

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

Number 212

Continued on Page 8.



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

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

If you do not receive your paper promptly, please notify this office immediately in order that the fault may be located and the cause removed.
When you want the address on your paper changed, always give the address to which it has been going, as well as the new address, or we cannot find the name on our subscription list to make the change.
We are not responsible for, and do not necessarily endorse the opinions expressed by correspondents.
Relay telegrams will be preserved thirty days after which they will be destroyed. No manuscript will be returned unless stamps to prepay postage are enclosed.

SUBSCRIPTION RATES:
Single Subscription, per year, \$1.00
Three months, .35
Six months, .70
To all foreign countries except Canada and Mexico, 1.50
Six months, .75
Three months, .35
With five subscriptions we will include a year's subscription free to the one getting up the club.

ADVERTISING RATES:
One inch, one insertion, 50c; three insertions, \$1.00.
Five insertions, \$1.50.
Ten insertions, \$2.50.
Twenty insertions, \$4.50.
Fifty insertions, \$10.00.
One hundred insertions, \$18.00.
Special rates for time and space.

REMITTANCES.
Address all communications and make all money orders payable to The Sunflower Publishing Co., 1001 Broadway, New York, N. Y., and send your personal check to the amount you send.

W. H. BAKER, EDITOR-IN-CHIEF.
A. F. M. HIGGINS, ASSOCIATE EDITOR.

Address all communications to THE SUNFLOWER, PORTLAND, ME., and send to the individuals.

OBSESSION VERSUS SELF-KNOWLEDGE.

There are yet quite a number of Spiritualists who believe in obsession, to judge by their confessions, but when discounted the comparative percentage would probably be very small. The later generation is not much troubled with this phantasm—having previously outgrown it with the devil theory.

There is something in mediumship that gives rise to the belief, but it is a false conception of Nature's influence on sensitiveness. If mediums were to make self-study a specialty in connection with their physical experiences they would understand the operation of this and other influences on them as well. Environments, mortal vibrations—their thoughts and feelings—have as much of an obsessing influence on sensitives as spirits have, and THAT IS ALL THERE IS TO OBSESSION.

A man can obsess himself as well as a spirit can, and on the same principle. Any dominating thought, feeling or emotion permitted to run riot for awhile will seem like spirit control to any sensitive, and the more sensitive the quicker the effect—some being aware of the change almost instantaneously.

Every control is an obsession—whether good or bad—welcome or unwelcome—and as thought or feeling governs control, it depends on the controlled how he permits them to affect him. If he dwells on these thoughts or feelings to any length—invitingly or inconsiderately—his system becomes temporarily permeated with its vibration, often attracting their similars from proximate conditions, whether of mortal or spirit, and not infrequently from inert objects, arrayed in accordance with the thoughts or feelings harbored.

A piece of furniture is often as suggestive of thought or feeling (especially the latter) as mortal telepathy or spirit impression; and one might, in many instances, as reasonably claim to be obsessed by a chair or bed as by a spirit. Sleeping restlessly in a strange bed, with unspiritual thoughts or feelings, is not an uncommon experience of pure-minded sensitives—a sort of all-night combat with the devil—with morning convictions of an all-night obsession. But a spirit may have aided or abetted the influence yet not come near the sensitive, who is naturally protected against bodily control by his own superior aura, without considering the ready power of his guide (with which every medium is provided) to prevent too near proximity to his charge by a mere thought in that direction—the guide being connected with his medium by a law that permits this, as well as communion from any distance.

That such guides allow wandering spirits to control their media for worthy purposes is unquestionable—both for the good of their charges and that of the spirit controlling.

That they sometimes permit such spirits to aggravate their charges for a day or two is evident by the lessons of experience gained from them by the student of self—their

unanimous declarations being that it aided them in this most important study.

That such is lawful, reasonable and just may be known by the results or the explanations added by the guides when questioned in the spirit of truth or love.

No medium or sensitive need fear an arbitrary obsession if he knows himself or is willing to hear the bottom truth concerning himself. But as long as he fears it he will have reasons to fear or believe in obsessions for one of the missions of guides is to teach his medium or charge to know himself, at whatever cost, however late in his career.

On some mediums this lesson begins late because it needs reflection and many have neither time nor inclination for this in their halcyon days. A little material suffering necessary to bring some to trial before this high court of spiritual development and inquiry—to spare themselves a possible humiliation in spirit school after transition. Imagine the spirit passing over in the belief that he or she is the high-cock-a-jon of Spiritualism because of age or voluminous writings, and not knowing enough about himself to know that the devil is dead and that a belief in wholesale obsession is only a legacy left by him as a memento.

But as only a small percentage of Spiritualists believe in this revised devil theory the chances are that it will follow this passing generation into oblivion, never to be again resurrected by an intelligent or uneducated mediumship.

NATURE'S CREDIT.

He is indeed poor in spirit who cannot find reasons for taking more than one spiritualistic paper as a religion.

But the common apology "can't afford it" does not hold good with Nature. She can neither afford to let go her vitalizing fluid into souls that are measly with a cause that has pointed out a way to them of conscious immortality which they are blindly refusing to accept. Of course, all life is immortal, but self-conscious until a purely spiritual love has awakened the soul and which is attained by the sacrifice only—not by being confined in soul and suppressing this self-conscious principle of life. As generosity makes light the way for spirit in the future, physical purity rends the veil and exposes to the beauties to be enjoyed along that way. But abnegation is not mere cessation after gratification, but restraint when desire is strongest, is then that the light of truth reflects its brightest rays in the soul. Thus what is hardest to part from among our material possessions is what brings the sweetest reward from Nature—her love—a spiritual equivalent for a material sacrifice. Nature never cheats us by scale weight or measure, but she never pays in advance.

A Buffalo firm refuses to pay life-insurance on a boy because he came to his death by an accident due to his own carelessness. The company has been sued, and if the defendant wins the case, he'll probably next hear that death caused by pneumonia will be considered effects of exposure due to carelessness of the insured or of the attending physician. A company that requires payment on a life-insurance should be treated as one having received money under false pretenses.

Dr. Osler, of Johns Hopkins University, is responsible for a new form of Malthusianism; namely: that man life beyond the age of 40 becomes almost useless, and that at 60 it might be snuffed out with chloroform. Geo. T. Angell, of Our Dumb Animals, suggests that experiments in the interest of science be made on the doctors graduated from that university, and reach the Osler limit—that is, to exterminate them.

Don't let your heart rust with feeling or jealousy, but love your body or something, even though it be reciprocated. Love, as symbolized, keeps the soul machine to the heart and heart active generating blood. Health and contentment are the results.

Spiritualism has not more to prove to man that others have a conscious existence after death, but also to teach him how he too can attain that same consciousness.

PSYCHICS

Guage a man by his heart, not his head.

Jealousy is covetousness governed.

There is an acid, the eats away pride and of immor-

On a spirit, the outshined is

Who always know what is

Who always know what is

Who always know what is

Who always know what is

Who always know what is

Who always know what is

Who always know what is

Who always know what is

Who always know what is

Who always know what is

Who always know what is

Who always know what is

Who always know what is

Who always know what is

Who always know what is

Who always know what is

Who always know what is

Who always know what is

Who always know what is

Who always know what is

Who always know what is

Who always know what is

Who always know what is

Who always know what is

Who always know what is

Who always know what is

Who always know what is

Who always know what is

Who always know what is

Who always know what is

Who always know what is

Who always know what is

Who always know what is

Who always know what is

Who always know what is

Who always know what is

Who always know what is

Who always know what is

Who always know what is

Who always know what is

Who always know what is

Who always know what is

Who always know what is

Who always know what is

Who always know what is

Who always know what is

Who always know what is

Who always know what is

Who always know what is

Who always know what is

Who always know what is

Side Lights on Occultism.

BY J. C. F. GRUMBINE.

We affirm and realize divinity within ourselves.

Matter, the mould or fashion of spirit is temporal, spirit is eternal.

Immortality is the age of spirits. Eternality is their state. The latter is realized by the form. Death is an incident not an accident in the life of the spirit. The terror of death is overcome when man awakens to the consciousness of his spirit.

Clap-trap literature is the vehicle of a clap-trap civilization. Both lead to an empty soul. An empty soul is full of boom and noise. Our capacity for and ability to realize the silence is evidence that we are growing in God wisdom.

A psychology which does not sink the plummet of research to the bottom of the well of soul is a make believe. There can be no compromise with God or truth.

The highest price things are after the most useful. Experience of any sort is dear but think of the issue? A nation bankrupts itself by war but think how much nearer it is to peace by such folly? It took every cent the prodigal son could scrape together to get his experience and learn first that he was a fool and second, that God is easiest of attainment and realization, indeed as Lowell wrote can be had for the asking. Mr. Thomas Lawson with his millions has learned that money is a curse and moneyed men as a rule are scoundrels. Crime and pain are the cost of materiality. It takes the whole of a life time to learn this simple fact and this fact lies at the basis of evolution. One ceases to evolve when he enters the sphere, not of money, experience, seeing life as we now know it, but of God. God literally means loving to do the things you naturally hate to do.

We wonder how much longer impecunious persons who wish to hear on Friday afternoons the symphony concert rehearsals in Boston, for 25c will be asked to stand or sit on the cold, stone steps for these hours for the privilege of getting a seat? If the such can secure a seat at a price be so common, why should seats be sold to those who should be seated?

Most theaters reserve the gallery seats. Why should the symphony management be so behind the times? Besides, as money is not the object of these concerts but art, why should not the poor who love art be privileged to secure their seats in advance. If money is only an inconvenience and no disgrace why does the management make the class distinction when it shouts aloud thru one end of Boston to the other that these concerts are a means of educating the people. If so prove it by beginning to show no favoritism.

Envy is the acid of the soul that eats away its happiness.

Do, is the old myself first.

Try it on nature yet

Williams Bay

Open from May 1st to Oct. 31st 1905

We are all brother and sisters in the Cause of Truth. Let us daily endeavor how to be true, how to live, how to walk in the light of the inner vision of bliss. Many hearts are opened by the beautiful shores of Geneva.

There the friends who are drawn and kindred health physically and mentally are welcome to the dining room under the supervision of the Emma Cottage.

There the friends who are drawn and kindred health physically and mentally are welcome to the dining room under the supervision of the Emma Cottage.

There the friends who are drawn and kindred health physically and mentally are welcome to the dining room under the supervision of the Emma Cottage.

There the friends who are drawn and kindred health physically and mentally are welcome to the dining room under the supervision of the Emma Cottage.

There the friends who are drawn and kindred health physically and mentally are welcome to the dining room under the supervision of the Emma Cottage.

There the friends who are drawn and kindred health physically and mentally are welcome to the dining room under the supervision of the Emma Cottage.

There the friends who are drawn and kindred health physically and mentally are welcome to the dining room under the supervision of the Emma Cottage.

There the friends who are drawn and kindred health physically and mentally are welcome to the dining room under the supervision of the Emma Cottage.

There the friends who are drawn and kindred health physically and mentally are welcome to the dining room under the supervision of the Emma Cottage.

