



Volume 13.

Published by
The Sunflower Publishing Company.

LILY DALE, N. Y., FEBRUARY 4, 1905.

Issued Every Saturday at
One Dollar a Year.

Number 201

PSYCHOMETRY, ASTROLOGY, SPIRITUAL PHENOMENA, AND KINDRED SUBJECTS.

THE PHENOMENA.

MAY S. PEPPER.

ASTROLOGICAL.

Influence of the Planets on Human Destiny and Nations.

III.

Astrology has been consulted by the most eminent people. Henry J. Dukes of London, a gentleman of independent means, the son and grandson of astrologists, was consulted by the Prince Consort, the first Lord Lytton, Charles Dickens, George Eliot and Disraeli.

Thomas Wilson of London, received a visit from Queen Victoria, accompanied by her aunt, and her horoscope was read to her entire satisfaction. This was when King William was alive, before she had come to the throne. It was an exceedingly fortunate figure for marriage, and there is no doubt that her ideas on married life were largely affected by the planet's positions, as her aversions for divorce and divorced persons showed lack of sympathy with persons born under less happily placed planets. Those planets in her horoscope governing her children were less fortunate, and unhappily married women might have retaliated by telling her it was her fault that she was troubled by the children.

In June, 1887, a famous astrologist in London was consulted by a journalist at the time of Victoria's Jubilee. Hundreds of workmen had been erecting seats in Westminster Abbey, and the anarchists threatened to make use of this quantity of timber for a holocaust. Their plans was overheard in a low Soho cabaret by the detectives always frequenting that section. The conspiracy appeared in the papers and frightened ticket-holders, also the press demanded extra police protection. The aforesaid journalist was one of the alarmed ones. His wife was a believer in astrology and desired him to consult this particular individual. This oracle replied: "There is not the slightest fear of anything happening tomorrow. Jupiter, who rules her Majesty, is in her full dignity, and nothing sinister could possibly occur. There is, however likely to be an accident to some one, who, though not royal, is in some way connected with the royal house, and it would appear as if it were a horse accident." On the morning of the ceremony, the Marquis of Lome was thrown from his horse while on his way to join the procession, and injured enough to prevent him from taking part in the ceremonies.

Two other people consulted the astrologist that same day, for the same reason. He repeated his former answer. The younger of the two, a foreigner, asked for a forecast of his life. Upon erecting the horoscope figure, the answer was to this effect, his end was sudden, by a leaden shoe, so near that it was not worth while to go further into it. The young man laughed at the time, but it afterward transpired that he was the Arch Duke Rudolph of Austria, who met his tragic death as given.

Dr. Broughton, in his work, "Elements of Astrology," in giving a reading of President McKinley's horoscope says: "Mr. McKinley's horoscope indicated danger of assassination nearly as much as Gen. Garfield's or Abraham Lincoln's." The book was published in 1898, and the assassination took place in 1901.

It is an interesting fact that horoscopes of noted persons often show planets clustering in one constellation, as in President McKinley's and Queen Victoria's.

MYSTIC HYDE DARLING.

Spectral White Lady of the Hapsburgs.

For months prior to the assassination of Empress Elizabeth, forebodings of an impending catastrophe were prevalent at the Court of Vienna, and so imbued was Emperor Francis Joseph with ominous presentiments that he repeatedly exclaimed in the hearing of his entourage: "Oh, if only this year were at an end!"

These apprehensions on the part of the monarch and his court were due to an incident which took place on the night of April 24, 1898, and which was of sufficient importance to be comprised in the regular report made on the following morning to his military superiors by the officer of the guard at Hofburg. It seems that the sentinel posted in the corridor of hall leading to the chapel was startled almost out of his senses by seeing the form of a white-clad woman approaching him, soon after one o'clock in the morning. He at once challenged her, whereupon the figure turned round, and passed back into the chapel, where the soldier then observed a light. Hastily summoning assistance, a strict search was instituted, but the chapel was explored without any result.

The sentinel in question was a stolid, rather dull minded Styrian peasant, who was possessed of but little power of imagination or of education, and who was entirely ignorant, therefore, of the tradition according to which a woman in white makes her appearance by night in the Hofburg at Vienna, either in the chapel or in the adjoining corridors and halls, whenever any misfortune is about to overtake the Imperial House of Hapsburg.

On each occasion this spectral appearance to the sentinel on duty has been described in the report of the officer of the guard on the following morning, and is absolutely a matter of official record. The previous visitation of the "White Lady" had taken place on the eve of the shocking tragedy of Meyerling; a few weeks previous to the shooting of Emperor Maximilian of Mexico, and prior to the burning to death of the daughter of old Archduke Albert at Schoenbrunn; while the very fact that there should have been no supernatural appearance of this kind at the time when Archduke John vanished from human ken, leads the Imperial Family and the Court of Austria to still doubt the story according to which he perished at sea while on his way round Cape Horn from La Plata to Valparaiso.—"The Private Life of Two Emperors."

AVARICE.

The greedy or avaricious man has a soul, but it is so deeply imbedded in materially or negatively vibrating forces that it would be difficult even for a modern devil or obsessor to find. It is the greedy, among a few others of the hide-bound mortal fraternity who cannot obtain a test of immortality on account of this spiritual interment—this being buried alive, and often buried dead, as such an unfortunate soul is usually too weak to break away from its body until quite decayed. Holding fast to matter also develops a force or principle in the spirit which asserts itself until overcome by a diametrically opposite tendency to neutralize its attraction to matter.

another eye, though the difference will be chiefly in color. So I mark the change evolved from death as just the beginning of thought freedom, and power over form.

The gatherings we call 'social' seem almost unchanged, save that individual colors are not the mark of racial differences, but always tell the tale of thought activity within that form. Form continues to be the basic fact of all molecular gatherings. The unit may remain unchanged, but at each stage it is evidently gaining greater expression amid its form surroundings.

On earth the thought within seeks external expression through the colors and shaping of garments and ornaments, and also through flavors called sensations. But as soon as the divide is crossed, though habit would seek a similar expression, the form itself commences to respond to the thought within, and to vibrate into colors and shapes that to spirit eye are copies of earth experiences. Hence each seems clothed according to his thought, although it may appear but rags, or tawdry finery to the spirit eye of one further advanced.

It seems to me, as I look, that molecular form, as a thought process, first finds its expression in earth life. The scientist would fain draw the line at what he calls 'protoplasm or first form,' but the eternal unit is far beyond his ken. I cannot study that unit, for my own ego is but a gathering of units. Still I can see that the wonderful individuality of the unit draws to itself fellows like minded. Units never blend, but they gather, and the result is molecular form, which has existed whole eons before the protoplasm of the scientist.

Every molecular aggregation seeks more molecules like itself, and herein lies the mystery we call 'heredity,' which is a form expression of the aggregated thought. This, and also growth and decay, are molecular effects which I must leave for future study. I am dealing now only with forms based upon protoplasm, itself an effect of previous thought activity, and responding to long established habits which manifest as 'form,' and are made the basis of scientific study and analysis.

I now see that the real difference effected by the change we call 'death' is that the form now gives greater expression to its dominating thought than was possible in earth life. The entire vibration has become more active, so that the new sense expression and the old cannot meet. This, of course, applies to all molecular aggregations by which the changed human form now finds itself surrounded.

The new sensations cannot repeat the old, hence the thought expressions we call passions and appetites in earth life must remain unsatisfied by the new life. It is thus very unfortunate for the poor mortal who has brought with him his old longings. Nature has become plastic in her every molecular aggregate as a result of the death process, so that the spirit is compelled to gather and attract such shapes and forms as will express his present molecular individuality. So, as I sense, his homes and their surroundings become expressions of

(Continued on Page 8)

MEDIUMSHIP.

The Experiment in Psychometry Continued.

RECORDED BY CHARLES DAWBARN.

Once again I find it is 'form' that is all-important in the eternal struggle upward. Here, on the planet, its angles and lines mark the form from inception to dissolution. From infancy to old age thought is almost powerless to change form. We mark it as human, and with conceit call it divine. We are religion taught that it is eternal for weal or woe. So with deep interest I propose to watch the movement of life across the divide, to discover, if I may, whether thought has been freed from any of its mortal limitations.

At first there is little change, that I can discern, in that form divine. It appears to be, so far as I can see, almost a duplicate of the old form, and I sense it as amid surroundings that are almost familiar. That is to say, it seems surrounded by thought expressions that seem fixed as those of earth. Yet presently I sense that the new form responds to emotions by vibrations that represent color to my eye. Love and hate are not hidden as in earth life, for the form responds and vibrates in union.

The forms I now meet impress my sense by vibrations I call color. It may be red, grey, almost black, or faintly scintillate with evanescent brightness. I presently discern that this is form commencing to respond to thought, and marks the great change produced by death, as thought can no longer be crystallized into immovable form. It has commenced to dominate the form through which it manifests so that, almost at a glance, I can sense the status of the life with each form. The form at which I am looking tells its tale to me by its color, though, for the most part, those in close companionship note but little change. To the normal eye of the new comer there is little appearance of change. His surroundings may seem to him dark or bright, repugnant or beautiful. He fails to notice that his neighbor's eye catches very different vibrations and colors from the same form.

Thought is both writer and reader in that life across the divide. Hence all attempted descriptions are so individual that the next comer would tell a very different tale. But the difference is of sensation rather than of form. The form is expressing the thought it embodies a little more clearly than in earth life. There are still the molecular gatherings and dispersions. Contact still results in love, hate or indifference, with plenty of disharmony and suffering. And there is the added fact that form no longer hides the inner tho't life of your companion. You may not tell of what he is thinking or proposing to do, but you can discern the motive within, since the form is no longer sufficiently rigid to hide it. This thought life seeks its vibratory mate. Each believes he can hide himself behind expression, as on earth, and does not realize that the form he senses may seem very different to

As She is Seen Through Material Eyes.

