering slowly from the effects of the attempted operation and was yesterday allowed to sit up in bed for a little while very weak yet, however.

Mr. Jacob Wright was in town Friday, said he and family were stopping over in Buffalo to have the ladies prepared for their objective point, California, later on. We wish them a safe and comfortable journey.

C. M. Hayes writes that Mrs. H. Keene is quite ill at his home in Titusville, Pa.

Sunday evening, Nov. 13th The Conference met at Miss Huntington's for debate on "Does the moral, social and political condition of the U. S. demand the vote of women?" Mrs. Seymour affirmative, and Mrs. Greenamyer negative, followed by the chosen from both sides. A vote of the non-contestants was decided in favor of the affirmative.—The subject for the meeting to follow was "What can we do for the best good of the camp?"—discussion to be held, by invitation, at the home of Mr. and Mrs. Henry Smith. — Lee Morse, sec'y.

How They Like It.

Mrs. A. B. Gunnison of Pasadena, California, writes: Although this is without doubt the Garden of Eden, I am not quite happy without THE SUNFLOWER. I cannot even live in this land of sunshine and flowers without spiritual food, and THE SUNFLOWER supplies me with the best of that.

Mrs. Helen Temple Brigham writes, that she wishes THE SUNFLOWER increased success, and all that tends to make it so.

Mrs. Amanda Coffman says: It is brim full of good things and like a visit of an old friend. I congratulate you on the superior quality of reading matter.

Dr. M. E. Conger writes: THE SUNFLOWER is bright, sparkling and newsy, and sound on the goose question. Go on, Bros., you occupy a big field, and it is every day expanding and growing brighter, clearer and better.

Dr. Fred L. Mehrtens of Milwaukee calls it "Our grand and noble little Spiritual paper, THE SUNFLOWER."

Mrs. Elise Stumpf of Brooklyn writes: I always enjoy reading THE SUNFLOWER, as it contains so many grains of truth, simply and intelligently stated.

Oscar A. Edgerly writes: As your paper comes to me each week, I realize more and more that while it is SUNFLOWER by name it is indeed sunshine by nature; its bright pages are well fitted to drive out the gloom and worry incident to this material existence. May its bright face ever turned to the sun of righteousness, long reflected the light of a divine inspiration into the lives and homes of men, is my earnest prayer. With very best wishes for the Sunflower Publishing Co. in all its varied functions, I am sincerely the friend of THE SUNFLOWER.

Topic for the Progressive Lyceum

Sunday December 4. 04. S. E. 57.
"The Lyceum and its aims."
Gem of Thot:
Lyceum is a place,
Alike for aged and youth,
To learn of innate grace,
Of Life, of Love, of Truth.
Lyceum leads the mind,
To unfold each latent Pow'r,
For when we all are kind,
How gladly goes each hour.

For information concerning The Progressive Lyceum, authorized lesson sheet of the N. S. A. Address John W. Ring, Spiritualist Temple, Galveston, Texas.

Jealousy.

Who is jealous is unwittingly recommending something or somebody for the good discovered or sensed.

A reason for believing so is the fact that a person who has not yet outgrown this spiritual infancy is never jealous of anything unworthy, unrighteous or untrue.

Jealousy recognizes nothing superior to itself because it moves on a lower plane and cannot conceive of anything higher being superior. And furthermore, it only glories in the faulty or that which vibrates in accord with its own beclouded condition.

An ad in THE SUNFLOWER will bring good returns.

Fire-Walking in Madras—A Weird and Picturesque Ceremony.

By the courtesy of Mr. S. Babu Rao, writes a correspondent in the Madras Mail: I was invited last night to the fire-walking procession which takes place every year in Nungumbaukum village. The Europeans who had accepted invitations to witness this interesting ceremony were accommodated with chairs under a pandal, beyond which on all sides was a seething crowd, all eager to see the performance, and to obtain some of the sacred ashes afterwards. Upon my arrival I saw blazing furiously a huge bonfire of logs, round which the god of the adjoining temple was frequently carried in procession. When most of the logs in the fire had been reduced to glowing embers, a bag of charcoal was emptied on the burning pile to add fuel to the flames, while all large pieces of partially burnt wood were removed. The burning cinders were then spread out till they resembled a beautiful fiery carpet about 16 feet long by 12 feet across, and a number of torches, variously shaped like rings and tridents, which were carried hither and thither, cast a weird and garish light over the scene. Then amidst wild shouting and tomtomming, the procession emerged from the temple. The deity in whose honor the ceremony was held, Sri Krishna, was mounted on a representation of a fearsome looking beast representing a panther, and was elaborately ornamented with decorations of jasmine flowers. The effigy was borne on a platform on many strong shoulders, and surrounded by worshippers decked with flowers and carrying strange emblems on colored poles. Beside the god on the platform stood a priest, and above all waved a huge white and red umbrella.

Past the fire and down the village marched the god, preceded by his devotees, men and youths, some twenty in all, several of whom carried boys on their shoulders. All were garlanded with white flowers, and the boys had their heads covered with flowers, which were also twisted into their long hair. Those who go through this ordeal I was told undergo a severe preparation, eating nothing but milk and plantains for several days beforehand. They do it in requital of a vow or as a preliminary to asking some boon from the god, it may be children, health, or general protection. For this reason many carry their sons through the fire, and so, they believe, ensure their children's safety through the coming year. If the worshipper is faithful and true, the deity will not allow the fire to burn; such, at any rate, was the explanation accorded me. When the procession reached the fire the turmoil was tremendous. The god having been carried amidst much enthusiasm past the fire, the crucial moment arrived, and after a second's hesitation, the devotees, holding hands, ran lightly across the length of the glowing embers, which were still so hot that we could hardly bear to stand within six feet of them. The excitement then became intense. A large number of those present apparently becoming well nigh frenzied with religious zeal. Three times the devotees rushed through the fire, even the small boys being impervious to fear or pain. The procession over, the wildest scramble ensued in the endeavor to secure some of the sacred ashes, a pinch of which, mixed with water, is believed to be a sovereign cure for all the ailments to which Hindu flesh is heir.

A story was recently told of how a preacher tested the effect of the hard time upon his congregation. At the conclusion of one of his sermons he said: "Let everybody in the house that pays their debts stand up." Instantly every man, woman and child, with one exception, rose to their feet. He seated the crowd, and then said: "Let every man who is not paying his debts stand up." The exception noted—a careworn, hungry looking individual, clothed in his last summer's suit—slowly assumed a perpendicular position, and leaned upon the back of the seat in front of him. "How is it, my friend," inquired the minister, that you are the only man in this large congregation who is unable to meet his obligations?" "I publish a newspaper," he meekly replied, "and my brethren here, who have just stood up, are all my subscribers, and—" "Let us pray," exclaimed the minister.—Independent Herald.

As a theory cannot be disproved by denouncing the theorist or author, the spiritual phenomena cannot be invalidated by charging mediums with fraud. A counterfeit always implies a genuine behind it.

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

No. 1 No. 3.		IN EFFECT JUNE 19, 1904.		No. 2 No. 4.	
a. m.	p. m.			a. m.	p. m.
7.55	Lv.	Dunkirk	Ar.	9.20	6.00
8.05	5.10	Fredonia		9.12	5.56
8.09	5.14	Laona		9.08	5.45
8.29	5.38	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.		8.29	5.06
9.09	6.16	Lv. Falconer		8.14	4.54
9.45	6.45	Jamestown	Lv.	7.45	4.30
9.14	6.21	Falconer Junct.	Lv.	8.07	4.47
10.05	7.07	Warren	Lv.	7.17	3.57
11.20	8.25	Ar. Titusville.	Lv.	6.00	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.

Central Standard Time is one hour slower than Eastern Standard which is used by the towns along this line.

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Mrs. ELLA NORA PRICE.
2838 Eighth Ave., Beaver Falls, Pa."

Ventura, Cal., July 2, 1904.

"I write to express my gratitude to you and your medicine for the good you have done my daughter. She doctored with two doctors here with no results. They could not even get her so she could move in bed and we had to cut off her hair as we could not comb it. After she had been in bed three months a friend told me of your medicine and after God, she owes her health to you. If she gets sick again I will send her to you and I thank you so much for what you have done.
Mrs. MARY OLIVAR."

Fresno, Cal., May 10, 1904.

"Oh, I am so happy that you have helped me so much. Through me others will send to you for treatment and 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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METAPHYSICAL.

Conducted by EVIE P. BACH.

IN A FRIENDLY SORT O' WAY

When a man ain't got a cent, and he's
feeling kind o' blue,
An' the clouds hang dark an' heavy,
an' won't let the sunshine thru,
It's a great thing, O' my brethren, for
a feller just to lay
His hand upon your shoulder in a
friendly sort o' way!

It makes the man feel curious; it
makes the tear-drops start,
And you sort o' feel a flutter in the
region of the heart;
You can't look up and meet his eyes;
you don't know what to say,
When his hand is on your shoulder in
a friendly sort o' way!