There the friends who are drawn and kindred health physically and mentally are welcome to the dining room under the supervision of the Emma Cottage.

There the friends who are drawn and kindred health physically and mentally are welcome to the dining room under the supervision of the Emma Cottage.

There the friends who are drawn and kindred health physically and mentally are welcome to the dining room under the supervision of the Emma Cottage.

There the friends who are drawn and kindred health physically and mentally are welcome to the dining room under the supervision of the Emma Cottage.

There the friends who are drawn and kindred health physically and mentally are welcome to the dining room under the supervision of the Emma Cottage.

There the friends who are drawn and kindred health physically and mentally are welcome to the dining room under the supervision of the Emma Cottage.

There the friends who are drawn and kindred health physically and mentally are welcome to the dining room under the supervision of the Emma Cottage.

There the friends who are drawn and kindred health physically and mentally are welcome to the dining room under the supervision of the Emma Cottage.

There the friends who are drawn and kindred health physically and mentally are welcome to the dining room under the supervision of the Emma Cottage.

There the friends who are drawn and kindred health physically and mentally are welcome to the dining room under the supervision of the Emma Cottage.

There the friends who are drawn and kindred health physically and mentally are welcome to the dining room under the supervision of the Emma Cottage.

There the friends who are drawn and kindred health physically and mentally are welcome to the dining room under the supervision of the Emma Cottage.

There the friends who are drawn and kindred health physically and mentally are welcome to the dining room under the supervision of the Emma Cottage.

There the friends who are drawn and kindred health physically and mentally are welcome to the dining room under the supervision of the Emma Cottage.

There the friends who are drawn and kindred health physically and mentally are welcome to the dining room under the supervision of the Emma Cottage.

There the friends who are drawn and kindred health physically and mentally are welcome to the dining room under the supervision of the Emma Cottage.

There the friends who are drawn and kindred health physically and mentally are welcome to the dining room under the supervision of the Emma Cottage.

There the friends who are drawn and kindred health physically and mentally are welcome to the dining room under the supervision of the Emma Cottage.

There the friends who are drawn and kindred health physically and mentally are welcome to the dining room under the supervision of the Emma Cottage.

There the friends who are drawn and kindred health physically and mentally are welcome to the dining room under the supervision of the Emma Cottage.

There the friends who are drawn and kindred health physically and mentally are welcome to the dining room under the supervision of the Emma Cottage.

There the friends who are drawn and kindred health physically and mentally are welcome to the dining room under the supervision of the Emma Cottage.

There the friends who are drawn and kindred health physically and mentally are welcome to the dining room under the supervision of the Emma Cottage.

There the friends who are drawn and kindred health physically and mentally are welcome to the dining room under the supervision of the Emma Cottage.

There the friends who are drawn and kindred health physically and mentally are welcome to the dining room under the supervision of the Emma Cottage.

There the friends who are drawn and kindred health physically and mentally are welcome to the dining room under the supervision of the Emma Cottage.

There the friends who are drawn and kindred health physically and mentally are welcome to the dining room under the supervision of the Emma Cottage.

There the friends who are drawn and kindred health physically and mentally are welcome to the dining room under the supervision of the Emma Cottage.

There the friends who are drawn and kindred health physically and mentally are welcome to the dining room under the supervision of the Emma Cottage.

There the friends who are drawn and kindred health physically and mentally are welcome to the dining room under the supervision of the Emma Cottage.

There the friends who are drawn and kindred health physically and mentally are welcome to the dining room under the supervision of the Emma Cottage.

There the friends who are drawn and kindred health physically and mentally are welcome to the dining room under the supervision of the Emma Cottage.

A SPIRIT ON SUICIDE.

One of the weakest apologies for committing suicide is that of being tired of life—which virtually means tired of its vanities, its indulgences and its pleasures.

Now, there is no sense in killing the body for that reason, for that same weariness will follow the spirit into the next life.

Passing over in the midst of the world's vanities because tired of them does not relieve the spirit from their continued desires; and without a physical body attached they cannot be indulged; which, for want of gratification, becomes the spirit's hell.

It is better to endeavor to overcome them while still in the body and thus get rid of them before entering spirit life. Furthermore, while in the body, they can, under unbearable circumstances, be indulged to obtain relief from suffering—thereby tapering off gradually or overcoming them by degrees.

So, there are other means of throwing off a wearied existence than by committing suicide; and the better way is to step out into the sunlight of spirituality and enjoy the benefits of spirit life in advance of physical death or decrepitude.

These benefits can be often felt or experienced after the first self-denial or a strong determination to reform or change in ones mode of living. And as for every material pleasure sacrificed a spiritual one is substituted, nothing is lost—nothing goes to waste in nature or in man's willing.

If tired of your material existence begin a spiritual one, but hold onto your body until the spirit ripens. Nature will let it drop as it does the ripened fruit from a tree.—More Anon.

Heaven's Alphabet.

Earth's flowers, are heaven's alphabet;

Symbols, from the beautiful blue, Pencil'd, by unseen fingers fair,

Christen'd, in every rainbow hue, Scented, with fragrance sweet and rare,

Punctuated with golden dew, And type-written here, by angels there,

Can we, such seasons of love forget? CONSTANTINE CHAMPION.

Austin, Texas.

One of the lesser hells to a spirit is to meet the opinions expressed in his behalf on account of blunders made thru the dogmatism of conceit; while one of the greater is to meet those expressed for willful wrongs.—Exc. of Message.

The only obsession extant is that which we invite in our moments of weakness or blindness to our imperfections.

God helps them that help themselves.—Franklin.

April Showers

Bring Mayflowers.

We want April Showers To bring Sunflowers.

A number of our Friends wrote us that they had some 50-cent subscribers promised but could not see them in time to take advantage of our January Offer. For the benefit of these, and others, we will make this offer for a

April Shower.

From now until May 1, we will send THE SUNFLOWER

to any person whose name is not now on our subscription list, until January 1, 1906, for 50 cents.

Remember this offer is not good after May 1st, and is to get new subscribers, — not for renewals.

Take Advantage of This APRIL SHOWER

—Shakespear.

METAPHYSICAL.

Conducted by EYIE P. BACH.

THE SHIP OF TRUTH, AND WHERE SHALL WE ANCHOR.

Out on the billowy, wrathful sea,
The exalted ship named Truth is
cast;
Around it dashes the waves so high,
And they sound like an echoing
blast.

Storms rage, and the mighty thun-
ders roar,
And the lightning flashes on all
sides;
Yet the Ship of Truth sails bravely
on,
And breasts the angry and jealous
tides.

Thru the perilous storm and the
gale,
The Ship of Truth slowly winds its
way;
For it is not yet time to anchor.
And God chooses the anchoring day.

Shall we anchor on a raging sea,
Or wait till the great waters are
calm?
After fighting the waves and the
storm—
Then will come sweet, spiritual
balm.

The steady and noble Ship of Truth
passes through you each hour of the
day;
Will you take of its golden treas-
ures,
Or let them pass forever away?

The Ship of Truth sails on the Sea
of Thought;
With no surly captain to command;
Yet it anchors where all is peace-
ful—
In the world called "Peaceful Spirit
Land."

The Ship of Truth advances and
sees
Wonderous things on the deep Sea of
Thought;
By the angry waves it often meets,
To their depths it never can be
brought.

But it never can anchor safely,
Until mortal life's voyage is done;
Then of many anchoring places,
The Ship of Truth can choose only
one.

One, for that is all there is for
truth—
That's the plane beyond called "Spir-
it Land."
The Ship of Truth finds anchorage
there,
Where waters are still and lands are
grand.

Beautiful scenes on the Sea of
Thought
Meet ones anxious and astonished
gaze;
And it seems, as if part of earth
life
Was dimmed by the glory of its
rays.

The Ship is of Truth, and where
shall we anchor?
Noble ship, no captain have you to
command!
Yet on the most peaceful and beau-
tiful calm,
We will anchor beyond earth in
Spirit Land.

MERLE L. MUNTZ.

REASON AND LOVE HARMON- IZING MAKE MAN HIS OWN GOD.

Whether thought incites feeling or
feeling thought, is perhaps indiffer-
ent as long as it does not injure the
individual who constitutes the stage
of this alternation of conscious vi-
bration.

We know that feeling incites to
consciousness of a need, whether
that need be a natural one or a self-
created one, such as civilization
blesses us with multitudinally.
And consciousness constitutes
thought, per se, however vague it
may be. In man we term it reason;
in the animal instinct; in the oyster
—what? It, too, knows when to
close its shell. And in the sensitive
plant—what?

Sensation? Well, that is con-
sciousness—life. But in man it at-
tains its highest expression as in-
telligence or love—the latter being
the sublimest form of consciousness;
for it speaks from the heart as well
as the brain; it sympathizes in con-

junction with reasoning; it delib-
erates, forbears, justifies and com-
miserates before it applies cold intel-
lect. It is sensation spiritualized—Div-
inity individualized—the Heaven which
is expressed without—the intellect
which is that happiness all are long-
ing for.

But like everything else on life's
civilized plane, it has been coun-
terfeited, and more are reaching out
for the spurious than the genuine.
Some, perhaps, because they know
it; some because they know of no
other form of happiness. They
have not been educated in the right
direction. The good churchman has
abundance of faith, but has no com-
miseration for his cook. His phys-
ical sensibilities vibrate stronger than
his moral sensibilities—his feelings
evolve the nature of his thought.
These in turn govern accordingly.
True love, the principle that deifies
self, may have been awakened, but
is yet too impotent to control the
animal. Pictitious happiness is
his Heaven, whatever the preacher
may have said concerning it. And
we be to the truth teller!

Touch the stomach of the good
lover with a moral spear, and there's
trouble. It's against reason! His
reason, for that is the way he thinks
and his thought governs his life's
program.

We do not disapprove of enjoy-
ing the sweets of life that belong to
the body. There are tastes, needs
and desires. Tastes often indicate
what to eat—what is needed. But
tastes may be cultivated by habits
that are not needed. Needs are
sensed without schooling, but we
may be schooled into many that are
needless. Desires are those longings
which make men self-conscious and
lead to individualization. Like the
others they may be overcome and
the natural prevented. Perversion
of the natural is sin, so-called—the
only sin existing. And these per-
versions in man are his temptations.

He carries that little serpent with
him at all times, and it never ceases
nagging at him until killed. Spiritu-
ality is death to it—a counteract-
ing vibration of the heart's con-
sciousness against that of the mind
—of conscience against intellect—
of the knowledge of right against
the knowledge of wrong—of spirit
against matter—of the soul against
the body.

Mind is said to rule matter. Uni-
versally correct. The human mind
imitates it, but not always for its
material good. It needs reforming
in many places. Like the body it
can generate bad habits. And evil
thoughts incite compatible feelings,
which the promoter calls nature!
What an insult to our Mother Cause!
As if nature ever tried to deceive!
An honest mind is the noblest work
of man himself!