In the First Spiritual Church, Brooklyn, crowds gather every Sunday evening to hear spirit messages given by the pastor, Mrs. May S. Pepper, and come away to tell of marvellous happenings. The Rev. Dr. I. K. Funk, M. A. Veeder, M. D., and other investigators have attended these meetings week after week, patiently and carefully recording, investigating and wherever possible verifying all unusual happenings. A Sunday World staff writer in issue of 22d ult. presented a faithful picture of Mrs. Pepper's meetings. Following it was the explanation advanced by Dr. M. A. Veeder for the marvellous phenomena he had witnessed:

Mrs. May S. Pepper is tall, with the massive frame of women of mountain regions, but covered with the avoirdupois of the well-nourished woman, and all carried with the ease of the woman who has a fair comprehension of the laws of physical being. She also has solved the question of platform garb. Recall Blavatsky, with her obese figure and slouchiness of draperies; Mrs. Besant, with gowns not likely to be imitated; the Christian Science readers, with their gorgeous attire; Mrs. Eddy, with her satins that stand alone, and diamond cross worth a small farm; the Quakers, with their all-concealing gowns and bonnets, and hosts of women who believe their subjects procure pardon for any negligence in attire.

Mrs. Pepper is none of these. Her black gown sets off the attractive characteristics of her person, but does not itself absorb one's attention. Her blond hair is more likely to, and women usually divide their arguments when leaving the first service they attend between the verity of its blondness and the honesty of what she has said and done. From the moment she appears she herself conveys to any sensitive person the impression of a dignified woman who knows she is under criticism and expects it, not a sanctified, about-to-be sacrificed expression—neither one of antagonism to all her critics. She rather exudes the impression of a woman who submits and chafes under it all.

Among other things Dr. Veeder says:

As the result of this visit to Mrs. Pepper it is my judgment that she possesses powers that neither she nor any one else fully understands at present. She is not insincere, and evidently feels very much hurt and depressed that such insinuations against her are publicly made.

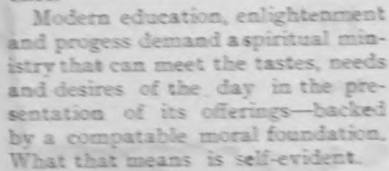
If, however, the problem of communication with beings in another world is ever solved, it will be through perfecting such telepathic modes of communication between mind and mind—as are already known to exist, beyond the possibility of reasonable doubt, in the case of living persons.

A Mind Reader.

He—You look at me as if you thought I was a fool.
She—I beg your pardon. You can't be such a fool after all.
He—What do you mean?
She—Your remark shows that you possess the ability to read one's thoughts at a glance.

Out of the shallowness of uncharity is born the morbid inclination for faultfinding.

Look out for a new "cut" in The Sunflower on the 11th of February.



GRAFT.

Of the many who are seeking for material wealth comparatively few find what they want, while nearly all who seek after spiritual wealth find enough to gratify the want felt and are richer in consequence.

An Iowa bank president stole \$54,000 and got 18 months for his shrewdness. In the same penitentiary another son of God is serving six years for stealing a chicken.—There are but two conditions under which men become equal—when they go to jail and to the spirit world, only that in the latter Nature is judge.

Forty years ago Denton filled the largest hall in Boston. No Spiritualist speaker can do so now. Perhaps not, but there has been but one Denton, and when he held fourth there were no rival meetings.

If anyone wants proof of Spiritualism, let them read the Bible, and their understanding is clear they can see that it has been known since the first account of time has been given. Let us all acknowledge that we believe; be honest and harmonious, and then our beloved cause will be lifted out of the mire and more will investigate.—A. C.

METAPHYSICAL.

Conducted by EVIE P. BACH.

'WHAT IS NEW THOUGHT,' AND IN WHAT WAY DOES IT DIFFER FROM SPIRITUALISM.

Strictly speaking the so-called "New Thought" is not new; for it is in a large measure, a revival of the teachings of the philosophers and great moral teachers of the ages.

But as most of its teachings bring new ideas to the masses, and as its principles are, in many instances, in direct opposition to old established religions and scientific teachings, it has very naturally come to be called "New Thought."

But the rapidity with which the new is becoming old, the way in which it is making itself heard and felt in every department of Science, Religion and Art, and the place it is making for itself in the very hearts of the people, is truly marvelous.

And yet not marvelous; for the principles which underlie the different schools of "New Thought" are the most natural things in the Universe. In fact it is a getting back to nature's heart, and living in accordance with her laws, that characterize the consistent followers of the "New Thought teachings."

We have many times heard people say, probably with sincerity, after reading or having some new truth, — new to them — "O, I always knew that!" —

Probably the thing had never entered their minds before; but truth, being the most natural, the fundamental thing of the universe, seems like a part of ourselves when once we have become conscious of it. For when we become conscious of a truth as a truth, we cannot do otherwise but accept it, and thereby incorporated it in our being.

There will be no place for a warped or one-sided man or woman, when the world has had time to adjust itself to the new order of things.

Culture of body, mind and soul, must go hand in hand to produce the perfect human being. There must be a sound body for the perfect expression of the mind. There can not be a sound body without a sound mind; and there can be neither until the Divinity within us is recognized as such, and allowed to express without hindrance from the conscious mind and will.

The trend of the "New Thought" teachings is the cultivation of the individual along these lines.

The "New Thought," may be divided into two branches.

As Christians are divided into Catholics and Protestants, so "New Thought" is divided into Christian Science on the one hand, and the different schools known as Mental Science, Divine Science, Phrenopathy etc., on the other hand.

As a fact there is as wide a difference between Christian Science and these other schools as there is between Catholicism and Protestantism.

Mrs. Eddy is very properly called the Pope of Christian Science. She has established a Church of which she is the head. She has become wealthy and powerful in her church, there are no teachers, only readers of Mrs. Eddy's gospel.

To my mind this is not conducive to growth.

Their healing is based on prayer and faith. They deny the existence of matter, disease, sin and poverty, declaring these things to be simply delusions of the mind.

The other schools, while not denying the existence of these things, do deny that they have the power to dominate man when once he has become awakened to his own God-given powers.

To tell a person who is suffering from headache that he has no pain, no quivering nerves, is to insult his intelligence. If you are powerful enough you may wholly or partially hypnotize him into that belief, and so ease the pain for the time being, but it will return again.

On the other hand, if you say to him, "These conditions have been brought about by a violation of the laws of your being. Get back into har-

mony with your inner self, draw as a magnet from the divine storehouse, the forces necessary to renovate and build up your physical being, and your headaches will disappear." — If he is not a bigot he will listen to you; and if he is receptive the thought may set up a vibration which will make itself immediately felt in better conditions, and will eventually lead to a complete recovery.

This illustrates briefly the chief difference between Christian Science and "New Thought" proper.

Now, as the difference between "New Thought" and Spiritualism. Let us first look at some of the points of resemblance.

"New Thought" teachers and leaders as a rule, believe in Clairvoyance, Clairaudience, Telepathy, Psychometry and drugless healing, and many, tho not all of them, believe in spirit communion.

Some of those who believe spirit-communion possible do not think it wise or advisable to indulge in it frequently. Nor do they think mediumship, as a means of communication for other mortals, is advisable.

They teach that sitting alone, in the silence, rather than in circles, and in concentrating or turning the thoughts inward to the soul for enlightenment, rather than depending on disembodied spirits, is the better way to advance.

In opposition to this we have the phenomena and test hunters who make up, in a large degree, the ranks of Spiritualism.

Many "New Thought" people believe in reincarnation; and this doctrine is, I believe, generally denounced by Spiritualists.

Personally, I am not fully convinced, one way or the other; but reincarnation explains many things otherwise hard to account for; and when looked at in the right light, is not so repulsive as many at first think.

It will be seen that Spiritualism and "New Thought" overlap one another, so to speak; and while "New Thought" is, in one sense, an outgrowth of Spiritualism, pardon me when I say I think it is far in advance of it today.

I know there are many noble, pure minded progressive, Spiritualists; who claim to be nothing more than Spiritualists; but it is too true that Spiritualism has within its ranks many who are bigoted, narrow minded and unprogressive.

It is also true that not all of those who embrace the "New Thought" teachings are living up to their highest light, but the tendency among its followers is progression along practical lines, beginning here and now.

Back of all the "New Thought" teachers of the present day, and looked up to and quoted by them all more frequently than any other one man, stands the immortal Emerson. If I were to be imprisoned, and could have my choice of one book, I would unhesitatingly choose Emerson's Essays.

In closing I will say that the central thought or truth emphasized by all the "New Thought" leaders, is the making the ideal the real, or the basis of the real.

There can be no outward expression of anything until it is first held by some mind in the ideal.

A carpenter cannot build a house, nor a dress maker make a dress, until it is first perfected in the mind.

And suns and worlds, plants and animals, poverty and riches, sickness and health, all must be held in the mind before they are expressed. If we think ourselves poor miserable worms of the dust, poor miserable worms we will be, and vice versa.

An unflinching, unswerving faith in our higher selves, as a part of and one with Infinity, is the golden key to all we desire.

IDA M. PRATT.

Lily Dale, N. Y.

Feeling limp, inanimate or irritable intimates that your spiritual forces are not vibrating right. Put on a little more spirituality.

Look out for the 11th of February. Something new up the sleeve!

A BRIGHT OUTLOOK.

Woman Suffrage Workers Encouraged by the Prospect of Success.

The new year opens with bright prospects for the cause of equal rights. The progress that it has made in the minds of thoughtful women the world over was conspicuously shown last summer at the International Council of Women in Berlin. There representatives of the women's councils of twenty nations by a unanimous vote indorsed the principle of equal suffrage and of one moral standard for men and women.