Oh, the world's a curious compound,
with its honey and its gall,
With its care an' bitter crosses; but a
good world, after all,
An' a good God must have made it
—least-ways, that's what I would
say

When a hand rests on my shoulder in
a friendly sort o' way.
—JAMES WHITCOMB RILEY.

LIVE IN THE DAYLIGHT.

Live in the daylight, enjoy the bright
sun,
Let no selfish thought dim life's horizon
Earth life is progress the journey not
great
Life's trials are steps to higher estate
Cheer the despondent as you pass
along
Sweet words of comfort will make the
weak strong
Seek not for glory it lives but a day
Fame seldom survives the castle of
clay.

Live in the daylight the spirit will
grow
Sweet as the flowers and pure as the
snow,
Illumine your path as upward you
rise
The kind deeds we do make our para-
dise
The heaven we seek is pure happiness
We enter its sphere when aiding dis-
tress
Heaven is within us love is the key
To unlock man's spirituality
HENRY M. EDMISTON.

HOW BEST TO FIND ONE'S-SELF.

A certain New Thought magazine
has recently offered a cash prize for
the best essay of four hundred words
which will tell "How best to find
one's self." No doubt this offer
will bring out many helpful
thoughts, but they can only be sug-
gestions of the briefest nature, for
it is like trying to crowd the ocean
into a barrel, this effort to tell in a
few words of the evolution of the
soul. Nevertheless, it is a thought-
ful suggestion and has been the in-
centive for what I have at present.
"He prayeth best who loveth best
All things both great and small,
For the dear God who loveth us
He made and loveth all."

This quotation is the very heart
of that great poem "The Ancient
Mariner." Poets have a way of
getting into the root of things, and
expressing the treasures of their
thought in a way to make us think
and remember. The key to the
evolution of the individual lies in a
complete understanding of the sub-
tle significance of the quotation
just given.

The problem of how best to find
one's self has been half solved when
the soul consciousness has been
awakened to such an extent that
it recognizes all life as springing
from one source, that everything is
a manifestation of the divine all
pervading spirit of creation.

All rapidly evolving souls feel a
certain oneness with nature, and if
possible seek for the solitude of
forest or mountain; here they ob-
tain a comfort and peace not to be
found elsewhere, for a mysterious
something speaks to them from all
their surroundings. The happy
birds, the busy ants, the ripening
grain and budding flowers, all speak
of a potent life hidden in the earth,
the air, the water, the sunshine, yet
ever bringing forth after their kind.

Do you remember the old poem
"The Nightingale and the Glow
Worm?" The bird, after singing
all day, was hungry, and seeing the
glow worm's spark, started to cap-
ture him for his supper, but was ar-
rested in his murderous design by the
glow worm's eloquence:

"Did you admire my lamp," quoth he,
"As much as I your minstrelsy
You would abhor to do me wrong
As much as I to spoil your song,
For 'twas the self same power divine
Taught you to sing and me to shine."

All true poets have learned to
listen to the voice within, and

know how to draw wisdom from the
universal storehouse. One of the
most exquisite descriptions of the
throbbing life of nature is to be
found in the first part of the vision
of Sir Launfal:

"What is so rare as a day in June?
Then, if ever, come perfect days;
Then heaven tries the earth if it be in
tune,
And over it softly her warm ear lays;
Whether we look, or whether we lis-
ten,
We hear life murmur, or see it glisten;
Every clod feels a stir of might,
An instinct within it that reaches
towers,
And groping blindly above it for
light,
Climbs to a soul in grass and flow-
ers."

—LOWELL.

The recognition of the oneness of
life will prove to be the golden key
which will unlock that door of our tem-
ple wherein the soul lies asleep, and
dreams not that it must wake to an
understanding of its relationship to
whole; that what seems to be separa-
tion is in appearance only.

There is only the One Universal
Life, but it manifests in different
forms thru all the gradations of the
mineral, vegetable and animal king-
doms, to its culmination, its perfec-
tion in the human being, and soul
that awakened to this understand-
ing feels

"A strange love for all created things
Beginning to tug at its heart strings,"
and it sets up an invisible altar and
makes a vow to no longer become
a party to the wanton destruction of
physical life. This step taken,
what follows? The great command
of the Decalogue is taken literally;
I will not eat fish, flesh, or fowl I
will abstain from killing a fly, I will
not molest a worm in my path.
Are they not all expressions of the
Divine life? Shall I hinder them
from working out their little prob-
lem of life and thereby add to my
own burdens in so doing? How can
I really love all things if I am will-
ing to take any life that exists by
breath?

To find myself, I must go to work
to find that center within, which vi-
brates with the great heart of the
universe and to even get a glimpse
of my latent possibilities (the great
powers of the divine ego which are
only waiting for an opportunity for
expression) requires the best efforts
of my life in all directions, perhaps
of many lives — who knows? No
half-hearted worker ever accomplished
anything. To find one's self one
must find the God within and God
reveals himself only to the earnest
seeker, for its written: "Ye shall
seek me and shall find me when ye
search for me with all your heart,"
—Jer. xxix : 13.—Evy MONTAGUE
MYERS in The Mazdaznan.

PEACE.

Have yet ever felt a quietude —
a sweet passivity — overcoming you
at a leisure moment when alone or
in an enclosure free from outside
disturbance?

That tells of a higher influence
surrounding you — either spirit or
mortal — self-attracted or inher-
ited.

Spirits freed from passion, world-
liness or self-love exude this in-
fluence and impregnate the atmos-
phere.

If sensitive to influences, you will
enjoy it. If inspirational, give
way to meditation and the thoughts
accumulating will convey a message
from the spirit. If intuitive, you
will feel its message by the vibra-
tions touching your heart — love tel-
ling of a sympathetic friend near, to
impart strength.

If it is only a mortal thinking of
you, it betokens one with good in-
tentions. If he or she is simply
thinking of you with regard or love,
you will know it by an uplifting
sense of feeling or joyousness.

If there is neither inspiration nor
joy in the aura, it bespeaks of your
own natural surroundings; that all
is well with the soul.

Our peace of mind and heart de-
pends on our inclinations. If they
are good, our aural surroundings
will be of the same hue of fabric.
If they are right, all is well. If in-
clined to be at peace with the world,
we generate an atmosphere of peace
around us — like creating like or at-
tracting conditions compatible with
its own.

ASTROLOGICAL.

(Continued From Page 1.)

onment and heredity; the other
planets, what must be avoided and
can be attained in life, if the mind
is exerted to stifle the effects of
the malefic influences. This may
be too metaphysical to the ordinary
mind, but a slight attention paid to
the symbology of astrology will
well repay those who take the
trouble and open up a world of
beauty unknown to the majority of
people. Emerson recommended
the reading of the works of Sweed-
enborg as an intellectual exercise;
astrology is well adapted for the
same purpose.

History holds the names of many
great men who believed in the
starry science. Claudious Ptolemy,
the greatest of the dynasty of that
name, and from whom all scientific
astronomy dates, was an astrologer.
Lord Napier, the great mathema-
tician and inventor of logarithms,
believed in the art, and the famous
Kepler was an ardent disciple, and
drew out what is known as the mod-
ern aspect of the theory. So
great a faith had the Austrian gen-
eral, Wallenstein, in the science
that he always sought the advice of
Kepler to ascertain if the stars
were propitious or adverse to his
military enterprises, and acted by
the astrologer's advice. Sir Walter
Scott admits the significance of the
theme in his introduction to 'Guy
Manning.' Bulwer Lytton was an
earnest student, and we learn in
Morley's Life of Gladstone he cast
the horoscope of the renowned
statesman.

In Scripture Deborah and
Barak sang, "The stars in their
courses fought against Sisera." The
book of Daniel proclaims 'that the
heavens do rule, and relates of Ne-
buchadnezzar making the child of
Judah master of the astrologers.'
In the Gospel of Mathew, on their
way to worship the infant savior,
the wise men declare, 'We have
seen his star'; and a careful perusal
of the Apocalypse will evidence as-
trology holds an important part in
the book.

Despite the attempts in all ages
of the learned world to bring the
science into disrepute, it is still
here in modern, matter-of-fact civiliza-
tion like a spectre of the dead past;
and the very fact of it still existing
gives a tendency to infer that some
important truth may be underlying
it. The masters of the art claim
that discredit has fallen upon the
science owing to the faculty being
invaded by imposters, who cheat
all dupes coming their way. But
this occurs in all systems, especially
those of medicine and divinity.
Nevertheless, when the services of
an adept can be obtained results
will accrue that will render mat-
terial for deep and earnest consid-
eration.

What is Law.

We may imagine Law to be some-
thing that has absolute motion;
thus it cannot cease nor retro-
grade.

We know of but one condition to
which we can apply this with abso-
lute certainty, and that is Time.

Of course, we cannot handle it,
and we may give reasons for not
considering it as a factor. And
there are other things as unimpre-
sible, which cannot be ignored, as,
for example Intelligence, Will-pow-
er and Love.