Love may be first sensed in the
heart, but it should not be left there
to rust. It should be extended to
the mind—the outward expression
of man—as well. Charity, benevo-
lence, generosity, philanthropy are
its external manifestations and in-
dicates that it has come to the surface
—such being the sense of feeling
spiritualized and leads to the only
genuine happiness extant. Those
who seek it thru any other channel
will be disappointed. Love is not a
passion, so-called, but a sense of
reasoning on its highest plane, and
the happiness sought is interwoven
in these manifestations! Only in
that way can man become "One
with God" and sense that peace
within, which in nature constitutes
law or the power that controls mat-
ter. In man it becomes the law
that controls himself—his own little
universe of spirit and matter.

Banner of Light.

That which individuals call "sensi-
tiveness" in themselves, and which
they take pride in speaking of as "so
sensitive," is a most potent force
when rightly manifested, but when
it is misdirected—as it is when one
imagines himself abused by all and
of foolish things—it is a force that
retards and misdirects the individ-
ual.—L. A. Mallory.

No two things differ more than
hurry and despatch. Hurry is the
mark of a weak mind, despatch of a
strong one.—Colton.

LITERARY WORLD.

Any book noticed in this column is to be had at this

Team Watson's Magazine—a new
Magazine, Published at 121
N. Y. City. Among its
contents are "The Political Situa-
tion," by Thos E. Watson, and
other articles on economic ques-
tions by Ed Markham, Maxim
Gorky, Ella Wilcox, D. J. H. Gard-
ner and others. Price 10c, at all
newsdealers.

John McCullough A Man, Actor
and Spirit, Illustrated
Book, Price, \$1.50. An authentic
portrayal of the moral
and the spiritual of the
biography ever writ-
ten. The recital be-
yond the portals of
the grave. The voice
of a loved friend
speaking across the
Silence of the im-
mortal realm, and an
account of his endeav-
ors to uplift
humanity.

Can be ordered by mail from the
author, 15 Centre Street, Cam-
bridge, Mass., or of the Murray and
Emery Company, Boston.

Laterally from the subject itself
the book is not only
high-toned, pure in
dictation, and ap-
pealing to the spir-
itual nature of the
reader—as all Miss
Clark's writings are—and the
had a fine piece of
literature. But the
alone should com-
mend it, for Miss
Clark is a polished
writer and soul-
touching platform
speaker—easy,
tranquil and calm
filled with the spirit
of charity, and
as discerning as she
is charitable.

Her inspirations are those of the
heart.

The Wise Man—A Monthly Peri-
odical of Occult Science and Wisdom
simplified and applied to every
day life; helpful to everybody and
interesting to all. \$ a Year; 10c.
a Number. The Metaphysical Pub-
lishing Co. 500 Fifth Avenue,
New York.

ASTROLOGICAL.

A friend has just handed us a
copy of Science Gift for the 4th
of March, in which the story is told
from a Japanese source of the re-
markable part played by astrology
in the present war with Russia. It
states that Japan as for many
years looked forward to a war with
Russia, and the Mikado got the opin-
ions of the most noted astrologers in
his realm as to the most favorable
time to begin hostilities. The sign
of Aquarius rules Russia, and when
the Mikado's astrologers were con-
sulted about five years ago they at
once gave it as their opinion that
the most opportune time to begin
war would be when the evil planet
Saturn passes thru that sign. Sat-
urn's influence is very harmful, and
astrology has it that any person or
country afflicted by that planet's
influence is doomed to fail. Saturn
passed into the sign Aquarius last
year, and remains there two-and-
a-half years. By retrograde motion
the planet has now reached the fif-
teenth degree in the sign, wielding
its powerful influence against the
fortunes of Russia in favor of Japan.
Considering the success Japan has
so far had in the war, and the fear-
fully chaotic condition of Russia at
the present time, the prophecy of
the Japanese astrologers has been in
great part fulfilled. However, Ja-
pan must win before Saturn passes
from Aquarius into Pisces, for then in-
fluences of evil will be in Russia, and
Japan's chances against her world
prophecy of the Japanese astrologers
has been in great part fulfilled.

In order to
Saturn passes
the next sign,
Pisces, for then in-
fluences of evil will
be in Russia, and
Japan's chances against her world
prophecy of the Japanese astrologers
has been in great part fulfilled.

However, Ja-
pan must win before Saturn passes
from Aquarius into Pisces, for then in-
fluences of evil will be in Russia, and
Japan's chances against her world
prophecy of the Japanese astrologers
has been in great part fulfilled.

However, Ja-
pan must win before Saturn passes
from Aquarius into Pisces, for then in-
fluences of evil will be in Russia, and
Japan's chances against her world
prophecy of the Japanese astrologers
has been in great part fulfilled.

However, Ja-
pan must win before Saturn passes
from Aquarius into Pisces, for then in-
fluences of evil will be in Russia, and
Japan's chances against her world
prophecy of the Japanese astrologers
has been in great part fulfilled.

However, Ja-
pan must win before Saturn passes
from Aquarius into Pisces, for then in-
fluences of evil will be in Russia, and
Japan's chances against her world
prophecy of the Japanese astrologers
has been in great part fulfilled.

However, Ja-
pan must win before Saturn passes
from Aquarius into Pisces, for then in-
fluences of evil will be in Russia, and
Japan's chances against her world
prophecy of the Japanese astrologers
has been in great part fulfilled.

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

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

No. 11 No. 2	IN EFFECT NOV. 27, 1904.	No. 11 No. 2
Ar.	Ar.	Ar.
1.15	1.15	1.15
1.30	1.30	1.30
1.45	1.45	1.45
2.00	2.00	2.00
2.15	2.15	2.15
2.30	2.30	2.30
2.45	2.45	2.45
3.00	3.00	3.00
3.15	3.15	3.15
3.30	3.30	3.30
3.45	3.45	3.45
4.00	4.00	4.00
4.15	4.15	4.15
4.30	4.30	4.30
4.45	4.45	4.45
5.00	5.00	5.00
5.15	5.15	5.15
5.30	5.30	5.30
5.45	5.45	5.45
6.00	6.00	6.00
6.15	6.15	6.15
6.30	6.30	6.30
6.45	6.45	6.45
7.00	7.00	7.00
7.15	7.15	7.15
7.30	7.30	7.30
7.45	7.45	7.45
8.00	8.00	8.00
8.15	8.15	8.15
8.30	8.30	8.30
8.45	8.45	8.45
9.00	9.00	9.00
9.15	9.15	9.15
9.30	9.30	9.30
9.45	9.45	9.45
10.00	10.00	10.00
10.15	10.15	10.15
10.30	10.30	10.30
10.45	10.45	10.45
11.00	11.00	11.00
11.15	11.15	11.15
11.30	11.30	11.30
11.45	11.45	11.45
12.00	12.00	12.00
12.15	12.15	12.15
12.30	12.30	12.30
12.45	12.45	12.45
1.00	1.00	1.00
1.15	1.15	1.15
1.30	1.30	1.30
1.45	1.45	1.45
2.00	2.00	2.00
2.15	2.15	2.15
2.30	2.30	2.30
2.45	2.45	2.45
3.00	3.00	3.00
3.15	3.15	3.15
3.30	3.30	3.30
3.45	3.45	3.45
4.00	4.00	4.00
4.15	4.15	4.15
4.30	4.30	4.30
4.45	4.45	4.45
5.00	5.00	5.00
5.15	5.15	5.15
5.30	5.30	5.30
5.45	5.45	5.45
6.00	6.00	6.00
6.15	6.15	6.15
6.30	6.30	6.30
6.45	6.45	6.45
7.00	7.00	7.00
7.15	7.15	7.15
7.30	7.30	7.30
7.45	7.45	7.45
8.00	8.00	8.00
8.15	8.15	8.15
8.30	8.30	8.30
8.45	8.45	8.45
9.00	9.00	9.00
9.15	9.15	9.15
9.30	9.30	9.30
9.45	9.45	9.45
10.00	10.00	10.00
10.15	10.15	10.15
10.30	10.30	10.30
10.45	10.45	10.45
11.00	11.00	11.00
11.15	11.15	11.15
11.30	11.30	11.30
11.45	11.45	11.45
12.00	12.00	12.00
12.15	12.15	12.15
12.30	12.30	12.30
12.45	12.45	12.45
1.00	1.00	1.00
1.15	1.15	1.15
1.30	1.30	1.30
1.45	1.45	1.45
2.00	2.00	2.00
2.15	2.15	2.15
2.30	2.30	2.30
2.45	2.45	2.45
3.00	3.00	3.00
3.15	3.15	3.15
3.30	3.30	3.30
3.45	3.45	3.45
4.00	4.00	4.00
4.15	4.15	4.15
4.30	4.30	4.30
4.45	4.45	4.45
5.00	5.00	5.00
5.15	5.15	5.15
5.30	5.30	5.30
5.45	5.45	5.45
6.00	6.00	6.00
6.15	6.15	6.15
6.30	6.30	6.30
6.45	6.45	6.45
7.00	7.00	7.00
7.15	7.15	7.15
7.30	7.30	7.30
7.45	7.45	7.45
8.00	8.00	8.00
8.15	8.15	8.15
8.30	8.30	8.30
8.45	8.45	8.45
9.00	9.00	9.00
9.15	9.15	9.15
9.30	9.30	9.30
9.45	9.45	9.45
10.00	10.00	10.00
10.15	10.15	10.15
10.30	10.30	10.30
10.45	10.45	10.45
11.00	11.00	11.00
11.15	11.15	11.15
11.30	11.30	11.30
11.45	11.45	11.45
12.00	12.00	12.00
12.15	12.15	12.15
12.30	12.30	12.30
12.45	12.45	12.45
1.00	1.00	1.00
1.15	1.15	1.15
1.30	1.30	1.30
1.45	1.45	1.45
2.00	2.00	2.00
2.15	2.15	2.15
2.30	2.30	2.30
2.45	2.45	2.45
3.00	3.00	3.00
3.15	3.15	3.15
3.30	3.30	3.30
3.45	3.45	3.45
4.00	4.00	4.00
4.15	4.15	4.15
4.30	4.30	4.30
4.45	4.45	4.45
5.00	5.00	5.00
5.15	5.15	5.15
5.30	5.30	5.30
5.45	5.45	5.45
6.00	6.00	6.00
6.15	6.15	6.15
6.30	6.30	6.30
6.45	6.45	6.45
7.00	7.00	7.00
7.15	7.15	7.15
7.30	7.30	7.30
7.45	7.45	7.45
8.00	8.00	8.00
8.15	8.15	8.15
8.30	8.30	8.30
8.45	8.45	8.45
9.00	9.00	9.00
9.15	9.15	9.15
9.30	9.30	9.30
9.45	9.45	9.45
10.00	10.00	10.00
10.15	10.15	10.15
10.30	10.30	10.30
10.45	10.45	10.45
11.00	11.00	11.00
11.15	11.15	11.15
11.30	11.30	11.30
11.45	11.45	11.45
12.00	12.00	12.00
12.15	12.15	12.15
12.30	12.30	12.30
12.45	12.45	12.45
1.00	1.00	1.00
1.15	1.15	1.15
1.30	1.30	1.30
1.45	1.45	1.45
2.00	2.00	2.00
2.15	2.15	2.15
2.30	2.30	2.30
2.45	2.45	2.45
3.00	3.00	3.00
3.15	3.15	3.15
3.30	3.30	3.30
3.45	3.45	3.45
4.00	4.00	4.00
4.15	4.15	4.15
4.30	4.30	4.30
4.45	4.45	4.45
5.00	5.00	5.00
5.15	5.15	5.15
5.30	5.30	5.30
5.45	5.45	5.45
6.00	6.00	6.00
6.15	6.15	6.15

PSYCHICAL. THE EFFECTS OF RIGHT AND WRONG.