Public opinion in favor of equal rights is growing in every state of the Union. In every direction the old barriers that for ages have hedged women in are crumbling away. And each time that a woman takes a fresh prize or is admitted to a new occupation, each time the bars are taken down in the church, in education, in industry or in the professions, the announcement is welcomed by the press as a triumph of the modern spirit over mediaevalism. There are still some mediaeval minded editors who indulge in sneers and lamentations over each advance, but they are the exceptions and serve as a text for jokes to the more progressive majority.

Our cause is helped even by the sad and tragic features of the year, which are making women think and wish earnestly for more power in order to put a stop to such iniquities and cruelties. They are also leading thoughtful men to realize more and more the need of having the motherly and humane element adequately represented in the government of the world.

All suffragists are rejoicing over the signal victory achieved in regard to the statehood bill. In consequence of the women's widespread protest the clause has been stricken out that mentioned sex as a political disability to be properly ranked with illiteracy, imbecility, lunacy and crime. Verily "the world do move." And next year it will have moved on still farther.

ALICE STONE BLACKWELL.

POSITION OF OUR WOMEN.

They Are Ranked by Men Below the Meanest of the Other Sex.

All women, no matter how well born, how well educated, how intelligent, how rich, how serviceable to the state, are the political inferiors of all men, no matter how base born, how poverty stricken, how ignorant, how vicious, how brutal. The pauper in the almshouse may vote; the lady who devotes herself to getting that almshouse made habitable may not. The tramp who begs cold victuals in the kitchen may vote; the heiress who feeds him and endows a university may not. Communities are agitated and legislatures convulsed to devise means to secure the right of suffrage to the illiterate voter. And the writers, journalists, physicians, teachers, the wives and daughters and companions of the best educated men in the state, are left in silence, blotted out, swamped, obliterated behind this cloud of often besotted ignorance.

Today the immigrants pouring in through the open gates of our seaport towns, the Indian when settled in severalty, the negro hardly emancipated from the degradation of 200 years of slavery, may all share in the sovereignty of the state. The white woman, the American woman, the woman in whose veins runs the blood of those heroic colonists who founded our country, of those women who helped to sustain the courage of their husbands in the Revolution; the woman who may have given the flower of her youth and health in the service of our civil war, this woman is excluded. Today women constitute the only class of sane people excluded from the franchise, the only class deprived of political representation except the tribal Indians and the Chinese.

DR. MARY PUTNAM JACOBI.

WHY THE BALLOT IS NEEDED

It Will Give Woman a Direct Influence in Human Affairs.

I believe in suffrage for women because a straight line is the shortest distance between two points. Indirection of any kind is either foolish or pernicious, and the indirect influence of one sex on the other has a sinister significance. I should call it rather undue influence and beg to remind that the man also has a right to the free and unclouded exercise of his own judgment.

If woman is entitled to any power or influence at all in the affairs of the human family of which she is a member she is entitled to the straightest, directest, most open, honest and efficient influence and power. This, human experience has decided, is the ballot, which is simply an unequivocal expression of opinion on the vital questions of the hour, backed by the covenant of civilization that the majority shall prevail, while at the same time the minority shall be protected in their inherent rights.

Women deserve the ballot because they are an honest, law abiding, patriotic class, with a smaller percentage of crime, of illiteracy and of the foreign element than their present rulers.

HELEN Z. M. RODGERS.

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

(Central Standard Time.)

One hour slower than Eastern Time.

No. 1		No. 2	IN EFFECT NOV. 27, 1904.		No. 2	No. 1
a. m.	p. m.				a. m.	p. m.
7:06	5:30 Lv.	Dunkirk	Ar.	9:25	6:30	
7:13	5:37	Fredonia		9:32	6:37	
7:19	5:44	Laona		9:38	6:44	
7:26	5:51	Lily Dale		9:45	6:51	
7:33	5:58	Canoga		9:52	6:58	
7:40	6:05			9:59	7:05	
8:00	6:25	Sinclairville		10:19	7:25	
8:09	6:34	Gerry		10:28	7:34	
8:16	6:41 Lv.	Falconer	Lv.	8:16	4:50	
	Ar.	Jamestown	Lv.	8:12	4:46	
8:25	6:51 Lv.	Jamestown	Lv.	8:22	4:56	
8:18	7:12	Warren		7:30	4:07	
10:40	8:30 Ar.	Titusville	Lv.	6:04	2:30	
a. m.	p. m.			a. m.	p. m.	

PSYCHICAL.

VIBRATION—LAW—MARRIAGE.

EXPERIENCE AND SELF-KNOWLEDGE THE TEACHER.

BY THE AUTHOR OF HIGHER REALMS.

Did you ever feel a happy influence overcome you unexpectedly—i. e., spontaneously?

Well, that is a vibration. A vibration that may be sensed in any manner to inspire a higher consciousness of your selfhood—be it for a thought, an intelligently directed impulse or a feeling of joy, is alive—it is spiritual, not material.

Material vibrations do not enhance interior consciousness direct—do not touch the soul. To determine their significance one must use his reason in the analysis, especially when such a vibration constitutes but a sound—intelligently or feelingly directed sounds excepted.

But a spiritual vibration is of a different order. It seeks its own—just as strictly material vibrations seek matter. Spirit only coalesces with matter in the creating process.

God or Spirit being LOVE it impregnates matter through the medium of Electricity or friction—its primary effect being protoplasm or brain-matter.

Love is thus the creative-force of existence or the Law of Creation—First Cause, Life, Spirit or Intelligence!

Now, as spirit can only find its own, except under the conditions stated, man cannot find God or understand his laws (i. e., Nature's law) until his LOVE HAS BEEN SPIRITUALIZED to vibrate with Spirit direct—exclusive of any material agency.

In common parlance, he must rise sufficiently above the animal or the material of existence (whether as a mortal or spirit) to be able to sense Love in its SPIRITUAL PURITY.

Such is becoming "One with God" and enjoying the "eternal bliss" referred to by men and women of the ages who have been touched by the Light of Love (happiness) by momentarily coming in contact with it as above questioned, or living in it permanently by its inheritance.

Whether man grows into it, or attains it by personal effort (abnegation) is indifferent. We know that spiritualizing thought or reason through self-culture and a temperate physical life leads to inspiration which is coming in direct touch with Nature's intelligent vibration; so it is equable that spiritualizing human affection or sympathy by self-control and moderation or chastity should lead to a higher joy—such as may be experienced in the direct contact with Nature's love.

The counter-argument that such would depopulate the world is as wrong as to say that being in touch with Nature's intelligence (because control of the physical appetites is necessary to inherit inspiration) stops a man from eating. It allays in a degree the sufferings of hunger, but substitutes a higher grade of want felt, minus the voraciousness that is experienced in the negative or animal state of mortality.

In like manner all animal tastes, needs and desires are outgrown or spiritualized for higher tastes, etc.,—better ones substituted for the same. It is the gradual merging of the mortal into the spirit; and the heart's longing for sympathy or love is but the soul beating at its door to be let out. It wants the materiality removed which surrounds it that it may enjoy the rays of God's spiritual sunlight—Nature's love.

The spirit of man, mind so-called, is fed by truth, and becomes stilled as it vibrates in unity with Nature's intelligence. But the soul wants Nature's love—the only food that will still its cravings absolutely.

How accomplished, may be gathered from the foregoing—that being perhaps the most direct way of attaining the want felt—if wanted in that way. But there are many who are chaste, yet are not stilled. Perhaps they were born with a larger percentage of materiality in their composition, which takes a longer time to outgrow (and which shows the need of a pure wedded life to bestow happiness upon ones progeny). And yet the way is open to all. It is to LOVE WITH THE HEART-CONSCIOUSNESS, AND NOT WITH THE SENSE-CONSCIOUSNESS.

Too many marry without considering the gravity of the act. Many

marry too young. Some in haste; others foolishly. Some through the chicanery of match-making; others on impulse. Some imagine themselves in love, when but in a dream with fanciful visions haunting their sense consciousness. Some by being roped in—often a reward for trying to deceive and being deceived. And in all cases a trifling with the Law of Creation, followed by results much in discord with it.

Spiritual love is sensed in the heart exclusively, and generates noble feelings, pure thoughts and a joy which exalts. The heart being the soul's medium of expression (as the brain is the spirit's) this organ is filled with the joy expressed by the soul and the whole physical body becomes animated by it—is thrilled with its sweet vibration. And this may be enjoyed in thought as well as by the contact of presence, whatever the distance, and though separated by death; for a purified love, like inspiration, knows naught of time or space. And as a transited spirit uses a mortal's brain through which to express thought it uses his heart through which to express love. But as the brain has to be attuned by spirituality to receive such impressions, the heart too must be attuned in like manner—both vibrating in harmony with conditions superior to the animal or material.

No human pleasure is sacrificed in vain. Every physical or material self-denial adds spiritual vibration to the interior life, as every restraint adds power—the aggregate finally outweighing or overbalancing the material vibration, and the owner then attunes with Spirit to the extent of his surplus spiritual vibration over the material in his composition. Under these circumstances he may be "placed in the balance and found not wanting".

Of course, mortal life offers many temptations, but man is only subject to those which he has not yet outgrown. Whatever vibration is enabled to tempt him for something unspiritual should serve as a pointer against which he has to guard himself, or on which lines he needs added spiritual vibration to overcome the material—i. e., which sense or impulse needs training for a purer effect. Self-denial or restraint are the principles to be observed—only one must not expect an unspiritual vibration or a bad habit of twenty years' growth or practice to be allayed or neutralized in a few weeks. But every abnegation adds spiritual impetus to it, and time will note a change, for the better as the old vibration WEAKENS in its tempting influence.

This method of subduing the unspiritual in man is not only applicable to his animal sensations and emotions, but also to the cultured; as prejudice, engendered by false teachings or opposition. Forgiveness is also a powerful agency in adding spiritual vibration to the interior. In fact, the greater the effort to overcome an unspiritual sensation, emotion or impulse, the greater its effect for good—the more potent the spirituality added.