Time certainly existed when noth-
ing else did, and was as potent in
progress as it is now.

If it had nothing else to operate
on, it had Space for even where there
is nothing there is Space.

Thus Time and Space have ever
existed, consequently have ever
been factors in the universe. A be-
ginning is thus inconceivable.
But if time has been the a priori
creative power, it must be Law, or
Law constitutes Time, for all things
depend upon Time for its being.
And as all things created tend
to perfection, which is synonymous
with goodness, may we not just as
well say that Law is Love, to be
in accord with the soul's intuitive
knowledge of the fact, where it as-
serts that "Love is the Law?" —
World's Advance Thought.

When the temptations of the
flesh are substituted by the tempta-
tions of truth, much suffering will
be allayed.

A transaction is not always hon-
orable because kept within bounds
of the law.

Do You Want to Publish a Book, Pamphlet or Magazine?

IF SO CONSULT US.

We are prepared to do all classes of Printing and Publish-
ing, from a hand bill to a cloth bound book.

Printing Done on Aluminum.

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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
M'KINNEY 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 LODE MINING
CLAIMS (about 100 acres) in the heart of this sec-
tion. Several strong fissure veins besides those named
above run through the property.

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

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

A PURE SPECULATION.

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

There is no CERTAINTY that you will get your
money back, but you MAY get SEVERAL HUN-
DRED FOLD. Proceeds will be used for development
work, and if we strike it rich, the stockholders will
reap the benefit. There are no debts whatever against
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910 Stephen Girard Bldg., Philadelphia, Pa.

Full information furnished on request. Permanent agents
wanted who will represent things as they ARE.

Spiritualist Badge

The Sunflower Jewelry.

READING OF THE EMBLEM.

The center of the design represents a human face, the highest type of in-
telligence; the face is encircled by the band of darkness symbolizing the ig-
norance and superstition of humanity; this is broken by the rays of light
from the center of intelligence which pierce the darkness and join the light
of the golden leaves beyond. Each leaf symbolizes one of the principles of
nature on which progression is based. This design is set in the center of a
pure white field, symbolizing purity, while its position in the center of the
square is a symbol of justice. The whole is enclosed by the solid band rep-
resenting the unity of humanity, while the ornamentation of the band sym-
bolizes the kindnesses extended to others.

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



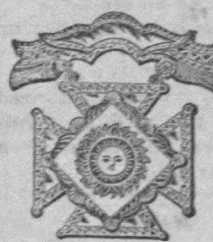
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LAPEL BUTTON, \$1.50

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\$3 per 100.

CELLULOID PIN,

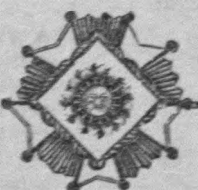


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The Maltese Pendant is one
of the neatest ornaments ever
designed. The Emblem, mount-
ed on the finely chased back-
ground, is suspended by rings
from the bar pin above. It is
very popular for presentation
purposes. It can be worn as
a badge or a breast pin. The
back is plain and can be in-
scribed if desired.
Price, \$5.00



MALTESE
WATCH CHARM.



SUNFLOWER
BROOCH.

The Sunflower Brooch is
a very fine badge or breast
pin. Between the five flut-
ed points showing in gold
are five sections of white
enamel, the combination
making a very beautiful
background for the em-
blem. They are very popu-
lar with the ladies as a
brooch or breast pin.
Price, \$4.00

This is a very neat
charm. The back is
plain and any desired
emblem may be mount-
ed on it or it can be
inscribed. Many think
the Maltese Cross is a
strictly Masonic em-
blem; such is not the
case, as it is used by
many orders.
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Lily Dale, N. Y.

ESOTERICAL.

The Law of Creation and the Divine Gift of Healing.

Selfishness the Cause of Man's Loss in Natural Power.

Aim of Life and its Rewards.

WHO ARE MESSIAHS?

That the Law of Creation is the highest of all laws; the most potent of all forces—the supreme of principles in the universe, may be inferred from the life cognized therein: nebulae, suns, worlds, vegetable, animal and human life, the latter being the only condition in which the creative law has regained self-consciousness.

Prior to the visible effects noted, there were also invisible effects operative. Behind these, however, is the law of creation, which embodies all of the principles manifested in its various stages through life, and taking shape according to circumstances or usage and application.

In animal life these principles sense the first touch of their approaching individualization in the form of sensation, emotion and volition—in combination constituting the creative force, but only instinctively exercised, while in man it is governed by reason and thus self-conscious as it is in Nature, the cause—only that in man it is finite or limited and in Nature infinite and unlimited both in self-consciousness and in power—i. e., omniscient and omnipotent, and the last named because omnipresent, while man is but a localized life-entity.

As an epitome of Nature, however, man is possessed of all her forces, and may thus imitate her, results increasing in consciousness and power according to spiritual perfection—the latter growing with proper use of these forces.

Now, what is known in animal existence as sensation (appetites or desires), emotion (anger or ferocity) and volition (motive power) is known in man as intelligence, sympathy or love, and a conscious will—higher evolutions of the aforementioned, and which in turn have sprung from Nature's trinity: spirit, electricity and matter.

Spirit represents the male or positive element, matter the female or negative element, with electricity as the coalescing medium between the two. The human entity partakes of both, though representing Nature as male and female in this distinction. But while Nature's trinity may be considered apart, there is no absolute separation, only that this distinction makes life more easily understood, and enables man to become acquainted with himself as a soul or spirit. Through this means only can he understand the principles governing him, among them the law of creation, which is not only the most important to understand for his present as well as future benefit, but should be the easiest to study because the most active and always in evidence, and the most active because a combination of all the aforementioned, which a little consideration will disclose. But as the most active and highest it is the most sensitive—both as to harmony and discord with Nature—the latter when abused, and subject to the severest discipline from her when abused.

The reason is obvious. Intemperance (in temper physically), e. g., is the abuse of the senses (intelligence or reason animalistically exercised) which results in pain or disease, because out of harmony with Nature and losing her vitalizing influence. Prejudice, ill-feeling, jealousy, hate (in temper emotionally) is love reversed and results in difficulties, trials and heartaches because shut out from Nature's love or sympathy.

MAN'S LOST HERITAGE.

Selfishness or arrogance is a perversion of the conscious will, the penalty being lack of influence, humiliations, law-suits, imprisonment, etc. according to its jar on humanity and Nature—the latter punishing with the first-named comparative to the injustice implanted. Or, absolutely speaking, man disconnecting himself from Nature's motive power as he indulges in selfishness or is unjust, the result of which is incapacity to carry out his desires and wishes, his ambitions and propositions, even though they be of a high ideal; and it often seems to the

progenitor as though he were unjustly treated; but it is simply like attracting like, with but one remedy left to restore harmony with Nature, and that is to do good unrequitedly until the "utmost farthing" has been paid. Selfishness or arrogance is the most general discord with Nature and is consequently the cause of the many difficulties man has with himself and the world generally, both in earning a living and rising above these difficulties—for the spiritual potency to contend against prevailing circumstances, is lacking. It may be said that if man knew his powers what wonders he could perform, but as selfishness or injustice is the destroyer of that power, it is little use talking about these wonders until this power has been regained, or restored by Nature in reward for general reformation or universal justice practiced. But it is a wise provision of Nature that it is so, as reason and further revelation will disclose.

Now, as the creative force is a combination of all, its abuse naturally meets with more or less all of the aforementioned, for it is a drop in the spiritual impetus on all lines—the unfortunate placing himself in discord with the whole of Nature and must experience the consequences sooner or later, whether in mortal or spirit life.

AIM AND REWARD.

But as the aim of man is to prepare for spirit life—not only by tempering his sensual appetites or passions; becoming his angry emotions or impulses, jealousies, prejudices, feelings of resentment and uncharity; and subduing that selfish pride or proud selfishness of a yet worldly civilization which applauds the shrewdest schemer and is thus the cause of all the injustice rampant, but by exercising his higher principles that they may unfold in advance of physical death.

His reward is sensed in the latter. For by exercising his intelligence or reason for self-improvement, it finally becomes automatic (self-acting) and positive; and everything on which he centres his mind speaks to him. It is the spirit breaking thru its materiality at one stage of its life's aim. It may be termed intuition or inspiration or psychometry, these taking shape according to purity of birth, education and medial development.

At another stage—where love becomes positive—instead of having to purchase his sympathy, everything that his consciousness centres on greets him joyously, tells him an endearing truth or makes him happy. It is Nature rewarding him with her sympathy and he need not crave it any longer from mortals. Having earned it by forgiveness, charity and conscientiousness Nature reciprocates, or he is now enabled to draw on her for it, and constitutes a foretaste of the delight to be enjoyed in spirit unceasingly. With inspiration and happiness one-half of heaven has been secured.