—By MRS. JENNIE MARTIN.—

(Continued.)

What seems to be your trouble? asked the good housekeeper.

Some weakness about my heart, I suppose," groaned the embarrassed man still trying to rise. "I have never fallen like this before. I am as unable as any young man of this age."

"Shall we call the doctor?" asked the neighbor woman.

"No, no," pleaded the Elder in a low voice. "I will recover from this. If everything is kept quiet."

They were startled by fast approaching footsteps which proved to be the family physician—he having been summoned by the chore boy. It had been told that Elder Manning was dying with spasms.

"What's the matter with you, old man?" Another attack of rheumatism and gouty too, I suppose. This East wind is a little too much for old people, especially when they have indulged in all the good food of life as you have done. I would rather be a doctor than a preacher. I get more exercise out of this surplus poison."

"Manning, the best advice I can give you is to come right down and live and gradually drift into manual labor. If you don't do so, you will soon be helpless and a burden to your family. Gout and rheumatism are things to be dreaded. How often happen to get down on the floor like this? You must have had a little of some kind."

I fell without a warning. I think it was the cause of this spell. I have not been feeling well for a week or two, causing my heart to beat me again."

Elder Manning. I have been a man too long to pronounce a disease heart failure. I will ask you in rising to your feet and then help you to walk home. As Mr. Harrison and his daughter are here you would better go with them now."

After much groaning and struggling the Elder was raised to a standing position, and after some limping about the room, agreed to go.

"That beats me!" exclaimed the young maid with hands to her side, heartily laughing.

"The old hypocrite will hear you, soon he isn't to the sidewalk yet," muttered Mrs. Clemens, the neighbor. "I wish Edith would see his movements. I think she would disabuse him this very hour."

"I think she has discarded him," spoke in the housekeeper. "I imagine that is why he was rolling over the door. I think she pushed him over. It would be just like her. She won't be imposed upon by any man. She is a strange girl. I discovered something last evening which convinced me that she is losing her mind. I listened at the door and heard her say things which made it appear as though she were Mrs. Harrison giving Mr. Harrison a regular curtain lecture concerning the marriage of herself. She spoke of her father who expects so much of her and as if they were about to lose all their property. Mr. Harrison made no reply to her wild talk. Of course, I only listened for a short time."

"Mrs. Brown, I think I understand you better than you do. I have heard through some of her friends that she was becoming quite a Spiritualist. Perhaps you have heard of the wonderful Mrs. Lawson who lives in the south part of the town. They say she tells the past, present and future, and has other wonderful gifts about her. Since Mrs. Harrison is dead, I will tell you that my sister said who worked for her awhile. She told me that she and Mrs. Harrison went to this wonderful medium many times to investigate Spiritualism and to receive financial and domestic information. They were heavily veiled every time. This is something I have kept for quite a while. Mr. Harrison knows the little of that woman's life. Her wrong way of living made her very suspicious of others. I wouldn't be surprised if Edith has developed mediumship and really was influenced by her mother; and as Mrs. Harrison was well informed

concerning the nature of control, she could easily do this. She did not go to the other world uneducated and therefore she knows how to take advantage of others. But with all of this knowledge I fear she is living in what the orthodox call hell. If the teachings of Spiritualism are true, she is meeting a throng of little faces that were nipped from their natural growth. There is quite a cemetery under this beautiful building. No wonder Mr. Harrison's hair is turning gray, for he knows of this, if he is in the dark concerning another matter, which I will not expose. All of her wickedness would still be concealed if she had not misused my sister so shamefully. Well, I have said enough."

After these last words, all made their way to the kitchen and there separated to attend to domestic duties.

During this time Edith was briskly walking around several squares. After discovering that she again had been made unconscious, she felt that she must do something to prevent this negative condition, so she rushed out of doors thinking that the air and exercise might aid her in becoming more positive. At each gust of wind and passerby, she sensed a vigorous sensation coming to her. As this feeling was satisfactory she still wandered on, hoping that she might entirely overcome the strange pressure about her forehead and gain the strength that she possessed before her entrancement.

Suddenly she was startled by a light touch on her shoulder. She quickly turned about and to her great astonishment, Frank Lawson stood before her smiling.

Blushing deeply, she stammered: "I am—yes—I am glad to see you. Miss Harrison, please excuse my abruptness. I did not mean to startle you like this. I was so pleased to find you here in this passing throng that I forgot all but to reach you. I feared that large gentleman going yonder would hide you from my view; therefore I suddenly touched you."

"I am more pleased than frightened," innocently replied Edith. "My heart is so sad today that I feel I must meet someone who has the power to lighten the burdens of those who are bowed down in sorrow. My home is becoming a place of torment and discouragement. If it wasn't for father and my few belongings I would never return there again. This afternoon I expect to make my first trip in seeking employment. Yes, our possessions are falling from us just as you saw it clairvoyantly."

"Miss Harrison, please come to my mother; her heart is always open to those in sorrow. She could not bear the thought of your being out these cold days hunting for work. Miss Harrison, we would only be too glad to have you with us. Mother says you wished her to adopt you as an own child. Now, I have always wanted a sister and here is a chance for my wish to be gratified. Come, Edith, and be my own true sister."

"Oh, my dear brother, I felt sure that you could comfort me," said Edith with tears rolling down her cheeks.

Trusting she gave him her hand promising that she would grant his wish. But after considering the matter a few moments she remorsefully said: "But what will become of my poor father who expects so much of me. I have promised to stand by him through all of the coming poverty."

"Don't worry dear Edith, I will see that your father is cared for. Now, please come with me to my home. Mother will be overjoyed to see you."

As Edith did not wish to return home she gladly consented to visit his mother. After some walking they reached the pleasant little cottage that seemed to Edith a place of restfulness. Through the window a smiling face gave her to understand that a welcome was awaiting her. With this encouragement she joyfully ran up the steps and in a few moments was eagerly clasped in the arms of Mrs. Lawson who had been waiting on the veranda to meet her loved ones.

"Dear Miss Edith, I was just wishing that you would come. I have been thinking so much about you since your bereavement. Come into the house, dear, I see you are almost frozen. Frank, please get some more wood for the stove. Why, she is just shivering with cold. Shut these doors that are letting in the cool air. Let me unfasten your

coat, Edith. Your poor little fingers are too stiff to do anything. No wonder you are cold, being so thickly clad. I am surprised to see you in those thin wraps. Did you not realize that the weather was quite cold?"

(To be continued.)

PREMIUM BOOKS? YES.

We still have a few. They are well bound, most of them have gilt tops, and they are something everyone wants to read. They are yours for 25 cents each, one of all of them, when the order is sent with a year's subscription to THE SUNFLOWER.

SARTOR RESARTUS. This is Thomas Carlyle's greatest work on the Philosophy of Life. If you have not read it you have missed a treat that you now have an opportunity of enjoying for a very modest sum.

HEROES AND HERO WORSHIP. A series of lectures by Carlyle on this interesting topic given in the inimitable style of the author, and it makes an interesting book; one that is calculated to throw light upon the myths of the present and past. No verbiage is necessary regarding any of Carlyle's works.

ROMANCE OF TWO WORLDS by Marie Corelli. One of the most interesting romances ever written and as it deals in a practical manner with many abstruse points in occultism, it becomes more than a story to the student of such things.

THE NEMESIS OF CH. UTAUQUA LAKE, by Hon. A. J. Richmond. This very valuable historical and psychical story is now out of print with the exception of a few copies left in our hands. As long as they last we will send them as premium books to THE SUNFLOWER at 25 cents each. It is based upon fact, yet in the facts are running lines of psychism that will be of interest to everyone. The publisher of THE SUNFLOWER has read the book through four times with increasing interest in each perusal. It is historical, psychical, thrilling. You want it.

REMEMBER. The price of THE SUNFLOWER is not reduced in making these premium offers. It is \$1.00 per year. For the benefit of our patrons, we agree to sell them the above books at the astonishingly low prices quoted, when accompanied by a year's subscription to THE SUNFLOWER.

Think what a library you can get for \$2.00. First, THE SUNFLOWER 52 times, or equal to about twenty-five ordinary books, \$1.00. Then any of the other books at the prices quoted, or \$1.00 for the entire five.

Take advantage of it today. You will regret it if you do not. It makes no difference if you are an old or new subscriber. Send your order and include a year's subscription to this paper, and your books will be sent by return mail, post-paid. There is but one condition. That is, every order for one or more of these books must be accompanied by a year's subscription to THE SUNFLOWER.

Psycho-Satyrism.

Hell is the vermillion appendix of theology.—N. Y. Sun.

Some people proclaim it unwise to believe all they hear when it displeases them, but are willing to believe too much when it feeds their prejudices.

Heart often finds a surer market than brains.

As the rod sometimes stills reason or goodness into spank-worthy boys, trials and suffering do the same for adults.

Love and conscience frequently part company.

It seems hard for some people to have faith in that which interferes with their comforts or desires.

IN THE SILENCE.

Some people are happiest when alone because they can best concentrate their thoughts on that which interests them; work out their problems, or indulge in their communions with their loved ones—whether they be mortals or immortals. Thinking is living in spirit; and in such mental pictures that use in such communions or the sweet sensations that touch the soul in solitude would be lost in the disturbance caused by friction of the thought waves in the presence of others. Thus they prefer to be alone and in being thus alone they often have more company than when surrounded by the best of friends.



Cure Loss of Manhood, Varicocele, Aneurysm, (weakness) and that terrible drain to the system—Weakening Discharges brought about by youthful indiscretions, and excessive after years resulting (if not cured) in Mental and Physical Decay, and Death. Send Ten Cents for the Doctor's book telling all about these troubles, and how to cure—a liquid medicine to be applied externally with a pad and bandage, which has so far been prescribed in thousands of cases without a failure to cure, some were stubborn but finally yielded, which shows surely certain no matter how difficult or long standing a case may be. Address, DR. R. P. FELLOWS, Vineland, N. J.

Say you saw Ad. in this paper, give name of paper.

THE ONLY SAFE GUIDE TO SUCCESS. Ormsby's Simple System of the Planets and the Zodiac, only \$2.00. READ. Planets and People. A book for the year. READ. Prophecies of the Future. A Guide in Business, Speculation, Health, Wealth, etc. READ. For free copy of The Sunflower Herald, Month by Month, only \$1.00 per year, send your name to THE SUNFLOWER COMPANY, 25 Astor, Chicago, Ill.

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, 322 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 Bible, and of other books and religions. Everyone needs it as a hand-book of definite knowledge of Bible—its origin and contents. Price, post-paid, \$1.00. A small edition has been printed on this 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 history of the Bible, and of other books and religions. Everyone needs it as a hand-book of definite knowledge of Bible—its origin and contents. Price, post-paid, \$1.00. A small edition has been printed on this paper, which will be sent post-paid for 75 cts.