Such is force building—self-creating laws—natural law individualized. Now, by studying these the possessor gains some knowledge of the original; and as they respectively attain a spiritual vibration that exceeds their material or negative vibration, they attune with their counterparts in Spirit or First Cause, and which is then sensed, as one senses an inspiration or a love-wave. Thus to comprehend law it must be consciously and individually sensed or felt. One may tell of love but it needs experience to know it. So it needs experience with law to know what it is; and who knows himself through the operations of his own laws need not ask of others unanswerable questions.

Self-study is the highest schooling that one can devote himself to; for it reveals things that books cannot teach. And furthermore, who has thus made his own acquaintance, hardly needs any books of reference concerning things spiritual. Being an epitome of Nature man contains all that exists in the fountain source. To understand God or Nature's Laws, understand self.

As an epitome of Nature, man is possessed of all her forces, and may thus imitate her, results increasing in consciousness and power according to spiritual perfection.

We have a new thing in our Head for Sunflower readers, which will be revealed in next issue.

Progress of the Elements.

LYMAN C. HOWE.

In Hudson Tuttle's admirable book "The Arcana of Spiritualism," is this: "Refined, ultimated matter is derived from progress of the physical elements. Eternal progress is written in the constitution of matter. There is a constant flux and reflux thru the domain of living beings. By every absorption and elimination the elements advance. This is not recognized by the gross tests of chemistry, but there are others, and more conclusive. In this form of matter the term substance may be applied." This may be regarded as a special theory of Modern Spiritualism. But present day scientists do not seem to recognize it. They have no evidence of any progress in the character of elements. Thru all combinations and transformations of matter, they do not find that the elements are changed in many particulars. They continue to combine in the same mathematical order, and proportion, year after year, no matter how many times they have blended and disintegrated. Within historic times there has not been detected the slightest variation in the arbitrary proportions of oxygen and hydrogen, that will unite to produce water. In the compound they may become crystals, or vapor; they may be blended with a variety of gases, assume the temperature of 60 below zero, or 200 above. They may be thrilled with electricity and permeated with magnetism but when reduced to their separate identities, they are oxygen, and hydrogen still with no perceptible change in their properties. If again united to produce water, they combine in exactly the same proportion by weight, so far as the balance can determine. Nevertheless the spiritual balance may show a change.

Independent Clairvoyance detects this progressive action permeating cosmos. Bro. Tuttle does not inform his readers what the proofs are, or how obtained, but says "it is not recognized by the gross tests of chemistry, but there are others and more conclusive." One might wish he had been more specific and at the wish of seeming prolix, given some details of the proof. But here follows an expression so clear, concise, and charming in its wording, it deserves special notice; viz: "Every circle of change thru which matter passes eliminates some parts to a higher state. It is from such illustrations that the spiritual elements are derived. They are the aroma of the material world, the fragrance of its perfect bloom."

This is an exquisite statement. But one may query whether this elimination changes the character of the matter, or seprates the spiritual elements inhering in matter and passes it to its own independent plane.

This leads to another query, viz: "Is the cosmos all matter and energy, out of which the Spiritual is created, by progression changes in the elements? Or are the material and spiritual eternally distinct, but reciprocally interchanging in a blending so close, as to cause them to seem but one? Readers of this remarkable book of Bro. Tuttle's, will find many suggestive statements to cause them to think and query and thus to grow.

The splendid picture of the author and his poetical and charming wife, and the boyhood home of Mr. Tuttle introduces them to the readers; and with these before the mental vision the ideas and sentiments in the book will have a special interest and attractive significance.

The Arcana of Spiritualism should be in every Spiritualist's home, and is really a text book of the Spiritual gospel, as the New Testament is for Christians.

LYMAN C. HOWE.
170 Liberty St., Fredonia, N. Y.

Contagion is caused by exact vibration of one discordant force with another, just as happiness is an effect of the attunement or contact of two or more virtues. Freedom from vice or human weakness therefore makes man positive to disease from contagion, just as one, who has been freed from smallpox germ by having had the disease, becomes positive to it afterwards. No discord, no disease, nor fundamentals for its implanting.

THE MIND FACTOR IN HEALTH.

Not the least important matter regarding the possession of sound health is the part the mind of the individual plays in the attaining to and keeping the same. Not only must the simple laws of health be complied with, but the mind must aspire to the possession of health for the body, which means also health for itself. By this means it will ever have the power of rising superior to any temporary depression. In itself unimportant, but if dwelt upon and encouraged, leading to a serious and lasting condition; looking hopefully forward, even in the midst of untoward circumstances or surroundings with that clear vision which recognizes that health is natural and disease unnatural. By this means the body is made sub-

ject to mind, and attuned to its thoughts, for by the well known law of the power of mind over matter much good may be wrought in repelling adverse bodily conditions, and so raising the standard of health.

Certain it is that low appetites and desires, coarse living, whether it be as regards food or drink or otherwise, tend always away from health, and make for disease both of mind and body; whilst, on the contrary, pure food, pure thought, and high aspirations are in themselves the very constituents of health in its fullest sense, and the direct means to an end which is of untold benefit, and worth our greatest possible efforts to secure.—Herald of the Golden Age.

Every truth has growing qualities.

BOOKS AND PAMPHLETS

—BY—

Moses and Mattie E. Hull.

WHITEWATER, WIS.

Our Bible; Who Wrote it? When—Where—How? Is it Infallible?
A Voice from the Higher Criticism. The latest of Moses Hull's Books, with portrait, 432 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, and of other Bibles and religions. Everyone needs it as a hand-book of definite knowledge of the Bible—its 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.

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 gainsaid. Price, post-paid, \$1.00.

The Hull-Jamieson Debate.

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

The Christs of the Past and Present; or, A Comparison of the Christ Work or Mediumship of Biblical Newbards, 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 with that of today. By Moses Hull. 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 and one of the most convincing arguments on Spiritualism ever written. Victor Hugo said: "Joan of Arc was the only person who ever had control of an army at the age of 18 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.

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 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 Spiritual Birth; or, Death and its Tomorrow.

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

The Old and the New; or, The World's Progress in Religious Thought. In this pamphlet Moses Hull shows the advancement of the world from its infancy to the present maturity. Price, 10 cents.

Swept Away.

A sermon by Moses Hull on some of the sins of our aw 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 who want to improve it. 36 pages. Only a few left and not to be reprinted. Price reduced to 5 cents.

All About Devils;

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

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. 43 well printed pages. Price, 10 cents.

Spiritual Songster.

By Mattie E. Hull. Fifty-eight of Mrs. Hull's sweetest songs, adapted to popular music, for use of congregations, circles and families. Price, 10 cents, or \$4.00 per hundred.

Wayside Jottings.

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


Spiritualist Badge

The Sunflower Jewelry.

READING OF THE EMBLEM.

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



BADGE PIN, \$1.50



LAPEL BUTTON, \$1.50

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

CELLULOID PIN.



MALTESE PENDANT.

The Sunflower Brooch is a very fine badge or breast pin. Between the five fluted points showing in gold are five sections of white enamel, the combination making a very beautiful background for the emblem. They are very popular with the ladies as a brooch or breast pin. Price, \$4.00



MALTESE WATCH CHARM.

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



SUNFLOWER BROOCH.

FOR SALE BY

The Sunflower Publishing Co., Lily Dale, N. Y.

THE N. S. A.

To the Readers of The Sunflower.

Greetings of Good-will and Fraternity to you, one and all, from the officers and the trustees of the N. S. A. Our best wishes go to you in the New Year, trusting that your progress and success in all good works will be continuous during the year.

The work at the home office proceeds as usual; our missionaries are doing much needed work in various sections, and the financial results seldom cover their expenses, yet we realize that they are carrying the truth far and wide and that their work is blessed. Our N. S. A. income from any source has been small since the last convention, and the expense goes steadily on. Some weeks since, President Barrett issued a ringing call in all the Spiritual papers for aid to the Mediums Pension fund; because of his stirring appeal we have received in various sums about one hundred and seventy nine dollars. Our pension fund is paying monthly, twelve dollars each to ten needy and veteran mediums—nearly every one of them has passed the seventy fifth birthday, several are over eighty four—all are dependant upon our aid. Dr. Slade is also cared for at a steady expense of \$25.00 per month for board, medical care and all expense—his clothing must also be furnished by our fund. Our temporary aid to mediums is also a large item. At the lowest figure we are paying out one hundred and fifty dollars per month in this relief making eighteen hundred per year. We have no endowment fund, and less than three thousand dollars in the pension fund; it will readily be seen that unless relays come in, it cannot be long before our pensioners will have to be cut off—a most cruel fate for lack of money to aid them.

We ask that each and every Spiritualist will aid in this relief work; twelve dollars a month is a small sum to live on, and yet some of our pensioners have absolutely nothing more to depend on, and the kindness of friends in caring for them at that rate only enables them to live. It will be seen that at present we can place no more on our list; and it seems imperative to ask any society or person henceforth who applies for a medium to be enlisted, to raise one half the amount needed for the pensioning of the applicant, in the State or locality to which the needy one belongs. A society or individual could do no better work for the cause of humanity, than to raise or give a sum sufficient to pay the pension of one beneficiary for a year—we have no free beds in hospitals, no medium homes to which our destitute can go, and it would certainly be a deed of benevolence for those who can, to thus insure the pension of one crippled and needy medium for a year. We trust something can be done in this line during the year. The N. S. A. will accept and disburse all contributions to its pension fund, with willing hands.