Another step towards it is to develop a self-acting and potent will. This too draws its sustaining powers from Nature when selfishness has been overcome by doing justice until all the inherited selfishness or the acquired injustice has been neutralized in ones spirit. Then instead of having to exert oneself the mere wish puts the physical machinery in motion, if not debarred by other discords or sickness. But even the latter may be assuaged and often prevented by a will freed from injustice or selfishness. And furthermore, ones word becomes law comparative to this freedom; and if all mankind were thus constituted, a power would be unfolded that could largely be substituted for manual labor. But until it is unfolded, man will have to labor "by the sweat of his brow"—the indolent being judged by Nature as they let fall their mortal armor or come out of their material strongholds.

But when the creative force becomes spiritualized it is converted into healing power, effective as it is strengthened by chastity. As Nature heals through this combined influence—from the pin-scratch on a human finger to the restoration of harmony in atmospheric disturbances, so man may imitate her as he rises in spirituality.

MIXED FORCES.

Now, some become spiritualized on one principle first, some on others; while some on two or three. But with one or the other still actively animalistic, there is more or less disturbance, error or misconception.

Who becomes inspirational through temperance, but is still actively prejudiced, may let the latter into his thoughts and convert them into sarcasms. Thus some attain the love-condition first, but lack intuition or inspiration because still intellectually defective or sensually active. Such may become good workers in a cause, be benevolent or charitable, and enjoy Nature's sympathy, but commit bad blunders nevertheless. Nature cannot supply them with the needed inspiration because not yet positive in the first-named condition.

But the dangerous ones among humanity are those who attain a positive will in advance of the other two. Such are the flounders and cause trouble through the power they feel within, by misapplication. If actively prejudiced with it they often become rioters, and if sensual, criminals. But if inspirational they may become party leaders or politicians—good or bad according to moral force accompanying the talents. If positive in will and intuitive, with prejudice active, we get the partizan; with hate the tyrant. And with inspiration and positive love in conjunction with a positive will the rulers of humanity come to the fore—provided they are recognized in the mist of selfishness that envelops civilization at present. If not, they become leaders in spirit, much to the surprise of many, who expected it themselves, but who forgot to apply to themselves what they had been teaching others.

But the highest that a man can reach is to become positive on the three aforementioned and creative force combined. Such becomes both ruler and healer—the Messiah.

SPIRITUAL LESSONS—6.

TEST OF LOVE.

Peevishness, ill-humor, impatience, impetuosity, fault-finding, uncharity, envy, prejudice, hate, self-pity or hankering after somebody's flattery, praise or sympathy as a bolster, are all distinct indications of self-love or egotism, and that true love is either dormant, weak, impotent, or in discord with Nature by some inherited or self-made law or habit not spiritual. And with sullenness attached, or ill-temper, irritability, anger easily aroused (even though kept out of sight), are all indications of animal emotions still alive that need curbing ere the inherent love can stand the test of Nature or sense her gentle touch as she responds to every heart seeking sympathy. In either case there are obstacles. The first-named is self-created by too much thought for self and constitutes discord with Nature; the other is simply the animal condition not yet outgrown, but a little more dangerous under circumstances in that it is quicker to act by impulse, unless there is education behind it, which is its moral check. But without this, trouble is printed in the individual's calendar.

The remedy for all this unlovingness is to be accommodating, obedient, forgiving, patient, and sympathetic—all of which adds force to the soul, and become habits or laws for a counteracting effect on the unspiritual. By degrees the animal, with all the discordant elements die out, and better feelings begin to manifest. Little glimmering of interior light dawns, little joys are sensed as though bubbling out of the heart, and finally one loves everything and everybody and is comparatively content or happy. Such is the test that love is born and the individual in accord with Nature's love or sympathy.

Psycholetter.

Threats are like froth on the sea—silence the dangerous undercurrent that needs watching.

In poetry we often sense a truth where prose or argument fails to convince.

The endeavor to crush out genius by a jealous silence simply intensifies the underlying fires for greater effort or success.

An expose of human character is a mirror for the reflection of divine truth.

Verbiage in literature, like long sermons, belongs to the past.

Jingoism is the bane of civilization—the discordant element in an atmosphere of peace.

Suffering and trials are the grindstones that put a keen edge on reason and generate sympathy for others.

ABRAHAM LINCOLN A SPIRITUALIST.

(Continued from page 1.)

Spiritualism, and Lincoln voiced our sentiments to the world. He believed in spirit guidance; he attended seances and consulted mediums and was a medium himself, altho not fully developed.

Dr. Austin there read the testimony of several witnesses, now living, who were present with Mr. Lincoln at Spiritualist seances. Among the number are several officers in the Union army who stood guard on a number of occasions while Lincoln was sitting in a spiritual seance.

The emancipation proclamation was inspired from the spirit side of life.

Dr. Austin then gave a review of the life of Miss Nettie Colburn, afterward, Mrs. Nettie Maynard. During the larger part of the time Mr. Lincoln was present and told how she was controlled by a band of spirits of able men, who had formerly been residents of the United States, but whose love had not abated since their passage through the change called death. At these seances a Mr. Miller, while under spirit control, would preside at the piano. On these occasions the seances were held in a room in the White House, and the heavy end of the piano would move up and down and keep time with the music. Once some one present asked Mr. Lincoln what he should say to his friends about it. "If I tell them," said he, "that the end of the piano moved up and down, keeping time to the music, they will say it did not but only seemed to move up and down." Mr. Lincoln replied, "You invite your friend to come to the seance and put his foot under the piano and let him be convinced by the weight of evidence resting on his understanding."

On many occasions Mr. Lincoln would attend these seances and the secrets talked over in the cabinet would be told him by the medium, who was then only a school girl.

On one occasion he and the medium and two or three of the principal generals of the army were closeted in a room in the White House in consultation with the spirit side of life, when the medium told them the very movements they had mapped out for the army.

We have evidence in the life of Nettie Colburn that there is a spirit congress trying to guide and direct those in office to carry out those views they think are for the upbuilding and best interests of this country. There is a tendency to regard the prophets as belonging to ancient times and reject those of the present time. We persecute the prophets in our day as they did in V. & P. R. R., Nov. 22. Ask agents time past, and then when they have

passed to spirit life we venerate them.

THE BEST CHRISTMAS PRESENT

you could make a year's subscription to

THE
SUNFLOWER

and our Premium Books, \$2.00 will give you the paper one year and 7 books.

See Notice on Page 2.

VITAPATHY—Spirit Vitalization cures every disease. State Charters, U. S. Patents. Divine authority. Prepared Students get College Instruction Free at American Health College, Fairmount, Cincinnati, O.

Is Nature God?

Like the individual, the world has to learn by experience. Great calamities are regarded as nature's doings—accidents. But what is nature? Science says effects betray the nature of causes and that man is an evolution of Nature. Now, man is intelligent—conscious. Does he not prove the nature of the cause from which he evolved, or is he an exception? If science is consistent it cannot make man an exception to the rule, and Nature must be intelligent or conscious also. If the latter, why should she not deal with communities or nations as she does with individuals who encroach upon her harmony—her laws?—Light of Truth.

Low rate excursion to Eastern cities including Boston, via. D. A. V. & P. R. R., Nov. 22. Ask agents time past, and then when they have

Big Profits From Smelting

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

Continental Smelting and Refining Co.

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

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

Last Chance to Get Stock at This Price.

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

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Total cost of treatment, including interest on investment and surplus for repairs and renewals	700.00

Net daily profit	\$ 900.00
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Running 300 days per year at \$900 per day	\$270,000.
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Fifty-Four Per Cent on the **Entire Capitalization**. Complete information submitted. If you wish to be **SURE** of getting some of this stock, remit for what you want. If not found satisfactory on investigation, we will return your money.

Address,

The Continental Smelting and Refining Company,

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Buffalo Notes

N. H. EDDY, Correspondent.

Sunday morning, Nov. 13th, services opened as usual with Mrs. Ripley of Toronto as speaker and medium. The discourse was upon the words, "Take no thought of what you are to say, but open your mouth and it shall be filled;" she also referred to the House of Prayer, Aspiration and Inspiration. The lecture was an able and instructive one.

Sunday evening, Nov. 13, Mr. M. Shongo gave a cornet solo at opening and closing of service. The trend of evening discourse by the guides of Mrs. Ripley was along the line of religious teachings, Spiritualism and the real issues of the day; spoke of God, the use and significance of same. The guides spoke very ably and with a good deal of force, expressing much valuable information. A good audience was present and listened with marked attention. After the lecture Mr. F. Corden White gave several messages to the different members in the audience, same being acknowledged as very correct. Mr. White is located at 220 Delaware Ave., for a short time.

The Ladies Aid Society connected with the First Society, will hold a card party Tuesday evening, Dec. 6 in Temple, at Prospect Ave. and Jersey St. Admission, including supper, 25c.

Mrs. M. E. Lane, 215 Virginia St., is kept very busy in her medial and magnetic work. Her circles and meetings are well attended. Mrs. Lane is an earnest worker, seeking to help humanity from a physical, magnetic and Spiritual standpoint.