Spiritual Songster. By Mattie E. Hull. Fifty-eight of Mrs. Hull's sweetest songs, adapted to popular music, for the use of congregations, circles and families. Price, 10 cents, or \$1.00 per hundred.

Wayside Jottings.

Gathered from the Highways, Byways and Hedges of Life. By Mattie E. Hull. This is a narrowly 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.

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

BADGE PIN, \$1.50

LAPEL BUTTON, \$1.50

CELLULOID PIN, 5c. Each.

50c. per doz.

\$3 per 100.

MALTESE PENDANT.

MALTESE WATCH CHARM.

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

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.

SUNFLOWER BROOCH.

FOR SALE BY

The Sunflower Publishing Co.,

Lily Dale, N. Y.

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 Moon Hall ever wrote. It contains more of argument which cannot be gained. 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 16-26, 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, logical 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 or Biblical Messiah, 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 16 years, and the only general who never made a mistake." No novel was ever more interesting, no history more true than this pamphlet. Price, cloth covers, 25 cents, paper 15 cents.

The Spiritual Alps and How We Ascend Them;
or, A few thoughts on how to reach that altitude where the spirit is supreme and the body is subject to it. With portraits. By Moses Hull. Just the sort 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, 50 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 hell 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 age, in which the "Refuge of Lies" is traced up as reasons for sinful legislation has been "Swept Away." This pamphlet should be read by every one interested in the condition of our country and how to improve it. 58 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 Reformers came from the Satan; Magic and its 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. De Witt Talmage's repeated attacks on Spiritualism. This is not dry argument; it is learned, logical and witty. It is filled with just such arguments as are needed to meet the stock arguments that are used every day to kill Spiritualism. Moses Hull shows that every one of the Talmagean arguments has a sharper edge to be used against themselves than the one they use against Spiritualism. 48 well printed pages. Price, 10 cents.

Spiritual Songster.
By Mattie E. Hull. Fifty-eight of Mrs. Hull's sweetest songs, adapted to popular music, for the use of congregations, circles and families. Price, 10 cents, or \$1.00 per hundred.

Wayside Jottings.

Gathered from the Highways, Byways and Hedges of Life. By Mattie E. Hull. This is a narrowly 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.

An Old But Ever New Human Species.

That conceit and jealousy darken the intellect is often manifest in those communities which call themselves "conservative." And what applies to a commonwealth applies to the individual.

The man who thinks he knows it all generally knows nothing of up-to-date truths, and a community which is "conservative" is old foggyish.

Convince either one of a truth and he will set in. Conceit dislikes to be disturbed in its own conclusions. What it has formulated must stand or accept defeat; and defeat being a sort of pride, cannot accept defeat. To convince it means a loss of its ignorance which is its self-love, and resentment is the result. But as it cannot accept a defeat, and yet dare not show the "white feather," it adopts the medium ground, which is jealousy.

Truth is crushed—if but temporarily—and conceit buries itself with it, but to remain buried ever after the truth rises again.

But as all communities harbor such individuals, though the community in general is progressive, the foremost of such communities must undergo a certain amount of suffering, and even destruction, under circumstances often disastrous in the extreme, before it is generating to be conscious of possessing a truth at the dawn of a new era.

This does not only apply to those possessing spiritual truths, but to all the human race. A little further into the future, the morning humanity, whether of a political, social or industrial nature. The prophet is always a stumbling block to ignorance or self-love, and he who would sail smoothly through those barriers to human progress must exercise a deal of diplomacy and have lots of patience, for without these he will fail.

There is no emotion in the human breast so easily aroused as reluctance to issue against a fellow mortal so readily taken up with universal fervor as devotion. It so resembles wisdom, and feels like a sort of self-protection against a like possibility. But such is human nature in the dawn of civilization or enlightenment.

Pope says:
"A little knowledge is a dangerous thing;
Drink deep, or taste not the Pierian spring."

And we must consider their shallowness as a component part of their wholeness, as we do the caudal appendage of an ape—if not to regard it in the same light; needless, but there just the same.

The willing student need not be ignorant for what can be known to one as a truth, can be known to all; but the ignorance of conceit is an acquired ignorance—a self-stultification that too many generate or mix with their first glimpses in the light of a higher knowledge or that which tickles their vanity—their pride of knowing something more than their neighbor.

How to deal with this class of the human species will perhaps ever remain an unsolved problem. Like the poor, they are ever with us, but they constitute the spiritually poor—a kind of poverty that neither money nor brains can alleviate. The humble fear them and the wise shun them. It was so nineteen hundred years ago, and history repeats itself. The Pharisees are still with us, for such they are whom we refer to.

Napoleon, The Man of Destiny.

Napoleon uttered many prophecies, some of which have proved so incorrect that one often wonders why he, filled to the full with worldly strife, ever uttered them at all, and if he would not have been a wiser man had he left the onus of prophecy on the shoulders of his trusty and faithful astrologer, Pierre le Clerc, "the red man of the Tuilleries," who so accurately predicted his rise and fall. But, as is often the case with many men and women of genius, Napoleon had great intuition, and, although he was greatly attached to the occult arts, little power of prophecy. He was, like most clever people, fascinated by the art of the astrologer, but as a student he was a sad failure. So much so, that his old instructor gave up the task of teaching him astrology and instead taught him the easier and more uncertain art of geomancy. I may have some-

thing more to say of this interesting and curious subject later next year.

Napoleon's intuition served him well in making his deductions by the aid of the geomantic system, and we are told that he used it always before undertaking any great move. His knowledge, combined with the warning he had received, made him anxious and uncertain as to the issue of his ventures in Russia, and later, at Waterloo. I believe, if I remember rightly, it was after the former campaign, that a copy of his geomantic workings was found in his carriage. Mr. O'Meara ("Voice from St. Helena") tells us how the fallen Emperor looked on the future of England and Russia. The remarks of this remarkable man are worth quoting:—"Russia will have Constantinople, the greater part of Turkey, and all Greece. This I hold to be as certain as if it had already taken place. In the natural course of things in a few years Turkey must fall to Russia. The Powers it would injure and who could oppose it are England, France, Prussia and Austria. The only hypothesis that France and England may be allied with sincerity will be to prevent this. But even this alliance will not avail. France, England and Prussia united cannot prevent it. Once mistress of Constantinople, Russia gets all the commerce of the Mediterranean, becomes a great naval power, and God knows what may happen. She quarrels with you, marches off to India an army of 70,000 good soldiers, which, to Russia is, nothing, and 100,000 'scoundrels,' Cossacks and others, and England loses India. Above all powers Russia is the most to be feared, especially by you. In bravery the French and English soldiers are the only ones to be compared to them. All this I foresee. I see into futurity further than others, and I wanted to re-establish the kingdom of Poland but your imbeciles of ministers would not consent. A hundred years hence I shall be praised and Europe, especially England, will lament that I did not succeed. When they see the finest countries in Europe overrun and a prey to those northern barbarians, they will say—"Napoleon was right."

VIBRATION

The latest puzzle to mankind is what some have pleased to term the "law of vibration."

To the sensitive it is a well-known fact that everything has influence—something felt, not in the category of physical science.

The movement of inert bodies independently, the breaking of glass for no apparent cause, has instituted a query, which gave forth to the suggestion of vibration as a "law."

It may be a law in that all motion or life is law, but not as an absolute quantity, for it is subject to conditions. Two very passive individuals might meet, but the chemical admixture of their aura may create a motion (vibration) unlooked for. Each has a vibration of his own, but affinity creates a third. Even words have vibration, according to their meanings, and will put those sensitive to it in a "brown study."

All life is vibration. Our very consciousness is an effect of the Universal Life's vibration, and we in turn give it forth individualized. Thru it we betray our most active characteristics. But the conditional vibration is the puzzle that is being studied, and, when solved, will prevent many accidents, as the collapse of buildings, trestles, etc. As the regular march of soldiers over a bridge, or the strains of a violin destroy it, so the rattling of a wagon may generate a vibration that is dangerous to the strongest building. Besides the chemical, there is a conditional vibration in movement, the slightest of which, in connection with another, just as swift in one building, may create a vibration, that one would mistake for seismic disturbance. But it is still a mystery, the nearer to the spiritual than the material science, to solve.—Universal Republic.

I think the first virtue is to restrain the tongue: he approaches nearest to the gods who know how to be silent, even though he is in the right.—Cato.

The first condition for an inner point, and we shall have time for reflection.—Charbonnel.

Manners give the whole form and color to our lives.—Burke.

MEDIUMS RELIEF FUND.

Again we trespass upon your untiring kindness to continue our appeal to the Spiritualists at large for financial aid to the Relief Fund for poor and aged mediums. Since my report of March 15th, we have received but eighty dollars—we will not send list of the donors till later, as we wish to add to it later. It is necessary to raise five hundred dollars more to complete the fund, and we are trying to raise the first of June; if we do this we shall also receive the other thousand that has been promised to the relief fund by our good friend, and thus have enough to carry the work and aged mediums on our list for at least another year. We must raise this money or it will not be a great while before our fund will be completed. Please, friends, send in contributions at once.

Among those who have contributed of late have been several mediums and societies—I receive our heartfelt thanks. Mr. Henry Brunhaus of Wheeling, W. Va., thru his energies and personal contributions succeeded in raising forty dollars for the relief fund, and partly by aid of his society for the relief of the poor mediums, and Mrs. Hanson to each, hold a benefit for this worthy fund. If other societies and mediums would do likewise, we could soon increase our list of pensioners and such worthy work thus given for this once a year benefit fund that is of such essential value to our Cause. Who will be the next to follow the example of our Wheeling friends?

A lady sends us a dollar in memory of our late pensioner, Mrs. T. C. Pardee—this lady writes that she had the dollar in a one, and took it out for the benefit of the Mediums Relief Fund. If all would show like spirit of helpfulness as this lady the relief fund would grow to such proportions that we would not have to continue our appeals for it year after year. We hope and trust that our Spiritualistic friends all over the land—who have not already sent us their aid, who have been blessed in any degree by mediumship will forward to our office what they can spare for this grand work.

Any sum will be gratefully received and applied to this worthy object. Address:

MARY T. LONGLEY, Sec'y.
N. S. A. 600 Pa. Ave. S. E. Washington, D. C.

FOREST HOME CAMP.

The secretary of the "Forest Home" Camp writes: That she wishes to say a few words for that camp. Mr. and Mrs. E. W. Sprague and Mrs. Cora Morrill, Grand Rapids, Mich., will be the speakers and messages bearers during the session. Their presence, should, and will be a great incentive for others to be there.

In the first place, the natural scenery of woodland and around camp grounds consisting of trees of which there are upwards of fifty varieties, is beautiful.

To those attuned to the beautiful in nature, can no help being pleased and benefited by the panorama spread before the eyes. Our location is a panacea for that dreadful malady, "hay fever." Mosquitoes and other small insects do not molest our grounds bordering on beautiful Intermed Lake, belonging to the long chain of water, by river, brook or lake of northern Michigan, is navigable many miles by large and small craft.