The list of contributions to the pension fund since the appeal of President Barrett is as follows:

Mrs. C. L. Stevens—via Pres. Barrett—50.00.
Lewis Peterson, 25.00.
A friend in Iowa, 10.00.
Miss L. L. Otto, 5.00, Mrs. Susan Jack, 5.00, Mr. and Mrs. J. R. Francis, 5.00, J. T. Hamilton, 5.00, New Bedford Lyceum, 5.00, F. W. Martin, 5.00, Friend T. B. W., 5.00, H. S. Bliss, S. C. Bliss, and H. W. Bliss, 5.00, S. Dill, 5.00, Lydia J. Sanger, 5.00, Peter Widerstrom, 5.00, C. E. L. Bryant, 5.00, T. P. Christian, 5.00, A friend in Dana 3.63, A. C. Fisher, 2.00, W. W. Hawkins, for care of Dr. Slade, 2.00, F. Whorlly, 2.00, J. L. Rea, 2.00, Mr. and Mrs. White, 2.00, Chas. Hadgerton, 1.00, J. J. Lowell, 1.00, Chas. Wiggins, 1.00, C. B. 1.00, Chas. Holland, 1.00, Mrs. A. C. Headley, 1.00, "Friend of the Cause in Portage, Mich.—" 1.00, "Old Soldier" in California, 1.00, C. P. Winston, 1.00, Thos. Middlemist, 1.00, Wm. Thos. Mathews—artist 1.00, Emma J. Colton, 1.00, Mrs. S. W. Bonar, 1.00, "Unknown" via Pres. Barrett, 50cts., A Friend in Cal. 25cts., S. S. H. 10cts.

Total, \$179.48.

To each of these generous donors we extend our grateful thanks, we are still ready to receive contribu-

tions, large or small, to this worthy fund, address.

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

A LOST INVENTION.

Is This One of the Lost Arts?

"Fame and fortune awaits the lucky individual who can rediscover the combination of metal from which the Egyptians, the Aztecs, and the Incas of Peru made their tools and arms. Though each of these nations reached a high state of civilization, none of them ever discovered iron, in spite of the fact that the soil of all three countries was largely impregnated with it. Their substitute for it was a combination of metals which had the temper of steel. Despite the greatest efforts, the secret of this composition has baffled scientists and has become a lost art. The great explorer Humboldt tried to discover it from an analysis of a chisel found in an ancient Inca silver mine, but all that he could find out was that it appeared to be a combination of a small portion of tin with copper. This combination will not give the hardness of steel, so it is evident that tin and copper could not have been its only component parts. Whatever might have been the nature of the metallic combination, these ancient races were able so to prepare pure copper that it equaled in temper the finest steel produced at the present day by the most scientifically approved process. With their bronze and copper instruments they were able to quarry and shape the hardest known stones, such as granite and prophery, and even cut emeralds and like substances. A rediscovery of this lost art would revolutionize many trades in which steel at present holds the monopoly. If copper could thus be tempered now its advantage over steel would be very great, and it would no doubt be preferred to the latter in numerous industries. It is a curious fact that though this lost art still baffles modern scientists it must have been discovered independently by the three races which made use of it so long ago."

The above item from a Sunday paper is an example of many such floating about which both reflect and impress an exaggerated sense of the importance of a so-called lost invention of art. The writer says: "A rediscovery of this lost art would revolutionize many trades in which steel at present holds the monopoly." Why would there be any revolution? Is any man sighing for a copper razor, or does any boy want a brass jack-knife blade?

There is no evidence to prove that the tempered copper tools of the ancients were capable of holding a keen edge like steel; on the contrary, they were probably very crude and unsatisfactory substitutes for what we now have. The United States Government Board, appointed twenty-five years ago to test iron, steel, and other metals, reported through their chairman, Prof. R. H. Thurston, in that portion relating to copper-tin alloys, that alloys of copper 72.89, tin, 26.85, tin 29.88, copper 68.58, tin 31.26; copper 67.87, tin 32.10; and copper 65.34, tin 34.47 were also so hard that they could not be turned in a lathe with steel tools. These and other hard combinations have been generally known to the trade for years, but of what good are they? Copper and its alloys are more costly than the ordinary grades of tool steel, and the only apparent advantage possessed is that they are incorrodible. It is difficult to understand that this would be the cause of any revolutionary change, and we are forced to the conclusion that such statements are what, in current slang, is known as "hot air."—Machinery.

TO THE OHIO SPIRITUALISTS.

Notice—There will be a Minor Board Meeting of the Ohio State Spiritualist Association in Cleveland, O. Feb. 4th., to act on Ordination and such business as may come before the board.

All committees must have report filed with Secretary no later than Feb. 3rd. There will be a public ordination Sunday, Feb. 5th., at Cleveland, O. A cordial invitation is extended especially to Ohio Ministers.

MRS. CARRIE FIRTH CURRAN,
Pres. O. S. A.
123 Indiana Ave., Toledo, O.

If a Man Die Shall He Live Again?

ADELLA LAKEY.

This innate desire to learn the mysteries of life, this unsatisfied longing which we cannot define, this hope of a future life and conscious existence, are inspirations as old as humanity, and peculiar to no one race no particular individual.

The knife reveals nothing but the material, no perceptible palpable soul lies dormant within the cavities of the pulseless heart, nor hidden within the recesses of the brain.

Wonderful and mysterious as is the mechanism of the human body; familiar as science has become with its intricacies and secrets, the soul still remains hidden; the problem of life is yet unrevealed.

Scientists would fain have us believe that life is the result of chemical action. Two chemical elements of art may be powerless—united they become surcharged with energy, the soul perhaps, in which event its continued existence must depart upon physical propagation.

How often we mistake the body for the soul; the physical for the spiritual. Surrounded on all sides by expressions of the physical, it seems almost impossible for the human mind to grasp the conception of man's spiritual nature. And yet God is spirit, and man was made in his image. The works of nature compel every thinking man and woman to admit of the existence of some primary cause. The body may be clay and perishable the product of physical life; but the soul is spiritual, and not dependent upon the physical for its life.

The more one studies death the more one realizes that this thing we call death simply seeks the life. Nature never jests. The fact that there has been implanted firmly within us the desire and the hope of a future existence is in itself proof of the possibility of that existence.

It has been said that the human mind cannot frame a question which cannot be answered. It may be now; or it may not be during our life time, but some time by some body, the answer will be found.

It is impossible to conceive that Nature should implant within us that desire to live again; it is impossible for us to have that jealous anxious desire for a perpetuation of our individuality unless Nature has planned a fulfillment of and for our hopes, for all is love, life and hope. Without these we should be miserable.—Buffalo, N. Y.

Topic For the Progressive Lyceum.

Sunday February 5, —'05. S. E. 57.

"Lyceum, Home and Country."

Gem of That;—

We'd have the Lyceum's Light to touch.

Each dark and shadowed place; And give those things that are needed much.

To fill each life with Grace. The home we would give of Love full share.

To cheer the girls and boys: And make them strong to avoid each snare.

That'd mar their Peace and Joys.

With Love for Country we'd fill them too

To live for Right and Peace; Their heart all aglow with strength that's true.

For days when war shall cease.

For information concerning The Progressive Lyceum, authorized lesson sheet of the Nat'l Spiritualist Ass'n. address John W. Ring, Spiritualist Temple, Galveston Texas.

AMBITION.

Yes, we all desire to be something Even more—than the way we know Some one avocations—we long for— Its station as onward we go.

And rest in the shadow of Victory Gained—over the thinness of things Thru struggles mayhap in the waiting For the Angels to give us the wings.

To find the soul treasure and hold it. Regard—of other mixed thought Will bring us the metal and mould it All paid for the trouble it brought.

MARY J. SCOTT.

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.

Thought or Feeling?

Whether thought generates feeling or vice-versa, would perhaps be with many, a matter of opinion or experience. But by self-study it would be discovered that it is a matter of circumstances. Too much thought for something sensual often generates feeling or taste for it; while a sensual want or desire is bound to create thoughts in accordance with the feeling. To avoid low feelings, therefore, avoid low thoughts; and to have high or chaste feelings, like inspiration, love or happiness, have thoughts in har-

mony with such—like attracting like. Who seeks darkness will find it; and who seeks the light will be equally blessed.

Man's soul is as much a part of himself in mortal life as his body is. But when he lives exclusively in the brain, whether by selfish scheming or an egotistical belief in his shrewdness because once successful, he destroys or mars his intuitive sense for the time being, and must find his way out as he went in, which largely means reparation or humiliation, to square accounts with nature.

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 with over-flowing with plain, logical, instructions in Astrology. Tells how to read your own horoscope, and how to tell the favorable times in each year. 27 pages questions and answers. Price, postpaid, \$1.50.

\$2.00

For a short time we will send

THE SUNFLOWER One Year
MEDIUMSHIP and its Development
PSYCHE to Assist Development

All for \$2.00



PSYCHE
PROVES
IMMORTALITY
AND GIVES



Students of Spiritualism and Psychic Phenomena

usually desire to make experiments for themselves. To such we recommend PSYCHE as a neat and convenient device for that purpose. It is constructed on the cabinet principle, entirely of wood, and is intended to produce the maximum result with a minimum power, and to develop anything from table-tipping and raps to independent slate-writing and materialization.

Hundreds of people have successfully developed their latent mediumship by its aid, and there is every reason for believing it will do as much for you. It will cost you but a little time and \$1.20 to make the experiment, and if successful you will have demonstrated the grandest philosophy ever given to the world—a positive demonstration of life beyond death, which enables you to receive communications from your friends who have gone before.

Price, \$1.20 prepaid to your nearest Express Office.

Complete directions accompany each one, but a copy of "Mediumship and Its Development," which we can furnish you for 25 cents postpaid, would be a great aid in starting right.

MANUFACTURED AND FOR SALE BY

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

LIGHT FROM EVERYWHERE



This diagram is intended to illustrate the fact that light comes from every direction. It is a simple representation of the sun's rays reaching the earth from all sides.

Write reports with typewriter or plainly with pen and ink. Send one or two copies of your work to the editor. The editor will be glad to receive them.

Make them short and to the point. We will accept them to our office and use them in our paper. A weekly article of your work will be published in our paper.