Miss Boles of Virginia St., has been seriously ill for a few weeks, but is now regaining her normal condition.

Harmony Circle Society that holds its regular Sunday evening services in Sterling hall, 374 Connecticut St., Chas. Hulbert president, also speaker and medium, is noted for getting up grand socials and entertainments, whereby their members and friends enjoy a good time and a pleasant evening. The committee of arrangements are ever alert to devise ways and means to make each social and entertainment an enjoyable one, and Tuesday evening, Nov. 15, although it was one of "Ye hard times social," yet there was a large number present. By their appearance it looked as if they had a hard time getting there. A good audience was present to witness the program of the evening which consisted of music, dancing and recitations. Refreshments consisting of bread, coffee and rice were furnished those who had the needed 10 cents to obtain same. Those of the audience who were not dressed as "ye hard times" were taxed five cents. The occasion was an interesting one, and in spite of the hard times, all present seemed to enjoy themselves. The management of Harmony Circle Society have a faculty of making those present at their socials feel welcome. There were prizes awarded to the lady and gent who were the best exponents of hard times. A committee of three ladies and two gentlemen were chosen to decide in awarding the prizes. Your correspondent acted as chairman, Mr. Cullen, Mrs. Andrews, Mrs. Holtenger and another lady I do not recall the name, were chosen to give decision in regard to the prizes. Committee was unanimous in awarding first prize to Mrs. De Wolf and to Mr. R. H. Hoyt. During the evening there arrived a Photographer who duly arranged the hard timers in position for their picture. The arrangements were carried out to the satisfaction of all.

Mrs. O. W. Grant, medium and Psychic, formerly of 135 Prospect Ave., has changed her residence, and her new address is 570 Main St., care Hotel Victoria where she will be pleased to see her friends and patrons.

Mrs. Beebe Coit, formerly of Norwich, Ct., who has lately been stopping in Buffalo, Maryland St., is soon to take up her residence in Los Angeles, California, where her husband has gone, hoping to regain his health. Mrs. Coit is a good medium and psychic, a true friend to the cause of Spiritualism and the truth.

Mrs. W. Ripley, medium and speaker for First Society of Spiritualists, during November held a

parlor circle Tuesday evening, Nov. 15 at the home of Mr. and Mrs. August Ey, 204 York St., as a benefit for the society, also a seance at the Temple on Wednesday evening. Good results were obtained.

From N. S. A. Home Office.

It gives me pleasure to submit to yourself, and to the readers of your valuable journal the following announcements which are of interest to Spiritualists at large. Perhaps some of these matters are already known to the public, but no official notice from headquarters has been made through the press till this time. It is now a matter of history that the twelfth annual convention of the N. S. A. held in St. Louis passed off with the best of harmony and success; that every session was attended by a large number of brainy delegates whose work show both an interest in the National Association and its objects, and in the cause of Spiritualism in general. At that convention and later in board meeting of the trustees, that able writer and thinker, Hudson Tuttle, of Berlin Heights, Ohio, was commended for his good work as editor-at-large, and he is retained to fill that position for another year. The friends of Spiritualism are invited to send to Mr. Tuttle, any printed matter they may see in the secular or religious publications that pertains to his work of reviewer or critic. Mr. John W. Ring of Galveston, Texas, is retained as general superintendent of Lyceums, and his little lesson paper for the use of Lyceums is commended by the N. S. A. officers, and all friends of Lyceums are requested to give Mr. Ring their encouragement and aid in any way they can, and to correspond with him concerning his work and the paper which he prints.

This Lyceum cause is a noble one and should be well sustained.

The N. S. A. special missionaries at present are Mr. and Mrs. E. W. Sprague, whose good work as itinerants needs no mention from us. Our missionaries-at-large for the current year are Mr. Max O. Gentzke, Rev. Geo. H. Brooks, Mrs. Carrie E. S. Twing, and Mrs. Loie F. Prior.

The sincere thanks of the N. S. A. and its constituents are extended to all the Spiritual papers for their unflinching help and courtesy towards this organization at all times. The earnest thanks of the N. S. A. and its members are also extended to all speakers and mediums who assisted in making the late convention a successful and important gathering for the dissemination of the truths of Spiritualism.

The Medium Relief Fund is being largely and steadily drained by its monthly output. Since our last report another veteran has been added to the list, in the person of Dr. B. Franklin Clark, of Belvidere school fame. Dr. Clark is nearly helpless and blind and over eighty years of age, a worthy veteran in a noble cause. This rounds out the number of ten who receive a monthly pension from the N. S. A., in addition to the support of Dr. Slade. We trust our friends will not forget the Mediums Relief fund but will contribute to it whenever they possibly can.

Notice has been sent to our chartered societies that hereafter all annual reports from local societies must be in this office by June 1st instead of October 1st, as heretofore. This does not apply to camps or to State associations. Notice is also given that all annual dues to the N. S. A. must be paid to this office, on or before the 1st of September instead of October, as September 1st will henceforth close the fiscal year of the N. S. A.

Notice is made to all chartered societies that any society in arrears for two or more years, for dues to the N. S. A. shall have its charter revoked, unless good cause for the delinquency is shown.

Out thanks go out to each friend and helper to the N. S. A. Our greetings of harmony and good will to all the world. The N. S. A. officers, including the secretary, are grateful to the editors of the spiritual papers, and all other good wishes, for their congratulations and kindly words.

MARY T. LONGLEY,

N. S. A. Secretary.
600 Pa. Ave., S. E., Washington, D. C.

The arch-enemy and Pharisee of Spiritualism is the insider who endeavors to exalt himself on the unproven testimony of the outsider against his own cause.

LITERARY WORLD

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

THE HUMAN AURA, and the significance of color. Three lectures by W. J. Colville. Price 25 cts. Address Fred Cole, 1773 Broadway, New York City.—Lecture I., Fundamental Statements. Lecture II., Specific Interpretations. Lecture III., The Human Aura as an indicator of Health and Character with Reflections on the Aura of Habitations.—Those interested in this branch of spiritualistic science may learn something from this pamphlet of benefit to themselves.

"How God Tests Souls on the Moral Firing Line"—by Rev. H. S. Genevra Lake, poet, prophet, preacher. Single copies 10 cts; 15 copies \$1. For sale by the Light of Truth Publ. Co., 409 Ellsworth Bldg., Chicago. It is an 8-page pamphlet, and seems to be a soul-picture of the author's life, taken at a period when most active in a struggle for supremacy over some obstacle. There is force enough in it to sense the soul-combat.

Good Health Clinic of Syracuse, N. Y., is a monthly health magazine, containing interesting essays on diet and hygiene generally. November issue has an able article from our correspondent, Jessie S. Pettit Flint, of Corvallis, Oregon.

World's Advance Thought, of Portland, Oregon—Lucy A. Mallory, editor—comes with its accustomed benign influence and filled with thoughts that make it so. Send to above for sample copy and enjoy an hour in spirit.

FUNNYISMS.

SET TO MUSIC.

Mamma: Tommy! Tommy! What do you mean by whistling in bed?

Tommy: Oh, I get tired o' jest sayin' my prayers, so I thought I'd whistle em tonight for a change.

Some years ago a traveling man who lived at Lincoln, Kan., died. His eccentric father erected a tombstone to his memory. The stone was cut to represent a traveling man's grip and on it was inscribed: "Here Is Where Bill stopped Last."—Kansas City Journal.

OUR SOCIAL DISTINCTIONS.

"But," said the foreigner, "you have nothing here to exhibit your social distinctions. You all herd together everywhere. Your upper and lower classes are on the same footing."

"You're mistaken. We have sanitariums and lunatic asylums."—Chicago Record-Herald.

MODERN RECESS.

"Have you practiced on the piano?"

"Yes, mother."

"And read Prof. Simsons' lecture on Greek art."

"Yes, mother."

"And studied your calculus?"

"Yes, mother."

"Then you may go out and play for ten minutes."—Life.

PERSONALS.

Dr. Fred L. Mehrtens is now located at 189 Lloyd st., Milwaukee, Wis.

Helen Brigham Temple may be addressed at 54 W. 129th st., New York City.

Mr. and Mrs. E. F. Cobb of Los Angeles, are spending a few days in San Francisco. Mrs. Cobb was favorably known as Mrs. Edith R. Nickless, an able exponent of Spiritual truths and a message-bearer from the loved ones just over the way. Her many friends will be glad to renew the past acquaintance.

Will C. Hodge has settled down at San Diego, Cal., where he has bought some property.

W. J. Colville's address is 1830 15th st, N. W. Washington, D. C.

Dr. N. S. Ravlin can be addressed at 204 W. Susquehanna ave. Philadelphia, Pa.

While it is admitted that there is no Spiritualism without phenomena, a morbid craving for these phenomena is no sign of spirituality. The latter can only be attained through a study of the philosophy of Spiritualism; and that is the whole gist of this ism and of life's aim.