A cottage for sleeping rooms will be erected this early summer. Our dining hall is large, cool and airy. The locust grove where we have held meetings for the past five years, is lovely on a pleasant day, an auditorium to shelter in storm will be built in the near future.

F. H. LISHA, President. Camp opens July 30 and closes Aug 20. Any person desiring programs or information pertaining to camp, write to RUTH J. ASTMAN, Sec'y, Mancelona, Mich.

Box 69.

Let every action tend to some point, and be perfect of its kind—Marcus Aurelius.

We cannot look, however imperfectly, upon a great man without gaining something by him.—Carlyle.

Deceiving Spirits.

Intellectually high or socially elevated spirits of recent birth often assume fictitious or very commonplace names when finding themselves the unwilling companions of mediums they once knew in earth life and who held humbler positions in the mortal than they did. This is due to a sense of shame, and might be excused if no other motive than this prompts to the deception. But there are spirits who assume names far beyond their social standing or above their mental calibre. This is frequently done to lead the mediums or their callers astray. If mediums find them to be their own companions, self-study is in order. The promptings or thoughts of the spirits tell of their propensities, and most generally of the mediums as well, or what they have to guard against. If such only appear on the scene when outsiders are present the mediums can form a judgment of their company according to the nature of their spiritual attractions. But no spirit deceivers can control those who are true to themselves and true to the world. Nor will they be attracted to those who are honest in their dealings with their fellowmen, whether in business, in the profession or in social relations. Misrepresentation in business; dishonesty in professional labors, conventionalism or false pride in society, are all antagonistic to natural law and reap their own reward—deception inviting its kind. An honest heart need never trouble itself about deceiving spirits; for like attracts like.

CAMP-MEETINGS.

City of Light Assembly, Lily Dale, N. Y., July 11 to September 3.
Canaan, Ind., July 15 to August 25.
N. S. A. Mt. Pleasant Park, Clinton, Ia., July 30 to August 27.
Los Angeles, Cal., June 25 to July 25.
Forest Home, Snowflake, Mich., July 30 to Aug. 20.
Circle of Light, Williams Bay, Wis., May 15 to Oct. 31.
Omnet, Mass., July 25 to Aug. 31.
Unity Camp, Lynn, Mass., June 4 to September 24.

Lichtstrahlen.

A German Spiritualist weekly, published every Wednesday by Max Gentzke.

Price \$1 Per Year. Sample copies free.

Address M. Gentzke, 1436 Rowan street, Chicago.

THE OCCIDENTAL MYSTIC

A 32-page Monthly Magazine, devoted to the consideration of SPIRITUALISM and the OCCULT. Sent FREE. Clean, bright and filled from cover to cover with original matter from able contributors. 1—only 4 cents. The 2nd of each month. \$1.00 a year. Single copy 4 cents.

ARTHUR A. HOWE, Editor and Publisher.
6 Cottage Row, San Francisco, Cal.

LIGHT OF TRUTH.

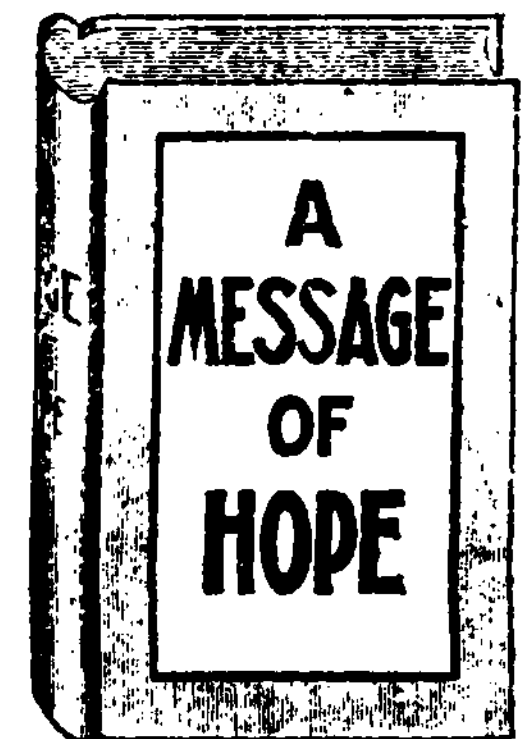
Devoted to Spiritualism and Brotherhood. Weekly, 16 pages.

50 Cents a Year.

Subscribe NOW and join our Great Circle of Truth Development Circle.
Address 355 Dearborn St., Chicago, Ill.



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.

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 50-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 prices, or Detail Readings Sent Free Upon Application.

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

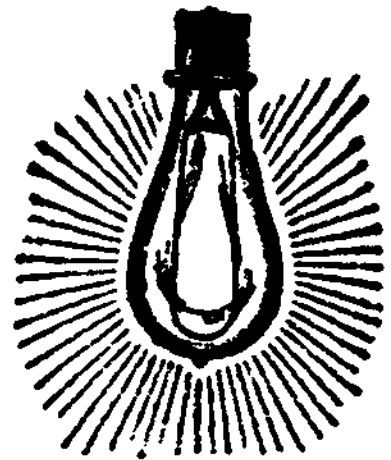
Tabula Magus. A pocket chart that tells you the best hours of the day to begin any venture. You should try to collect money when the money planet rules. Look for pleasure when Venus rules. Avoid anything likely to be unpleasant when Mars rules. Price, complete work, \$1.00; abridged work, 50 cents.

Astrology in a Nut Shell. A book of 150 pages, filled to overflowing 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.

LIGHT FROM EVERYWHERE

EAST

WEST



NORTH

SOUTH

This movement is conducted to enable Spiritualists to keep in touch with each other. Send us notices of your engagements, reports of your meetings, entertainments, and other business meetings. In fact, everything you would like to know about other societies. Write reports with typewriter or plainly with pen and ink. Never use a pencil or write on both sides of the paper. Be brief and to the point. We will adjust the space we have to use. A weekly notice of your meetings written on a postal card would be acceptable. Send your full name and address to every society you wish to be published in, but do not send it to the author. The printed article is sent to you if you wish it but we must have your own information. No return postage is required unless stamps are used. Thirty days and then destroyed. Retain copies of the paper as we do not return them if we can not use them. For the improvement of the paper are also.

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

Mrs. J. K. Falsom is in St. Louis. Walter Howell is lecturing in Glasgow, Scotland.

West Camp opens July 23 and closes August 27.

G. W. Kates and wife are at 2014 10th St., Pittsburgh, Pa., during the summer.

W. B. Brainerd is now the speaker at Christ's 1st Sp. Church at Hartford, Conn.

Mrs. Clara Wagner is holding services in Delancey, O., Sunday evenings at 306 Clinton St.

Rev. F. A. Wiggin is the regular speaker of the Boston Spiritual Temple Society, Potter Hall, 177 Huntington Ave.

D. L. Vandenberg of Kansas writes: Enclosed \$1 for renewal. We cannot get along without THE SUNFLOWER. There is so much spiritualism in it, and no tearing down of others.

At the annual meeting of the Thought Spiritual Society of Grand Rapids, Mich., the following officers were elected: J. C. Andre, president; C. H. Hall, vice; G. B. Hall, secretary; C. D. Doney, T. J. Haynes and F. R. McLouth, trustees.

Mrs. Ellen F. Brown of New Hampshire writes: Enclosing renewal to THE SUNFLOWER. I think it grows to be better with each number. [What seems better is the additional new light with each number that continues to feed the soul and make it more appreciative.]

Unity Camp, Lynn, Mass., opens June 4th and closes September 24. Among the talents engaged are Miss Annie Harlow, Mrs. May S. Pepper, W. Kates and wife, Mrs. S. C. Cunningham, Mrs. Kate Ham, Mrs. Dr. Baird, Mrs. Hattie Lewis, Mrs. Maude Litch, Mrs. M. A. Helyett and Mrs. Clara L. V. Richmond.

The April Cadet Messenger of Lynn, Mass., publishes an interesting biography of Oscar A. Edgerly, our well known platform speaker. The same number also contains an article by Mr. Edgerly on "Spiritualism, the Conservator of the Good." The aforementioned is engaged at Lynn for this month and may be addressed at 42 Smith St.

Transitions: W. F. Falls, Alston, Mass.—Mrs. M. M. Bullard, South Framingham, Mass.—Chas. E. Moore, Marlboro, Mass.—Miss Ioia Dyer, Roversford, Pa.—Geo. E. Baker, Auburn, Me.—Thos. A. Black, Cleveland, O.—R. Potter, Newbury, O.—S. W. Tucker, Keokuk, Ia.—J. P. Jennings, Cleveland, O.—A. Kellogg, Norwalk, O.

Our correspondent writes from Syracuse: The First Society of Spiritualists hold services at 352 S. Warren St., Sunday, Wednesday and Friday eve of each week. H. D. Devoe of 714 Hickory St., the president is the speaker on Sunday evenings. Mr. Devoe is well informed in regard to the philosophy of Spiritualism and his discourses are instructive and interesting. Miss Carrie Faulkner speaks on Wednesday evenings in a very instructive manner. Mr. Devoe also speaks on Friday evenings. Mrs. M. E. Clark, message bearer on Sunday and Wednesday eve and gives very good spirit messages. Mrs. Adie Cooper gives psychometric readings answering sealed questions on Friday eve.

Our correspondent at Columbus, Ohio, writes: The question of vaccination was thoroughly discussed by Dr. M. R. Levenson of Brooklyn, N. Y., Tuesday evening in a lecture

before the Columbus Anti-Compulsory Vaccination society in First Spiritualist church. Dr. Levenson is eminently qualified for the discussion, having been an authority on the pathology of vaccination and the symptoms and treatment of smallpox for years. The discussion Tuesday night was well illustrated and very instructive. Dr. Levenson has been lecturing in Chicago at request of the physicians opposed to vaccination. Besides being an active practicing physician of the metropolis, Dr. Levenson is also vice-president of the Anti-Compulsory Vaccination Society of New York.

Short, pithy contributions containing new thoughts of philosophy or fact are always acceptable; articles that contain a moral in their depiction—not moralizing articles that are mere dogmas without reason for their existence. True morality is a science, and should be proven, as a problem in mathematics. The spiritual science involves morality, for it points the way to exact justice, or how to live in harmony with nature—the only true method of salvation extant. Contributors who can fall in with this idea will be doing themselves as well as the reading public a world of good. In spirit we rise as we aid our fellowmen to rise; and this is best accomplished by brief instructive essays on practical subjects, in which the author endeavors to interest his readers rather than himself.