Manuscripts will not be returned unless stamps are enclosed for postage. If you send them they will be returned to you. If you do not send stamps, we will not return them. If you do not send stamps, we will not return them.

For the improvement of the paper and the work of the editor, send one or two copies of your work to the editor.

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

N. S. Ravlin is in Philadelphia.

C. J. Barnes is holding seances in Camden, Mich.

R. H. Kneshaw is speaking in Vancouver, B. C.

Louisville, Ky., has Mark Ripley for February and March.

Mrs. Eva McCoy will be at Battle Creek, Mich., during March.

Mrs. Lole P. Prior is going to Wellington, New Zealand.

The Union Society of Oakland, Cal., are holding big meetings.

Married—Chicago, Ill. Miss Erma Lichtig to Mr. Charles R. Bridges.

J. C. F. Grumbine is giving Sunday lectures in Faelton hall, Boston.

The Michigan State Convention will be held at Sturgis from Feb. 10—12.

Prof. A. E. Carpenter of Boston is going to lecture on Spiritualism.

Mrs. Jennie Hagan Brown will return to El Campo, Texas, this month.

Oscar A. Edgerly's address in Newport, Ky., for February, is 404 E. 4th st.

Edgar W. Emerson will be at home, Manchester, N. H., February 19th.

Frank McKinley of Toledo, O., is holding trumpet seances in New Philadelphia, O.

Georgia Gladys Cooley has been re-engaged by the Watertown, N. Y., society for February.

J. L. Dryden is lecturing and Dr. Schlessinger following with tests at the San Diego Cal. Society.

The Peoples Church of San Francisco give an entertainment on the last Sat., evening in February.

The 166th anniversary of Thos. Paine was celebrated by the friends in San Francisco on the 29th ult.

Dr. D. L. Kincaid an ex-Methodist minister, has been lecturing for the Indianapolis Progressive Spiritualists.

Annual convention of the Indiana State Association takes place at Indianapolis from the 3rd to the 5th of March.

Mr. and Mrs. Moritz Keim, veteran Spiritualists of Washington, D. C., celebrated their golden wedding on the 24th ult.

Frank McKinley writes that he is taking a little trip and incidentally adding a few names to THE SUNFLOWER subscription list. Thanks.

The Buffalo Harmony Circle celebrated its anniversary on Wednesday evening by announcing a grand masquerade at Stirling's hall, on Connecticut street.

Geo H. Brooks speaks for the 1st Spiritual Temple, Buffalo, during February. Will also respond to calls for funerals, or hold mid-week meetings near Buffalo. Address, 204 York street.

The Chicago Spiritual League gives a grand entertainment on the 7th inst. Besides a select vocal and instrumental concert, Willard J. Hull will discourse on Clairvoyance and Clairaudience.

Livingston, Montana, has organized. The officers are P. Wendel, president; Miss Edna Laurens, vice; John A. Seabury, secretary; Thos B. Kapp, treasurer; A. Laurens, P. A. Stevens, Mrs. J. M. Rowe, trustee.

Transitions. — Alonzo Johnson, Hollister, Cal.—Samuel Merchant, Lynn, Mass.—Mrs. Geo. McIndoo, Fairlee, Vt.—J. E. Rudd, Council Bluffs, Ia.—W. A. Gault, Skagway, Alaska.—W. T. Mathews, Canton, O.—Sarah Cowen, LaGrande, Oregon.—Daughter of A. E. Hutchins, Detroit.

A correspondent writes from Findlay, Ohio: Mrs. Lyda R. Walker, secretary of the Spiritual Church of this city handed in her resignation recently, which was accepted and a vote of thanks given her for past services—also a recommendation as a first class officer. Hereupon W. A. Linard, of 441 Carnahan ave, was elected as the new secretary.

Lyman C. Howe, writes: Since my severe illness in October, and then my fall in Nov. (24) I have slowly rallied and am again able to walk, and hope soon to be able to work as of old. I find I have lost about twenty pounds of flesh and when I was at the lowest ebb I was probably several pounds less. I now weigh 110 pounds. My normal weight in my prime, was 150. Mrs. Howe was badly hurt by a fall six days earlier than I, and she is also improving slowly.

On Jan. 19th The First Spiritualist Church of Syracuse, N. Y., held a seance with Rev. Tillie U. Reynolds as medium. After reading a poem and addressing the audience, she gave a very pleasing manifestation, it being called psychometry by the voice. She would turn her back to the audience and some one would then arise and pronounce her name audibly. She would then read for them. All her readings were recognized and pronounced correct. She left here for Auburn, —Corr.

One of our patrons wants to know about Spiritualistic Song Books. We have books by C. Payson Longley, price 40 cents board, 60 cents, cloth cover. Mattie Hull's Songsters, 10c., each, \$1 a dozen, 25 for \$2 postpaid, \$6 per 100. Spiritual Harp, about 400 pages, \$1.25 each. Then there are nice pieces of sheet music one of which is advertised in this paper on page 3. We will supply any of these books at the prices named.

Mrs. L. A. Griffin, the English Inspirational speaker and test medium, has been holding a series of meetings in The Grand Army hall, Erie, Penn. Mrs. Griffin has only recently arrived in this country from England and bears with her excellent testimonials from many leading English Spiritualists. She is anxious to extend her fields of labor for the Cause of truth in the States; hence is open for engagements with societies and Camp meetings for Feb., March, April, May and June of this year. For terms address R. Hopkins, 540 W. 17th st., Erie, Pa.

W. Fitch Ruffe of Chicago is open to calls and engagements to the South, Southeast and East. At a benefit given in the home of Mrs. Bryant of Louisville, a very large number attended and all proceeds were handed to Mr. Ruffe and his secretary and for which we wish to thank Mr. and Mrs. Bryant. Mr. Ruffe gave some excellent tests and one prominent citizen arose and publicly thanked Mr. Ruffe for bringing one who was dear to him and of whom very few knew. Mrs. Anne Thronson also gave some very fine work. I send my greetings and good wishes for success to all friends and spiritual societies. All correspondence will be directed to Miss A. F. Reed, secretary to Mr. Ruffe, 142 Fifth street, Louisville, Ky.

The First Spiritual Society of Hamilton, Can., have been extremely fortunate in securing the services of Mrs. R. S. Greenless of Toronto, Can., (formerly of Manchester En.) for the month of Jan. and are so well pleased with her interpretation of the philosophy of Spiritualism, that the board of management are unanimous in their request that she extend her engagement to February and March. This lady handles her subject with a grace and skill that is at once convincing, while her messages from our loved ones in the "Summer Land" are invariably recognized by those to whom they are given. It is with cheerfulness and confidence that we recommend her to Societies wishing the services of a medium superior to the average itinerant, for we feel that those obtaining her services will be more than satisfied with her.

John Wallace of Ashtabula, Ohio, writes: I am sorry to mention the fact that our good brother and energetic worker Dr. W. W. Payne is at present very much indisposed, being afflicted with partial paralysis of his left side, due to a pressure on his nerves from a mucus accumulation. Altho, his present condition is somewhat critical the outlook seems fair for the recovery if he is given the proper treatment, the earnest hope of his many friends is that he may be restored to his former usefulness. Our society here is certainly in a good prosperous condition. We are doing the preliminary work, with a view of building a Temple and our meeting with all the success that could be expected, the outlook is indeed very bright, our meetings are well attended and the outlook generally has a decided upward tendency.

Our regular correspondent at Syracuse, N. Y. writes: The First Spiritualists society held services at 352 S. Warren st., with Rev. Georgia Gladys Cooley as speaker. After reading a poem, and congregational singing, she gave her experience of seeing a spirit take its departure from the material body, viewed while in a trance condition. Mrs. Cooley gives the impression of an earnest worker and honest medium; and on the whole is an unusually interesting speaker. On Wed., evening she held a seance in the hall with the usual attendance that has been so marked since her arrival. Thursday evening she held an entertainment for the benefit of the society. It was well attended. All are sorry that the time was so limited. If there were more such workers Spiritualism would not be dragged thru the mire of doubt and skepticism.

D. Peast of Baltimore, writes: Dr. Austin, pastor First Spiritual church took for his theme, Sunday, January 15th, 8 p. m., "Spiritualism and what it stands for." He said in part: Notwithstanding the fact that Modern Spiritualism is over 50 years old, the majority of intelligent men have very defective and erroneous views as to its claims and teachings. But few have ever patiently investigated its phenomena and studied its philosophy. The great majority of religious people were under the impression that Spiritualism was in opposition to Christianity and the Bible, closed their eyes and ears to its scientifically attested phenomena and its beautiful teachings. The society for Psychical Research in England and America had amply established nearly every phase of its forty different kinds of phenomena; and most of the distinguished clergymen, scientists and authors who were members of this society have become converts to its central truths, the possibility of communication between the mortal and spirit realms of life. Among noted recent converts in England were Sir Oliver Lodge and Prof. Sidgwick, and in this country, Dr. Minot Savage, Prof. Hyslop, Dr. I. K. Funk, Dr. Herbert Newton, of New York. He published experiences of Sir Wm. Crookes P. R. S., and Alfred R. Wallace, P. R. S., the noted English scientists left little to be desired in the way of testimony. It stands for a religion of deeds rather than of creeds; for truth, love and brotherhood among men; for a new social order, under which justice and equality shall rule, and monopoly and selfishness be suppressed. It stands for peace among men, between the nations and for kindness to the animal creation. It claims to be especially a religion of comfort and of optimism, and by its communion with the blessed to remove the fear of death and the anguish of separation and by its optimistic teaching to offer hope to all, believing with Tennyson that "Good shall fail—at last—far off—at last to all and every winter change to spring."

F. C. Geiger writes from Parkersburg, W. Va.: We wish to state that we have had Frank McKinley, Trumpet Medium of Toledo, Ohio. We cannot speak too highly of him and his work, only hoping for him to return to us in the near future. We have also had Mr. Cleon B. Nichols materializing medium of Andover, O., holding seances here the past week. We can not say too much in his behalf.