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 rules. Avoid anything likely to be unpleasant when Mars rules. Price, complete work, \$1.00; abridged work, 50 cents.

Astrology in a Nut Shell. A book of 150 pages, filled to overflows with plain, logical, instructive, and brief auto-biographies of the disciples, 423 pages. This debate, held at Lily Dale, N. Y., July 10-20, 1901, contains 22 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, \$1.50.

PUBLIC SPIRITUALISM.

At the Convention of the N. S. A. there were many references to the "decline of Public Spiritualism," and all joined in deploring the fact.

In this line nothing is more marked than the decline in Spiritualistic papers. From about thirty papers devoted to Spiritualism ten or fifteen years ago, the field has been growing more contracted until less than one-third of that number are now in existence, and of these not one-half are self-sustaining. The same is the case in the Free-thought press. They have passed into the great-unknown until but two or three are left to tell the tale of past greatness.

If Spiritualists wish to sustain public Spiritualism, to place it before the public, and to present it as it should be presented, they can not do so in a manner that will redound more to the credit of Spiritualism than to give such a support to their papers as will place them in a position to present the best there is in our ranks before the public.

THE SUNFLOWER has always stood for the highest and best in Spiritualism and mediumship. We now have several hundred subscriptions in arrears which should be immediately renewed. One dollar is a small amount, but in the aggregate it counts up into hundreds and enables us to meet our necessary expenses.

Will you, kind reader, when you look over this issue of THE SUNFLOWER, look at the green address slip and if it bears a date prior to Nov. 5-04, send us one dollar to renew your subscription for another year and thus enable us to continue to give the tidings of great joy to the world? Do not wait till tomorrow—do it at once. You can not afford to lose the good things contained in every issue. If you could include a new subscription with yours it would be fully appreciated by us and the one you induced to subscribe.

The M. P. I. Case.

Opposing attorneys in the pending litigation over the title to the Morris Pratt Institute were in Chicago last Saturday and took the depositions of Mrs. Cora L. V. Richmond, Dr. Geo. B. Warne, Mrs. Catlin and Mrs. C. H. Mullins. A attorney Hall, representing the Pratt Institute Association, expressed pleasure with the testimony given and volunteered complimentary remarks of the personal impressions made by the witnesses. The case is set for hearing at the term of court which opens at Elkorn, Wis., December 5. Spiritualists who can give evidence of Morris Pratt's utterances about founding a school in his Whitewater Temple for the benefit of Spiritualist, should at once communicate with Dr. Geo. B. Warne, 4203 Evans avenue, Chicago, or with Mrs. Clara L. Stewart, Whitewater, Wis., giving the gist of what they can testify to and the time which it covers. No moment should be lost in forwarding positive proof of Mr. Pratt's long cherished plan.

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Over the D. A. V. & P., November 27, 28 and 29, account Live Stock Exposition. Tickets good to return until December 5.

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The Greatest Debate ever held on Spiritualism. Between Moses Hull, President, Morris Pratt, Secretary of the National Liberal Party, Cincinnati, O. Portraits and brief auto-biographies of the disputants, 423 pages. This debate, held at Lily Dale, N. Y., July 10-20, 1901, contains 22 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, \$1.50.

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A Voice from the Higher Criticism. The latest of Moses Hull's Books, with portraits, 423 pages. While this book furnishes a more definite inside knowledge of the Bible and its contents, how and when it was made, and how it is to be interpreted than any other book in the line of Liberal Literature, it also gives a brief history of the Canon without omitting Bible and religions. Everyone needs it as a hand-book of definite knowledge of Bibles—their origin and contents. Price, post-paid, \$1.00. A small edition has been printed on thinner paper, which will be sent post-paid for 75 cts.

Encyclopedia of Biblical Spiritualism, With Portrait of the Author.

This is one of the most entertaining books that ever came from the pen of Moses Hull. It contains references to several hundred places in the Bible where Spiritualism is proved or implied, and exhibits the Bible in a new light. Besides this, it contains a brief sketch of what is known of the origin of the books of the Bible. Ministers, doctors, lawyers, judges, congressmen and senators read and grow enthusiastic over this book. This Encyclopedia will work a revolution in Bible interpretation. Price, post-paid, \$1.00.

The Spiritual Alps and How We Ascend Them;

or, A few thoughts on how to reach that altitude where the spirit is supreme and all things are a subject to it. With portrait. By Moses Hull. Just the work to teach you that you are a spiritual being, and to show you how to educate your spiritual faculties. Second edition, just published. Price, bound in cloth, 35 cts.; in paper covers, 25 cents.

The Christs of the Past and Present;

or, A Comparison of the Christ Work or Mediumship or Spiritual Manifestations, and the Conditions they required, with Similar Manifestations in Modern Spiritualism. A revision and enlargement of "Jesus and the Mediums." A careful comparison of the Spiritualism and Mediumship of the Bible without omitting Bible and religions. An invincible argument, proving that Jesus was only a medium, subject to all the conditions of modern mediumship. It also shows that all the manifestations throughout the Old and New Testaments were under the same conditions that mediums require today; and that the coming of Christ is the return of mediumship to the world. Price 15 cents. A few bound in cloth, 25 cents.

Joan, The Medium;

or, The Inspired Heroine of Orleans. By Moses Hull. This is at once the most truthful history of Joan of Arc ever written. Victor Hugo said: "Joan of Arc was the only person who ever had control of an army at the age of 16 years, and the only general who never made a mistake." No novel was ever more interesting; no history more true than this pamphlet. Price, cloth covers, 25 cents, paper 15 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. 48 well printed pages. Price, 15 cents.

Swept Away.

A sermon by Moses Hull on some of the sins of our makers, in which the "Refuge of Lies" heaped up as reasons 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.

Two in One.

A volume of nearly 500 pages, with excellent portrait of the author. There is more Spiritual, Scientific and Historic argument for Spiritualism in this book than any other Moses Hull ever wrote. It contains stores of argument which cannot be gained. Price, post paid, \$1.00.

LIGHT FROM EVERYWHERE



This department is conducted to enable Spiritualists and Public Workers to keep in touch with each other and with the work. Send us notices of your engagements or any other items of interest. Officers of societies, send us reports of your meetings, entertainments, what speakers you have, your elections, reports of annual and other business meetings, in fact, everything you would like to know about other societies.

Write reports with typewriter or plainly with pen and ink. Never use a pencil or write on both sides of the paper.

Make items short and to the point. We will adjust them to suit the space we have to use. A weekly notice of your meetings written on a postal card would look well in this column.

Always sign your full name and address to every communication; not necessarily for publication, but as a guarantee of good faith; "correspondent" or "subscriber" gives us no clue to the author. The printed article can be signed any way if you wish it but we must have your name for our own information.

Manuscripts will not be returned unless stamps are enclosed for return postage. If not used they will be retained thirty days and then destroyed. Retain copies of poems as we do not return them if we can not use them.

Suggestions for the improvement of the paper are invited.

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

T. H. Roscoe speaks at Cambridge, Mass., on the 27th.

The Massachusetts S. A. held a mass meeting at Lynn on the 18th.

Mrs. Elizabeth Schauss of Toledo, O., has been lecturing at Sandusky, and Defiance, O.

Mrs. Cora Morrel of Grand Rapids, has been successfully lecturing in Alliance, Ohio.

Mrs. A. E. Kibby of Cincinnati is serving the Spiritualist Society of Bloomington, Ill.

W. V. Nicum of Dayton, O., has recently been speaking in Evansville, Ind., and Louisville, Ky.

The Oakland, Cal., Spiritual Society has resolved to build a Temple—the first, it is claimed, on the Pacific Coast.

Mrs. Helen O. Richmond, aunt of William and Mrs. Cora L. V. Richmond of Rogers Park, passed to spirit life last week at Cleveland Ohio.

Miss Elizabeth Harlow has had a successful engagement in Minnesota and is now in Columbus, O., for the winter, serving the 6th Street Church. Address Norwich Hotel.

The First A. of S. of N. Y., known as Henry J. Newton's holds meetings at the Tuxedo, Madison Ave. and 59th St., with Margaret Gaule Riedinger as speaker and medium.

Greenfield Spiritualist Society would like to correspond with speakers and test mediums who have open dates after November 1st.—R. F. Churchill, Pres., Greenfield, Mass., P. O. Box 73.

Mr. Austin writes from Tonawanda: Mrs. De Wolf of Buffalo was at Tonawanda Wednesday, Nov. 16, and gave private readings and held a large test circle. May the newly awakened interest in this work go on.

Our correspondent at Toronto, Canada, writes: Mrs. Greenlees, Spiritualist lecturer of Occident hall, Toronto, held the first anniversary services on Sunday, Nov. 6th. D. B. Jimerson of Buffalo, gave an able Lecture on "Religions of the present century," to a crowded and appreciative audience. Mr. Jimerson also held a seance here on Nov. 7th at 291 Ontario St. Many spirit messages were given by automatic writing; also spirit pictures which were mostly recognized.