Our correspondent at Spokane, Wash., writes: The 57th anniversary of Modern Spiritualism was celebrated in a befitting manner by the First Spiritual Society of Spokane, by holding a fair and sale. Friday and Saturday followed by supper being served from five to eight each day, with dance and entertainment, consisting of music, songs, and dances, reading of original poems by Josie Abbey Russell, and other local talent. A beautiful silk quilt was presented to the one whose ticket drew it, Brother E. J. Bebb being the lucky member. Our pastor Rev. Frances A. Sheldon was able to be with us again after her severe illness. Although not fully recovered, she is an able and energetic worker, her soul being in the work to the detriment of her physical health, as it were, overwork caused her late illness, she is a fearless and convincing speaker and has added many new members to the society in her short pastorate here, thirty six (36) being taken in on one night. We have a ladies auxiliary in good standing; Lyceum, Young Peoples Zenith Club, and circles, ladies auxiliary holds card parties and medium readings on Friday night alternating with Zenith Glee Club. Dances have a literary table where Spiritual literature will be found on sale, taken as a whole, we are doing a good work for the cause.—Meeting was held on Sunday presided over by the pastor Rev. Frances A. Sheldon, ably assisted by Brother E. J. Bebb and others. Tests following addresses. Special music was provided for the occasion.

D. Feast of Baltimore, Md., writes: The 1st Spiritualist Church celebrated the 57th anniversary of modern Spiritualism Sunday April 2nd. In fact all day was anniversary day. At 3 p. m. the Lyceum met as usual, and each scholar was presented with a carnation as he or she entered the door. The church was beautifully decorated with tall palms and cut flowers. It was a grand scene. The Lyceum in a body marched into the church. The audience was large and attentive. Hon. Chas. R. Sherin made the opening address; in part he said that he was not alarmed to be known as a Spiritualist especially as such men as Camille Flammarion, Rev. Minot J. Savage, Sir Alfred Wallace and others that he could mention were pronounced Spiritualists. His address was well received. Miss Lulu Hietz then gave one of her beautiful solos—*from Mr. Payson's selections*. Dr. Austin the pastor then made a brief address. He said in part that Mr. Sherin had so carefully covered the ground that he left him little to add to the occasion. A violin solo by Mr. Walters then followed. Again the choir gave a most beautiful selection. Miss Lulu Hietz, the only fully employed in slate lecture was then taken when she gave a "quite" generous, for the occasion. During that service the congregation was favored with a solo from Mrs. Haines which was well received. It was quite late when the people separated and we all felt it was

good to have been there. The 1st church is attracting many strangers within her doors. She is giving time to the cause in our city much through the good work of our pastor.

Oscar A. Edgerly writes: desire at this time, to call the attention of the many readers of your most valuable paper in Massachusetts, to the fact that on Friday May 5th, afternoon and evening, there will be held at Cadet Hall, Lynn, a union meeting to which all who are interested in Spiritualism through the states are cordially invited. The meeting will be held under the auspices of the Lynn Spiritualist Association, the above named society will furnish free entertainment to all duly accredited members of visiting societies. The object of this meeting is, to furnish an opportunity for a full and free discussion of the subject of organization of all its phases, with the design in view of establishing necessary reforms in the system of organization in the state of Massachusetts. The afternoon will be devoted to discussion of organization. Supper will be served at 5 p. m., song service and concert from 6 to 7:30 p. m., the evening will be devoted to lectures and messages by speakers and mediums present. On Sunday April 2nd, I began a month's engagement with the Lynn Spiritualist Association. It is indeed a pleasure to work with a people so harmonious and well organized as I find this Association to be. Their rule seems to be "A strong pull, a long pull and a pull all together," and I apprehend that it is the "pull all together" that leads to the Lynn Spiritualist Association being characterized as one of the best, if not the best Spiritualist Society in the country. I find the audience large and enthusiastic at all meetings. The efficient board of officers, headed by the indefatigable secretary, Mrs. Abbie A. Averill, and the most able President, Alex. Caird M. D., are ever ready to anticipate every requirement of the enquiring public, hence this society is a great power for good. With very best wishes for THE SUNFLOWER. My address during April and May is 42 Smith Street, Lynn, Mass.

Slate Writing Exposed.

LYMAN C. HOWE.

It is safe to say that all true Spiritualists desire the truth and nothing but the truth. Strong prejudice may unfit many to properly judge evidence, or weigh their value of facts; but the desire is for truth. No one wants to be deceived. No one desires to be the victim of tricks, cunningly devised by conscienceless mediums, or unprincipled pretenders, and no intelligent person will deny that there are tricksters posing as mediums. The most complicated problem arises from the practices of genuine mediums, who substitute fraud when it is easier, or more convenient, than to wait for conditions that must accompany genuine phenomena. Many seekers are careless and gullible, and make deception easy, and these encourage tricksters in their tendencies to impose upon the public. All investigators were honestly critical, accepting nothing that has a shadow of doubt in the conditions and methods, fraudulent mediums would soon disappear. This would give honest mediums a fair field, and secure the best results. The disposition to accept all as genuine, and created a false demand and harvest of shekels, and Spiritualism. From conditions we have another growth of pretenders who assume mediumship by telling how the phenomena are produced. They do explain how a certain class of tricks may be performed, ala Robinson, etc. But all these explanations that I have read of—Garrigue, Robinson, etc.—are crude bungling attempts to im-

describes the success of the writing: as the case between two slates which can then be locked, sealed or screwed together as the sifter may desire. The table, and

with a strong magnet trace the name or message that you desire on the underside of the slates. The pole of the magnet against the slate will cause the steel pellit, with its chalk coating to write inside the slates." Any reader at all familiar with slate writing mediumship will see at a glance how absurd and bungling such an attempt as this must be. But it answers to some things that are done by pretenders, when the sifter is "dead easy."

Suppose we apply this to such a slate writing as I have had. I furnished the slates and the pencils, they were laid on top of the table in plain view with my hands upon them. My questions were not touched by the medium. As I took them in my hand the medium correctly read the name, and when I took the slates, and held them above the table, the medium took hold of the opposite end, I could see every move he made. I got 192 words in a fine hand, as accurately written as if by a skilled penman, on ruled paper, and it answered my questions and signed two names, all correct. There was no coated steel to be moved by a magnet, and no chance to use a magnet.

After the sensational expose of the Bangs Sisters writing mediumship by Dr. Krebs, published by the 'Psychic Research Society,' I went to Chicago from Battle Creek, Mich. on purpose to investigate, and stayed a week. I bought a pair of slates in Battle Creek, so they should have no taint of Chicago morals, or unmorals, about them. They were taken from the pious Advent climate, where only Christ and his Advent medium dominate the Devil and his works. I took these slates to the room where the Dr. professed to have found so much deception, tricky tablets, a trick door, Confederate and Co and I laid those slates on the table (Dr. Krebs reports that the medium took his slates from him and performed many suspicious manoeuvres with them) and I kept my hands on them, and when I opened them I found the inside covered with writing in answer to my questions. There was in all the various sittings of that week, nothing that bore any resemblance to the methods described by Dr. Krebs or any of the 'description' of exposes like Garrison, Robinson and their ilk. But all Spiritualists should read and post themselves in all the varieties of tricky imitations and in their sittings with mediums, demand conditions that make such frauds impossible. This will not hurt genuine mediums but will be their protection. If a medium insists on such conditions as favor any of the fraudulent imitations that is prima facie evidence of conscious deception. Mediums owe it to themselves to "avoid all appearances of evil." If they insist upon the same conditions that mountebanks do, they should not complain if they are classed with them and judged accordingly.

THE REAL THING

To love right always elicits a feeling of joy—even though there be no response from the centre to which that love is directed. Unspiritual love needs a material basis to engender any kind of emotion or feeling. Thus the test of true love rests in the thought or heart's consciousness. If there is joy in the mere reflection, it indicates that the love is in the soul—the causal principle of life—and is absolute, not relative or passing. Such love is what makes the spirit conscious of its existence—being the real soul ripening needed for immortality.

Every duty which is bidden to wait returns with seven fresh duties at its back.—C. Kingsley.

Bile vs. Clairvoyance.

Biliousness is not clairvoyance. Too many are prone to mistake the former for the latter. Seeing visions at developing circles are often but the effects of auto-suggestion or the effects of one mind on the other. True clairvoyance is spontaneous—without effort or stimulant—and an accompaniment of intuition. Without the latter there is no clairvoyance—no penetrating the material veil for spiritual effects. Visions may be conjured up by mind concentration, but they are mere pictures impressed on the brain tissue and revived as we revive old thoughts of the past. Seeing spirits as we see mortals, and proving to ourselves beyond doubt that they are such is the only absolute test that we have the gift. Imagining faces and describing them may fit the case occasionally, but this is no test. We must see them without seeking, and take no risks unless positive of the former by their repeated or persistent appearance unsolicited. Morning visions may or may not be clairvoyance. Like dreams they may be brain effusions or soul lucidity. Biliousness is the cause of the first named, a "quickening of the spirit" of the latter. Experience must decide.

READING AURAS.

Some people are only sensitive to what may be termed live influences, not dead ones—that is, influences emanating from persons or other things in the process of growth or activity, and not to those in connection with inert objects. Both are psychometric, but the former are character readers and the latter occultists—who some possess both phases. But it is best to hold them apart and practice them for one phase at a time only to prevent mistakes. When combined the dead and live influences cross each other and lead to erroneous conclusions.

They call thee rich, I call thee poor
Since, if thou darest not use thy store,
But savest it only for thine heirs,
The treasure is not thine but theirs.
—Cowper.

THE SUNFLOWER

An Exponent of the Spiritual Philosophy, its Science, and Allied Subjects.
Published weekly at Lily Dale, N. Y., (City of Light Assembly Grounds).
\$1.00 PER YEAR. SAMPLE COPIES FREE.

The Leading Works of E. D. Babbitt, M. D.

THE PRINCIPLES OF LIGHT AND COLOR
Superbly bound, royal 8vo, with over two hundred engravings and colored plates. Price \$4.00
"An imposing volume of nearly 600 pages. Shows a great amount of research on the part of the author. Will prove a great acquisition to Scientific Libraries."
—N. Y. Herald.

RELIGION
as revealed by the Material and Spiritual Universe.
No work upon the same subject has ever exceeded in interest this book of almost incalculable value. F. J. Wilbur, M. D., said, "I have read several works, none of which are worth many times their weight in gold, but Babbitt's Religion, in some points, far transcends them all."
Price, Cloth, \$1.00; Paper 50c.

HUMAN CULTURE AND CURE.
In six parts, five parts being already issued. Each part postpaid.
PART I. The Philosophy of Cure, including Methods and Instruments, \$1.00.
PART II. Marriage, Sexual Development and Social Unbuilding, \$1.00.
PART III and IV in one volume, \$1.00. Part III treats of Mental and Psychological Forces; Part IV of the Nervous System and Insanity.
This work discloses for the first time the chemical mystery of mental phenomena, shows the first clear light upon the nature and processes of hypnosis and all kindred psychological phenomena which have never before been explained or understood. The subject of Phrenology-physiognomy alone is of priceless value as enabling us to understand our fellow beings around us.—Prof. W. C. Bowman.
PART V. The Bodily Organs, their Diseases and the Great Natural Methods for their Cure, \$1.00.
"I have just completed the reading of Dr. Babbitt's Human Culture and Cure, Part Fifth, and unreservedly say that it is the most wonderful book on natural methods of cure that I have ever had the pleasure of reading."—Don. G. Husted, D. M., graduate of the Buffalo University and Principle of the Eminent Institute of Chromopathy, Rochester, N. Y.
Health and Power. Brief natural treatment for 110 diseases. Price 25c. "Worth its weight in diamonds."
SOCIAL UPBUILDING, including the Co-operative System and Establishment of Humanity. Paper 15c.
A HIGHER SCIENCE OF MIND AND OF NATURE, and its Relations to the Material World, an interesting little pamphlet 5c.
Any of the above books can be had at this office.