The First Spiritual Society of Portland, Me., elected following officers: S. H. Ross, president; W. E. Bradish, vice; Mrs. M. Redlon, clerk; Mrs. W. E. Bradish, treasurer.

The Haverhill, Mass., Helping hand elected following officers: S. S. Ham, president; May Warner, vice; R. M. Ham, clerk.

Our correspondent at Hamilton, Ont., writes additionally: Last Sunday evening the subject Mrs. Greenless chose was, "God, who is he? Where and what is he?" Her guides handled the questions in a most able and instructive manner, and after the lecture there were several very convincing tests given.

R. Herron writes from Hornellsville N. Y., and says that Mrs. R. W. Barton from Elmira served our society the 23d and 24th of January and gave two very able addresses on "What is Spiritualism and what has it done for the world?" and "The heritage of the soul." Both were given by the audience. To say that we enjoyed the eloquent flow of spiritual thought she gave us, would be expressing in mildly. She is a lady of fine deportment; is highly inspirational and a true worker in our cause. She gave many tests and names that were acknowledged by all. We hope in the near future to hear her many times more. Thanks to Mr. Richardson, our state president for sending us so able a speaker.

What a Spirit Says Constitutes Immortality.

Lack of love is exemplified by weakness to do what we have promised ourselves to do. Or the lack of power or determination to carry out a good intention exemplifies a lack of the love principle.

When love is alive man is—love being the life-principle in the human entity which makes it immortal. And not until touched by its power sufficiently to overcome the aforementioned weakness will it be conscious as a spirit. Like the chick in the egg, it will still be but an embryo soul.

So, wake up, and carry out the intention you have now in your head or mind, and save yourself from oblivion.—Beacon Light.

Cultured brutality may be exemplified by politeness, but odious to the discerning comparative to the hypocrisy injected.

Men may war and men may hate, but love flows on forever.

Bishop Heber Newton on Clairvoyance.

Dr. R. Heber Newton, acknowledges CLAIRVOYANCE and telepathy to be facts, and that spirits of the departed communicate with mortals. One by one we learn the truths: I have been unfolding psychics and students ever since 1893, when I discovered the law by which anyone, whatever his station or age in life, can realize his clairvoyant sight. My book on CLAIRVOYANCE demonstrates the fact of clairvoyance. You can demonstrate it too. Buy my book or take the college course and learn the system. Remember, I am the pioneer of the science of clairvoyance, having published the first book on the subject. By applying my system you can do what the prophets of old did. My work has stood the test of twelve years. Do not delay! That book will open your eyes.

THIRD EDITION. Cloth bound, 150 pages, endorsed by Eight, The Progressive Thinker, Banner of Light, W. J. Colville, Henry Woods, Lilian Whiting and hosts of others.

Price reduced from \$2.00 to \$1.50. Send moneys and stamped addressed envelope for prospectus of "College of Divine Sciences, and Realization."

Address, J. C. F. GRUMBINE, 1285 Commonwealth Ave., Boston, Mass.

HOUSE AND HOME.

A house is built of bricks and stones, or sills and posts and piers. But a home is built of loving deeds that stand a thousand years. A house, tho but a humble cot, within its walls may hold A home of priceless beauty, rich in love's eternal gold. The men of earth build houses—halls and chambers, roofs and domes— But the women of the earth—God knows!—the women build the homes. Eve could not stray from paradise, for, O no matter where Her gracious presence lit the way, lo! Paradise was there. —NIXON WATERMAN.

One of our Spiritualist exchanges says that in twenty-five years the daily papers will take the place of the Spiritualist press. That being the case now is the time to subscribe for THE SUNFLOWER, \$1.00 per year.

THE NEMESIS OF CHAUTAUQUA LAKE.

THE NEMESIS OF CHAUTAUQUA LAKE.

By Hon. A. B. RICHMOND

FOR ONLY **25C** POSTPAID.

WE have 200 copies of the above work that we wish to turn into cash to send to Mr. Richmond, who has not been well for some time and needs the money. To do so, we will send out 200 copies, postpaid, for 25 cents each. These books are nicely cloth bound, with aluminum stamp on front cover, and would make a fine Christmas present. They were published to sell at \$1.25 each, but we are authorized to sell them at this price to turn them into cash.

The book is based on a historical fact, which is woven into a FINE PSYCHIC STORY.

This is your last opportunity to secure the work of this "Babe of Cassadaga," so do not let it pass by, but, send at once before the supply is exhausted. Send silver or a postoffice money order—not postage stamps, by return mail to

The Sunflower Publishing Co., Lily Dale, N. Y.

THE NEMESIS OF CHAUTAUQUA LAKE.

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

IF SO CONSULT US.

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

Printing Done on Aluminum.

Special attention given to the needs of large companies who want printed matter at stated intervals.

Call or write for estimates.

THE SUNFLOWER PUB. CO., Lily Dale, N. Y.

MEDIUMSHIP.

(Continued from page 1.)

known thought attractions, both in shape and color.

Nature is as prolific as ever across the divide, and her expressions are more varied than in earth life, yet they are but changed vibrations of unitary aggregations into molecular groups. There is, and can be no change to the eternal unit itself. Its marvelous experiences are, after all, only degrees of vibration expressed in endless varieties of groupings. But I discern that man continues to be Nature's highest expression, although his form, and every other form, is affected by its surroundings. I also sense that each man's perception is strictly individual, and that he can remain indefinitely at any point of this vibratory expression, if he so choose.

Having thus sensed something of the forces which seem cosmic and infinite as they play upon man and his surroundings, I now return, once again, to my attempted survey of man himself, and his personal surroundings.

Immediately across the divide we have seen that man cannot repeat his own past. The new vibrations forbid it. But he can think the old; can, as it were, hunger to repeat the expressions and surroundings of his old life before death had changed his vibrations. I am looking with deep interest for other forms of life, and I am obliged to note that the 'divide' which we call death is not really a change from one location to another. On the contrary the same man finds himself amid new conditions. He is precisely the same man, and carries with him many of his old memories, which seem to include many of his old associations. But all these associations, including the animal life with which he was acquainted, are now expressed through vibrations that are beyond mortal perception.

These animals, in all their varieties of forms, have, like the man, the same raw material of their selfhood. They can fight, and even inflict torture upon one another as in earth life, but they cannot kill. So this border-land is really a condition of inharmony, and if that be maintained it must result, sooner or later, in a dissolution of form life. This applies to man also, and therefore every form in that border-land will go forward or backward—will become truly spiritual, or will disintegrate and lose its form. So here, where it is so close to the divide, there can be little of the old companionship between any special animal and his old master. Love and even friendship demand harmonious conditions, and here all is disharmony.

Here is the literal hell, as conceived by mortals, for every effort of the resident to socialize into communities fail. It is a state of perpetual change that affects the man, and all his surroundings. I don't want to linger here, it is too painful. Earth classification is unknown. Suicide, criminal, learned scientist, each, if thus inharmonious, finds his every effort at outward expression a failure. Pleasure is impossible, for that implies and demands some degree of harmony. Industry is useless, and sensation seems all that is left of the old earth life, where so far as such location is possible, this threshold life seems to find its expression.

This border-land is the birth place of ghost stories and hauntings, for human and animal life, of every inharmonious variety, are thus in close relation to earth, separated by only a few degrees of vibration—just enough to be neither seen nor touched by the normal mortal. It might well be called "The land of inharmonies."

As I have said, I don't want to remain in it longer, yet, ere I leave, I sense another great and important truth. It is the special home of everything inimical to form. Everything that will pull form to pieces is at home here. I discern here the birth-place of the plagues, pestilences, and other diseases that afflict the mortal. The scientist chases the unfriendly microbe, regardless of the truth that that little being is an expression of disharmony in the invisible. So if he succeed in destroying some microbe form it will reaggregate into another shape where inharmony can still be represented. When the mortal, if ever, becomes mentally and spiritually harmonious, such inharmonious forms could not

exist in his surroundings. And, in spite of science, until then no human skill can do more than destroy one expression, and leave another to take its place. It will be the same old disharmony, but appearing in a new form.

I have now sensed all I care to of this border-land and I am commencing to look for harmonies, and their effect upon form. I see at a glance that just as disharmony implies destruction of form, so harmony implies the very opposite, and is itself the essence—the fact in nature—which we call "immortality."

The stream of life that daily passes outward from earth carries with it much that will not linger at the threshold. It must pass through that condition, but its individual desire is for harmony. The law of association and attraction—like to like—now tends to bring those together who can live without quarreling, and blend them into families, groups and societies.

I now sense a personal and individual life in which I feel deeply interested. It seems much like the best of earth life, save for the uncertainty of form. Every molecular aggregation, from rock to man, responds to the vibratory action of thought. The chief effect, at least the most conspicuous to me is in colors. When the form changes, even in the slightest, a different color effect is produced. Unlike the threshold with its gloom of grey, its fiery red, and its almost black aura around each form, I sense here tints and colors, sometimes of peculiar charm, and unknown to my experience.

The inhabitants are evidently men and women, for the prevailing form of these individual intelligences is like my own. They speak of their hopes as being in the interior, meaning away from the threshold, out of whose mud the lily is thus being evolved. I sense their presence and activities, but I cannot, save very partially, translate my feelings into mortal language. There is much to perplex me in their surroundings. Every form seems affected externally not by time but by internal conditions. The child-spirit attains manhood, not because so many months or years have passed, but because it thinks as a man or woman. It does not reach old age because it does not have any such thought expression, so, literally, time seems very little of a factor in this life. I sense animal forms everywhere, but like every other expression of nature around me, their forms seem more or less to fluctuate. And I myself, in this which I might call my interior life which is seeking knowledge beyond mortal experience, find that I too change form with thought.