The first Spiritualist Church of Pittsburg, under the able leadership of E. L. Stevens, Esq., and his Board of Management, is enlarging her boarders and strengthening her stakes, and has every prospect of increasing success and usefulness. The morning congregation is good as morning congregations go, the week-night service and lecture well attended, the ladies aid in a flourishing condition and the Sunday evening service, without any phenomena fills the Church.—Reason.

In a recent lecture by Miss Mae Hunt at San Francisco, she said: The astronomer does not confine his telescope to one particular star in the heavens, but that he surveys the entire planetary system, neither does Spiritualism as a movement embrace every human interest and condition of mortal life, closing by admonishing Spiritualists to be true to the light received from the angel world, and relate themselves to every good work and effort to eliminate suffering and wrong wherever found.

D. B. Jimerson, Indian medium of 217 Virginia Street, Buffalo, N.

Y., writes: I have just returned from Toronto, Canada where I gave a lecture at Occident Hall, Cor. Bathurst and Queen streets to a large audience. Mrs. Greenlees Pastor followed with clairvoyant tests which were all recognized. Her meetings are every Sunday at 7:30 p. m. Wednesday evenings are devoted to tests. She is doing a grand work in the cause of truth. I am open for engagements for lectures or seances. Address me 217 Virginia st, Buffalo.

Mrs. Dewolf of 998 Broadway Buffalo is doing a good work in spreading the cause of Spiritualism. She holds circles Thursday afternoon to which all are welcome, and a test circle Friday evening, her guides give grand and beautiful tests which convince the public of the truth of spirit return, her rooms are always crowded. Mrs. Dewolf also gives private readings which give good satisfaction.

Transitions: M. F. Dyer, Corinth, Mass.—H. W. Bucklin, 77, Fitchburg, Mass.—D. T. Reed, 90, Leo Minster, Mass.—Lucy Houghton, 62, Madison, Me.—D. Tibbits, 64, Jamaica Plain, Mass.—Lyda J. L. Holbrook, 50, Rockland, Mass.—Mrs. Abrena Jane Griffin, San Francisco.—Mrs. Helen O. Richmond, Cleveland, O.—Miss Jennie Moore, Bucyrus, O.—Mrs. J. A. Turner, Decatur, Ill.—Dr. Joel Watson, Springfield, Ill.—

Mrs. Laura G. Fixen, 429 LaSalle Ave, Chicago, Ill., Vice President of The Illinois State Spiritualist Association is arranging to publish a list of the Spiritualist Societies, Lyceums, Camp Meetings, and mediums in the United States and Canada. The officers of these Societies are requested to mail her at once the name of their Society with Officers and their addresses and all mediums will please send her their name and address and phase of Mediumship. This list cannot be published complete unless each one will co-operate and it is hoped that an early response will be made.

Dr. Beverly of Chicago writes: Maud Lord Drake has been with our society for two Sundays and drew large crowds. We soon expect Dr. Peebles for we have the best talent we can procure at all our meetings. Our next monthly party at Arlington Hall, 31st St. and Indiana Avenue, Chicago—will be a Masquerade Ball—Tickets 25 cents—every ticket entitles you to a chance on a \$100 lot—kindly donated by one of our members. We have engaged extra music and expect a large crowd. Our society is booming because we stand for honest work and uphold the truth—that we are spirit and can overcome in this life all, sin, sorrow, and sickness etc.

Concerning poems and things, we sometimes receive these articles with the request to let their authors know if not accepted to inform them, and they will remit the two cent stamps. This may be thoughtless, but the same kind of thoughtlessness generally governs their contributions and make them unavailable. To inform them of this fact would cost us an envelope, a letter-sheet and a two cent stamp—so we might just as well send the contribution at once and save the letter head; and it would also cost the author extra postage to send the stamp for return of this. Then why not enclose postage at once for return of same if there is any doubt of its being accepted. This doubt should cause reconsideration, for a truism says: "When in doubt, postpone." And as long as that doubt exists, it would be well to let the contribution undergo another revision.

Corr. of Galveston, Texas, writes: During the absence of Mr. John W. Ring, regular speaker for the Spiritualist Society of Galveston, Texas, during October Mrs. Isa Wilson Kayner occupied the rostrum with lecture and messages; her work was acceptable and won for her the warm friendship. On Tuesday and Wednesday, November 8 and 9, Mrs. R. S. Lillie lectured before large and thoroughly appreciative audiences in the Spiritualist Temple of Galveston. This was Mrs. Lillie's first appearance in this southern city and she made many warm friends. Now that she has gone on her way, many are asking why her stay was so short. Many good wishes go with her in her work in California. Mr. John W. Ring, Nat'l. Supt. Lyceum Work, will furnish the weekly Topic of the Progressive Lyceum in the columns of THE

SUNFLOWER and in this way those who do not receive the lesson sheet, which is authorized by the N. S. A. can join in thought with the central topic.

Our New York City correspondent of The Spiritual and Ethical Society of which Mrs. Helen Temple Brigham of 54 W. 129th st., N. Y., is the regular speaker, hold its meetings Sunday morning and evenings at the spacious and pleasant hall of the "Builders League" 74 West 126th St. The attendance is increasing and the officers of the Society are Miss B. V. Cushman Pres.—Mr. Chas A. Rose, vice Pres.,—Miss Minnie Jennings Secretary, Miss Ida Davis Treasurer. The remaining members of the Advisory board are Mr. and Mrs. J. H. Tuttle, Mr. Robert Berger and Mr. and Mrs. W. J. Holmes.—We have organized a circle consisting of 26 members to meet the first Wednesday of every month adding to the enjoyment of the manifestations received a strong effort in and of the building fund. As we all see the great need of a building to be owned by the Spiritualists of New York City in which our meetings can be held. Mrs. Margaret Gaul Riedinger's meetings are as usual very successful and many are being interested and convinced by her.

Oscar A. Edgerly writes: I find the society here at Findlay, O., to be composed of earnest, energetic workers for the cause of Spiritualism. Mr. A. M. Sheppard, the efficient president, while he has not been as long a Spiritualist as some of the others still he stands for our cause at all times, and pleases, first last and all the time. The secretary, Mrs. Lida Rowe Walker, actuated by her sincere trust in her spirit friends and guides can never do too much for the society. Mr. D. A. Bair, the treasurer, is a Spiritualist of long standing, has done much for our cause in the past and I am confident he is destined to do as much in the future. I am being entertained at the hospitable home of Mr. and Mrs. Walter Tooley, their home is truly a spiritual one; we are compelled to realize that we have the good influences with us here all the time. Mrs. Tooley is a subscriber to your paper and she says she thinks it is the best paper under the sun. With best wishes for THE SUNFLOWER. "Esoteric" matter is fine, I like it.

D. Feast, our Correspondent at Baltimore, writes: Mr. G. H. Brooks the present speaker for the 1st Spiritualist church took for his evening discourse Sunday Nov. 6th 8 p. m.—"The Spirituality of Spiritualism"—In part the speaker said that at first glance the subject would be thought a rather peculiar one—the spirituality of Spiritualism—but spirituality is the right manifestation of life. Spirituality does not simply mean spiritual manifestations. It is the domain of the unseen that Spiritualism stands for. The soul is simply an Ego. Spiritualism makes this statement; that by the law of feeling can we become conscious of the spiritual about us and spiritual friends. The spirituality of Spiritualism does not lie in our knowledge simply of spirit return and laws of the spiritual philosophy—but to spiritualize our lives in accordance with the laws as laid down by the spiritual truths as presented to us. Spiritualism is a great living truth. Spiritualism means something. Spirituality has the tendency to lift the world to things higher and make men and women live according to the spiritual laws. Without the spirituality of Spiritualism our philosophy would be as sounding brass or a tinkling cymbal. Let us spiritualize our lives and get out of Spiritualism all the good there is in it.—Dr. Peebles of San Francisco kindly donated to the library of the Lyceum a goodly number of his publications for which the doctor has the thanks and best wishes of the Lyceum and that he may be with us many years yet to minister to our comfort and give us his best thoughts. Our speaker's engagement with us is drawing to a close, as he leaves us the last of next month. He has done much to bring new life into the church and place it on a paying basis.