While at the threshold I noticed a strange animal expression in certain human forms, and I sensed that the animal was uppermost, and the human almost submerged. Here it seems to be the very opposite. The man is getting further away from the animal. He is using the animal with mutual satisfaction and benefit, but is himself evidently leaving the animal nature behind.

The reader of these experiences may wonder I do not make some personal acquaintance, and in conversation gather much knowledge of this sphere of life activity. But I cannot do it. I cannot so far even exchange thought. My ego that is traveling and exploring, may perhaps somewhat blend and learn of this inner life, but it certainly cannot tell its tale to poor mental limitations."

(The Psychometer could go no further. The mortal organs were refusing to act. It was some days before his circulation became normal again. I have deemed his effort worthy of record, but each reader must judge for himself of its value.—C. D.)

San Leandro, Cal.

THE END.

OUR SAVIOR.

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

THE SUNFLOWER \$1.00 a year.

Missionaries' Report.

It is due to our many friends throughout the country that we inform them of our unfortunate condition.

On January 5, at Billings, Montana, Mrs. Sprague took a rather severe cold. She suffered all that night from its effects. Thursday morning she appeared better, and we went to Livingston, Mont. Mrs. F. D. McCormick, the president of the Montana State Association of Spiritualists, accompanying us.

Mrs. Sprague assisted in the meetings until the Saturday evening meeting, when she suddenly became very ill. We hurried her home in a carriage. (Our temporary home was with Mr. and Mrs. A. Laurens, at Livingston.) We gave Mrs. Sprague the best care possible under the circumstances. She was very sick throughout the night but was a little easier the next day, and on Sunday night she became worse again, suffering very much until morning, when she became more free from pain.

At nine o'clock she arose from her bed and was dressed. She was taken in a carriage to the train and we came to Butte, Montana. The thermometer was several degrees below zero, but with all she stood the ride better than we expected she could. She was unable to attend the meeting that evening and I did the work alone.

Tuesday she seemed better but was still unable to go to the meeting. When I returned from the meeting she was suffering great pain. We were stopping in Butte with Mr. and Mrs. Ben James and Mrs. Bradley, their mother. The pain increased and I became alarmed and called Mrs. James. We did everything we could for her relief. She became easier and passed the latter part of the night a little better than the forepart.

Monday morning a doctor was called and he pronounced the case "varioid." He left no medicine but said we were doing the best things possible for her. The next day, Thursday, Jan. 12, the health officers came with the contagion ambulance. I dressed Mrs. Sprague, got her ready and went with her to the pest house.

The mercury was below zero, but I managed to keep her warm while we were driven two miles to the hospital. I remained outside, but the good nurse kindly raised the window so I could see dear Mrs. Sprague comfortably settled in her hospital bed.

I turned away with a sad heart. No one can ever know what this experience means until they meet it personally, and my earnest prayer is that none of my dear readers may be obliged to experience it.

I was taken back to the James home where every room in the house was fumigated. Every article that we had with us was taken from the trunks and grips and subjected to a most thorough fumigating. Last but not least, but perhaps most necessary of all, I, the writer, was fumigated until I was satisfied that there is not a possibility of a smallpox germ or any other "measly" thing of that sort living within reach of us.

Five days and nights have passed since that sad day, and Mrs. Sprague is on the road to recovery. The danger is passed, and it will be only a little time, perhaps two or three weeks, until she will be well and free once more. We communicate by phone daily, which is a blessing. My case is being watched and if symptoms appear, my case will follow hers. I am in perfect health today and feel hopeful.

Our meetings here we dropped. The Association engagement we cancelled. We are waiting to meet our destiny. We are cheerful and are hoping for the best.

We shall not leave this city until officially discharged by the board of health.

May heavens blessing come to all our dear friends, all of whom we hope to meet in due time.

Present address S. Dakota St., Butte, Montana.

E. W. SPRAGUE,
N. S. A. Missionary.

The aim of man is to prepare for spirit life—not only by tempering his sensual appetites or passions; becalming his angry emotions or impulses, but also by exercising his higher principles that they may unfold in advance of physical death.

We are also a pebble on the beach. See next issue.



C. Walter Lynn,
THE EMINENT
Healer
AND
GIFTED PSYCHIC.

Address, 784 Eighth Street, Oakland, Cal.

SPIRIT PHOTOGRAPHS.

Two finished pictures for One Dollar. We do not claim to be the oldest Spirit Photographers in the world nor the only, but we have been long enough in the "Psychic" field to do our work well, and our guides do the rest. The reduced price will bring the knowledge of spirit return within the reach of every one. A trial order will convince you.

Trance, test and business readings by mail \$1.00. Sealed questions answered without opening by spirit power. Send stamp for circular and instructions.

MR. AND MRS. A. NORMAN.
2721 Elliot Ave., Minneapolis, Minn.
Magnetized Slates \$1.00 a pair—free

THE SPEAKING DIAL.

A WONDERFUL SPIRITUAL INVENTION.

Gives names, dates and circumstances. Speaks in various languages; answers mental questions, convincing the most skeptical. Has come to prove immortality and spirit communion. Develops all phases of mediumship. Magnetized by a powerful spirit band, this from the late Hon. Ignatius Donnelly, former governor of Minnesota.

Philadelphia, Pa., March 8, 1898.
P. J. Dempsey,
Dear Sir—I brought my copy of your Speaking Dial with me here and it has made a great sensation. I would like to get a few copies for presentation to my friends. Please send four Dials to the names below. Very respectfully yours

IGNATIUS DONNELLY.
Dials now \$1.50. Beware of imitations. Send for circular and testimonials.
P. J. DEMPSEY, Inventor,
2817 Columbus Ave., Minneapolis, Minn.

DR. W. M. KEELER,

1343 Roanoke St., Washington, D. C.

Thirty-five years before the public as a spirit photographer, backed by five thousand testimonials from those who have received positive evidence through his mediumship of the continuity of life is his record. Send your own likeness or a lock of hair, and have two distinct sittings for \$2.00—NOT two or three pictures from the SAME negative.

Attention given to the development of mediumship upon application. Two cent stamp for reply.

A few weeks ago I had a sitting for spirit photos, and upon my picture appeared my wife and son, both readily recognized. Upon another came President McKinley and Bishop Newman and my father. Dr. Keeler is a wonderful medium for this phase of mediumship.

EFTS SCHERLITZ, Washington, D. C.

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

Mrs. A. A. Cawcroft,

MAGNETIC HEALER.

Diseases of the brain, heart and kidneys a specialty.

333 E. Second St., Jamestown, N. Y.

MORRIS PRATT INSTITUTE

Founded by Morris Pratt.

Chartered in 1902

A School under the auspices of Spiritualism established for the diffusion of general culture and the acquisition of useful knowledge.

THOROUGHLY QUALIFIED TEACHERS.
A Large and Beautiful Building. Steam Heat and Hot and Cold Water Throughout.

A Two Years' Course
Prepares especially for Public and Private Work. Open to all of both sexes and of all ages over 15.

ADMITTANCE WITHOUT EXAMINATION
Absolute Freedom of Thought and Expression encouraged. For thoroughness and the growth of individual and independent thinking, unequalled.

Tuition per year.....\$50
Tuition by the Week, \$1.75. Board with furnished rooms per week \$3 to \$5.50.

Opens September 27th, 1904.
Located at Whitewater, Wis., 60 miles north of Chicago.

N. B.—All who decide to attend should be present at the opening when the Classes are formed and take the full two years' course.

For Catalogues write to
MOSES HULL, Pres., Whitewater, Wis., or to
CLARA L. STEWART, Secy.,
A. J. WEAVER, Principal, Old Orchard, Ma.

The Horoscope of the Future.

A series of Classical Productions received from spirit realm, through the mediumship of Rev. Cora and Wm. Benson of Toledo, O., Inspirational Speakers and Spirit Amalgamators.

Designed to bring success to men, women and children.
Price 25c. May be Ordered Through "The Sunflower."

Never mind about mortal opinion when on the right side of Spiritual Law.

Health and Strength Restored

—BY—

Nature's Methods

FOR THE CURE OF

MENTAL AND PHYSICAL ILLMENTS.

OBSESSION CURED

For Free Diagnosis of Disease

send five two-cent stamps, age, name, sex and own handwriting.

Readings and Business Advice
By Mail, \$1.00 and two Stamps.

"I have never known a more competent, reliable and truthful medium for the Spirit World, than Chas. Walter Lynn."
JOS. RODES BUCHANAN.

VICK'S Seeds Plants Bulbs

ALWAYS GIVE SATISFACTION

WHY?

Try them and see.

A reputation of forty years is behind them.

Our 1905 Garden and Floral Guide mailed free on request.

JAMES VICK'S SONS

Rochester, N. Y.

If treated by Dr. Fellows a cure is certain.



R. P. Fellows has the greatest remedy known for the complete and permanent cure of Varicose, Sexual Debility and Night Losses. The remedy used is a liquid medicine applied externally by pad and bandage. You will feel improved the first day, benefited every day until all signs of these complaints are fully restored. Send 10 cents for book explaining all and telling what every man should know. Address

DR. R. P. FELLOWS, VINELAND, N. J. and say where you saw this advertisement.

BANGS SISTERS

654 West Adams Street, CHICAGO.

Telephone 1912 Ashland.

Phenomenal
Mediums

SPIRIT PORTRAITS

A SPECIALTY.

Independent Slate and Paper Writing

AT THEIR HOME.

Independent Letter Writing by Mail

Parties desiring independent written communications from their departed friends can receive instructions for same by writing us, enclosing stamp for reply.

134-186

THE NEEDS OF THE HOUR.

A lecture by Daniel W. Hull, delivered before the Kansas Free Thought Association in 1896.

This pamphlet shows the impossibility of affecting complete government through the operations of political parties, and makes a splendid argument in behalf of a co-operative form of government, showing what a complete state of happiness would be brought to the people of the country, thus it. Everybody should read it. Price 16 cents.