Mrs. E. D. Montgomery, of Buffalo, writes: On Sunday evening, October 12th, after a beautiful invocation given by our pastor Mr. Chas. S. Hulbert, the members and friends of Harmony Circle had the great pleasure of listening to an unusually fine lecture given through the in-

spiration of one of his guides, Prof. Vanswartz, of Heidelberg, Germany. The lecture was deeply interesting and held the large audience with marked attention. The subject was "Salvation." The controlling power said: "The consequence of sin is death, so we have been told. Our life on earth is only a synopsis of the life to come. Your children look to you for support and comfort. Salvation of a human being is the conception of the inner man. Are we little children that we should be led upward or downward? Yes, we need the help of a teacher to bring out the thoughts of the inner man. The saving of a person rests with himself. We may hold out a helping hand, and speak a word of encouragement. But it depends upon ourselves whether we advance or retrograde. My friends as we sow so shall we reap, the revelation of our own soul is individual. Salvation rests in the consciousness of our own selves. Your mother may lay down her life for you, but she can not give you a new consciousness. Can a prisoner see the beautiful flowers, the green fields or the blue sky? No, for the dark

prison walls shut him in. So are you shut in until the mirror of self is held up before us and we realize who and what we are. The child is not to blame for the conditions and surroundings he is born in. We must build our salvation on Love Divine. Let our consciousness be so strong that we can do no wrong. Two winds coming together create a storm. Let us then look on salvation as the natural outcome of knowledge. If we understand the problems of this life we know that the future life will bring us joys. Why do not our fathers return to us. Because we have not opened the way. Salvation is in the principle to know and to live in the right. Learn to live right, for as you build so you are. So build them on truth and live for truth and right, as your conscience dictates.

We are as good as our own opinion, and as far from being good in the opinion of others as we are conceited. Judgment, therefore, depends on whether conceit is an evil or a virtue.

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THE GREENBACKER

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

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

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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."

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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.

Show this to your neighbor and when you renew your subscription get him to send with you and get the advantage of this remarkable offer, and add a new member to "The Sunflower Family."

The Sunflower Pub. Co., - - Lily Dale, N. Y.

HUMAN NATURE.

(Continued from page 1.)

mon good. We do not recognize our national duty in times of peace. We have not yet risen to that humaneness of spirit, to that full, perfect, modern human nature which shall unconsciously and instinctively respond to the needs of the whole. We are most of us still living in the patriarchal age.

Some years ago there was a serious discussion among a group of people as to whether it was really common for us to sacrifice ourselves for each other; some thought it was unnatural. Dr. S. Wier Mitchell believed that it was natural, and he sent to a Clipping Bureau for clippings from newspapers of instances where people saved each other's lives. He got so many that he had to order the bureau to stop sending any more clippings. He then sorted them out and discarded every one that seemed to be the least doubtful and not related to the point at issue; he kept about seven hundred. He arranged them and what he culled from this bunch was that this impulse, not a reasoned out process, but an impulse, to love and serve and help one another was common among us. A large number of those who had figured in the reports of accidents as rescuers, as shown by the clippings, were children. Dr. Mitchell knew one of the men who was mentioned in a clipping as having saved another's life, and when he asked him why he did that thing, what he was thinking about, the man answered—"I didn't think at all, I just had to." It was the instinct, which is born in us, to do for others, that does not stop to think, to reason, but knows that all humanity is one. We have reached a stage of development when it is human nature for us to love, to serve, to sacrifice for each other because the human race depends on that, it must have it or it cannot live.

Why is it that we still have among us so many egotists. We are social, human. Society is one big living thing and humanity is one thought. It remains a fact that there is some influence that works among us, by which people, in the face of these facts, continue to work for themselves. Herein is it that with all the rest of the world we grow beautifully, smoothly, as God meant us to grow, and that, unlike all the rest of the world, we manifest these disagreeable qualities, and make ourselves a lot trouble.

The human creature has beyond any other creature on earth the brain, and by means of it we have reason above all the other creatures, and by means of it we stay below many of the other creatures. Because the brain works two ways—backward and forward. You can erect for yourself an ideal you wish to reach and climb up to reach it, which other animals cannot do. You can also see a thousand years behind, see what you used to be, and if you want to stay like that, you can. Animals cannot. They are living by the laws of evolution. We care for the remote past and try to worship it; we try to live as we used to be and keep the whole world back by our mistaken efforts. I do not wish for the human race to lose this peculiar mental power, but I do wish for every human being to learn to handle his or her own brain, and reach back and unhook it from where it is fastened to the remote past. We are still very heavily tintured with ancestor worship of our remote progenitors that we are inclined what is old and respect a thing in proportion to its age, instead of looking forward where life, God and progress, and where we ought to be.

Let us look at some people of today. What is the matter with China, why does it not grow? China has rich mineral and agricultural products hidden in its soil; they have plenty of manufactured wealth. It is not a lack of intellect. But it is the enormous weight of their grandfathers. It is upside down because it lives upside down and worships what is buried in the ground. It is not good for the human race to hang on to what is behind. The structure of China differs from the structure of any other nation. China has an enormous impeding element composed of families who love and serve each other and nobody else. They have no nation in the sense in which we have; they do not honor and serve

their country; they honor and love and serve their dead grandfathers. You cannot make a live society out of a primitive structure. I would have them love and serve their grandfathers when they are alive and clearly forget them when they are dead. The people who need our service are the live people and not the dead ones. Our love and honor should be given to our children and children's children here in the world where we live and where we are set to love and serve each other, and we never shall fulfil our duty here until we learn this. There is a movement in China today; there is a young China which is stirring, and when China does stir, let every other nation on the earth be careful, for her wisdom, power and wealth are greater than ours. She simply lacks the social structure, which the Japanese have gained in these last decades.

Let us come a little nearer home, to our own conscience, to our own homes, to the life that is ours today. Suppose you go to a great marble palace, with great courts, terraces, fountains and gardens. You enter it and admire its halls, and the grandeur and splendor all about you, and say 'happy is the man who can live in a palace like this.' You look for the owner and are taken into a small dirty closet and find a man living in a filthy barrel. You say—"If you are the owner of that palace why don't you live in it?" He answers—"you are a mere theorist, I live in this barrel," though he could live in that beautiful palace. Each one of us could live in the active consciousness of the whole world, suffering with it, rejoicing with it, and have more happiness than we ever dreamed of, but we are content to live in about a millionth part of the world, in the area of our own mind, in the dark place, instead of the great daylight which belongs to us. If we could have all that why don't we? Because we were taught several thousand years ago, generation after generation, that a man's first duty is to his own family, and that a woman's first and last duty is to her own family, and that neither of them have any other interests. The first duty of every being is to serve God in the human race.

No duty of the past has to be neglected; no love that is right, that belongs to us, has to be forsaken. Humanity is more than any other life on earth, it includes every living being. If we live as we should, realizing our human nature, that humanity was the full and conscious exercise of mutual love, that human labor was mutual labor for a human good, that as human creatures our instincts are one,—when we work in that recognition we can multiply the wealth of the world by millions, we can make a world of peace, give help to every living being, eliminate crime and disease, which is a standing disgrace to every one of us, we who are educated and know enough to live in peace and decency,—we ought to try to prevent the mischief of humanity, that there should not be a baby born on earth and denied its social inheritance.

You love and work for your children and take care of your children, or think you do. What are two parents to a child, who takes care of your child really? It is the peace of the national life, it is the common wealth that enables any of us to live, and it is the common school that gives us an educated nation. Parents cannot give to the child what the school and college, the inheritance of the years, can give to it. You must teach your child that what they have they owe to the country, that they must love and serve the country as well as their parents. It is natural for parents to love their children, but it is not natural for children to turn around and love and worship the parents. This is a thing we have educated them into. If it is possible for us to train the human race in this filial love and devotion, if we teach them to honor and obey the rest of the world as much, they would learn the lesson soon. The instinct is shown by the account of the researches of Dr. Mitchell.

There is this wonderful feature about the human brain. Just the minute that we see what is right and wrong, we can begin to turn around and look forward and stop looking back, and set the conscious mind against this great dragging dead weight of this unconscious mind which you inherit from your ancestors. You can refurnish your brain with the most modern conven-

iences and throw out the things we have outgrown. As soon as we recognize this we can remake the world in one generation. We do not see the stage of social development we are in. We are told that we are self-conscious; we are told continually to mind our own business. Look at the facts. There is not a soul on the earth that can mind its own business, we are interested in each other. It is human nature to care for other people. It is not true that we only love ourselves. Most of us are simply starving because we need room to love more people and we need to have more people love us. If we had more human love among us. We must love and serve all before the human soul is satisfied. We are first, foremost and always human creatures, and until we fulfil the laws of human nature we can never be happy. This is the place of our life, and it is up to us to live.

Suppose we give our minds to living here, to the great immortal, wonderful life that is ours now, today, and stop warring about the after life, then would we possess that ceaseless happiness that belongs to human nature, only human nature does not know it.

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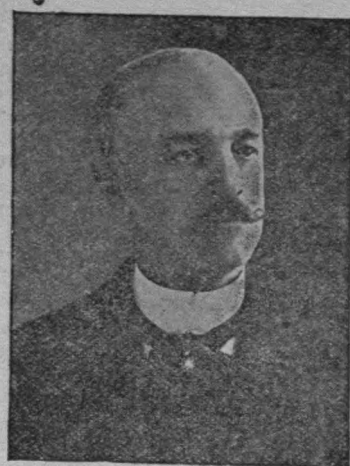
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