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.

The True Life.

The Rev. Frederic Gill, in a lately published sermon on the trust of childhood, naturally enough glances at the contrast too often presented in the world of struggle, with all its competitions, temptations and loss of simplicity. He finds God and the soul's true life where Christ found them, and says:—

There is another life besides this one of toil and strife. It is the life of the heart, in which not cleverness nor strength rules, but where sympathy, trust and love hold sway. It is this deeper, inner life—of quietness and rest rather than the life of work, that gives us the best and greatest things of life. Our keenest joys and our heaviest griefs alike find their sources here. All the successes of business or politics or study are small compared with the joys of this inner life of the heart. But how is this life reached? Does our money get it for us? or does long, patient, intellectual work open it to us? We see at once they do not. There is but one way to reach it: we ourselves must be affectionate and confiding if we would know these best things in human life. They are possible only to simple confidence and love. It is the same in religious things. If the central fact of the universe is the love and fatherly care of God, then is it necessarily true that only the simple, trustful hearts can really understand and appreciate that fact. Logic and reasoning cannot do it, simply because it is not within the realm of reasoning, any more than is human love and an affair of Logic. The eye deals with light, the ear with sound; each is useless in the province of the other. Reasoning deals with intellectual truth, faith has to do with trust and love. In this sense it is only the heart that can know and feel the love of God.

What is Obsession?

Obsession is the control of one spirit by another, but not necessarily absolute, unless one is willing to be controlled—this willingness consisting in being a victim to some untrollable or fixed idea, prejudice, passion or jealousy which weakens the law-centre of the individual and makes him the play of another spirit like himself.

When suspicious of such a condition the most radical remedy is a change of environments—either by an outing, a move or a little journey out of town. If circumstances do not favor either, undertake something that will afford a change of thought, habits or work.

Would-be obsessors can only hold their own by holding a victim to one thought or connecting series of thoughts, one sense of feeling or desire, or incite some emotion not strictly spiritual or lawful.

Of course, if the thoughts are good the obsessor is of the same quality. If the reverse, check the thoughts and purify your spiritual atmosphere by good thoughts of your own creating. As unspiritual thoughts darken your surroundings, spiritual thoughts brighten them and causes the tormenter to withdraw. Apply the same principle to your actions, desires, feelings and emotions.

As your surroundings become purified, higher spirits will be attracted, who, noting your dilemma, will enlighten you as to further proceedings in the matter, and obsess you for better purposes. But it is all obsession. The only difference is in the kind or quality; and the choice rests with the spirit in the flesh—the mortal.

True Love.

"The love of man and woman is complete, eternal; Not feigned or made, but born, and then so precious As freight can value it but itself, so free As nothing can command it but itself, And in itself so round and liberal As, where it favours, it bestows itself. But we must take and understand this love Along still as a name of dignity, not pleasure. True love hath no unworthy thoughts; no light, Loose, unbecoming appetite or strain But fixed, constant, pure, immutable. There is no life on earth but being in love."

—BEN JONSON.

True Mediumship.

True mediumship does not use its gift exclusively for the benefit of others or as a mere profession. It seeks a personal way to heaven or future happiness. It strives for the good it teaches by self-application. It is true to itself as well as to its mission. It makes self a mirror in which to reflect its own personality. It models itself in conformity with its ideals of perfection, and thereby not only becomes an exemplar outside of its gift, but increases the usefulness thereof by its superior attractions and comparative understanding of Truth.

Spirituality in conjunction with mediumship puts a golden crown on it. Self-knowledge makes the soul a mirror for the reflection of truths not in the curriculum of the philosophy intended for the public, but of a higher order and for personal gratification and instruction. Personal application of such truths makes the two worlds one to the medium and life worth living with the barest necessities to keep soul and body together. Wants diminish comparatively to this interblending and a sweet sense of peace, contentment or happiness rests upon the soul. Gratitude fills the heart, and the realization that the veil is rent asunder exalts beyond all that material wealth or worldly glory can offer.

What is Selfishness?

As a rule people think what they do is all right, but seldom stop to consider whether it may not be wrong to some one else. Conscientiousness is a dead letter with some folks and lack of it is the father to selfishness. An unconscionable heart is a closed door to the soul, from whence neither love emanates nor passes within. What love is within has become stale like foul air in a closed room and is no good to the owner as a vitalizing principle nor to anyone else. No one wants the sympathy of a selfish individual—being intuitively declined—and nature cannot replenish the soul with a fresh supply until the heart has been opened by true benevolence or good done unexpectatively. Without this the selfish remain what they are, and while they may think they are all right the world knows they are all wrong. The selfish man is always spotted. The world knows him better than he knows himself—selfishness being an evil which is plainly stamped on a man as intemperance is.

To Enjoy Mediumship.

The true medium rises above his gift professionally and seeks to better his own life by it; and by so doing he increases its usefulness for the benefit of others. He applies its teaching to self and thereby exalts himself in advance of the conditions to which he is destined without question. He aspires to make the two worlds as one to him, that he may be in daily and hourly communion with those who guide him and with his personal friends. He endeavors to secure the good opinion of the latter in preference to that of the mortal world, and thus benefits by their influences—enjoying a continued flow of inspiration, and is compatibly content or happy without the aid of the mortal world.

DEEP BREATHING

The secret of deep breathing is that it fills those cells of the lungs that are otherwise not in use. Part of the lungs is often never opened to the admission of oxygen, which deprives the blood of stimulation comparative to this inutility. Low breathing is largely the cause of being stoop-shouldered. Take in a full breath and note how it straightens you up. Continue this, and you become naturally erect, broad-chested, vigorous and healthy. Quiet avocations make it unnecessary to breathe hard, but it also deprives the system of vital force. Deep breathing reduces drug expenses.

LIVE TO THE NEW.

Die to the old; live to the New; Grow strong with each to-morrow; Else drag with thee to life's dull end A lengthening chain of sorrow.

—Goethe.

Let your religion be what it may, if it teaches you to do right, it is born of God.—Selected.

What the superior man seeks is in himself; what the small man seeks is in others.—Confucius.

MEDITATION—SELF-MASTERY.

REV. HENRY FRANK.

The individual is a composite of many lives. A human being is a composite of all lives that have ever been. Within the forest of his veins prowl the raging beasts of prey—lion, panther, orang-outang, leviathan, and mammoth; or float the plumed birds of sunlit climes, and songsters that thrill with tuneful melodies. Here venomous vipers and coiled serpents crawl, animate with vengeful impulse; slimy lizards creep athwart the mounds of buried memories, and sleepy owls with mournful hootings sadden the uncanny air. Here wolves with hungry howlings terrify the world; the wild hyena swings his reeking jaws, and growls for richer food; the fox, with cunning and deceptive mein, glides furtively along where always the pondorous elephant his huge and massive hoof; and even defenseless rabbits swiftly burrow to escape approaching danger. Here monstrous fishes grow the billowy deep, where, too, the smaller species of the finny tribe glide among the moss-grown rocks or coral reefs of ocean's mains. This is populated the animate blood of human veins. The mind of man, like a vast sea, encompasses the universe. Herein are gathered all the rivulets and tributaries of time: the torrent floods and cloud bursts of conflict and bloody revolution; here are deep caverns dug by the tireless arms of progress and experience, hollow and mysterious depths thru which are sucked the rapid currents of opposing thoughts, or circle the bewildering eddies of confusing doubt and retroacting indecision. Here lie clear and limpid pools, reflecting the beauty of unclouded skies wherein are written immortal truths of time, or here are found the surging streams whose seething fury gathers the vengeance of ages against the multiplying wrongs of history. Here, too, are the murmuring brook babbling to its pebbly shores, chattering cascades and silver-crested cataracts, plunging with contemptuous anger athwart the shattered rocks of demure and unaffected cliffs. All this is man, and more. All that has been is here forever. Complex crystal of infinite reactions and solutions, he radiates with all the colors that commingle in the one vast orb of universal life. And, yet, the formed of infinite variety he is the perfect unit of a single life. [He who masters and controls this life is greater than he who conquers a city—aye, greater than all conquerors, potentates or principalities. He who conquers himself conquers a world, for within himself are assembled replicas of all forms of life and phases of unfoldment. This is the last great secret of man's mastery! He who deems the secret of himself holds the key that unlocks the universal mystery.—Independent.]

The Higher Sentiments of Spirituality.

(Continued from Page 1.)

Because we know thee near us, and nearer still to Him, Who fills thy up of being with glory to the brim. We will not stain with grieving our fair, tho fainter light, But cling to thee in spirit as if thou wert in sight.

And as in waves of beauty the swift years come and go, Upon celestial currents our deeper life shall flow. Hearing from sweet country where blesting never came, Love chime the ours immortal, in earth and heaven the same.

Be Considerate to the Sorrowing.

It may not always be wrong to act out one's true nature, but it is not always right under circumstances—neither to self nor to others. We should be considerate and exercise reason in all things. Because we are happy does not make others so by simply exemplifying our happiness. When a sorrow or trouble one does not always care to be disturbed by opposites. If we cannot reach the heart of such so as to still comfort, it is better to leave them alone. To do of a kind can often comfort more than two vibrating in opposite directions. Sorrow with the sorrowing, but rejoice only after having conquered their sorrow.

THE SUNFLOWER \$1.00 a year



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

Address, 784 Eighth Street, Oakland, Cal.

I Know How to Develop You to Avoid Trance, Controls and Obsession

—I have a plan for you against any other system or method that CAN DO FOR YOU WHAT MY SYSTEM CAN DO. SPIRITUALISM means the unfoldment of your own powers independent of controls. The other kind leads to SOCRATIC, BLACK MAGIC, CRIME, INSANITY, and DEMONICAL OBSESSIONS. STOP BEFORE IT IS TOO LATE. My system is sane, rational, simple, pure, no sitting in the dark or holding hands or allowing vampires to sip your vitality. The system of Philosophy concerning Divinity can develop you into a seer and a magician. It unfolds your powers of clairvoyance, clairaudience, claircognition, psychometry, inspiration, healing, prophecy, seership, test mediumship, rapport with the spirit-world, and hidden treasures, mind-reading, how to be well, prosperous, and successful. Send stamped addressed envelope for terms, prospectus, free examination of physical capacity to—

J. C. F. GRUMBINE,
(the mental psychic and author)
1285 Commonwealth Ave., Boston, Mass.

Spirit Photographs.

Continuous success in the phases of our Mediumship and in obtaining the likenesses of those spirit friends most desired by our patrons, that can be readily recognized, has enabled us to reduce the price of sittings by mail to One Dollar for two finished pictures. Always applying for the highest in the psychic field, has aided us to rise above the use of estimates, tobacco and all contaminating influences so prevalent, and places us on a par with the higher spirit forces as well as your departed friends, and puts success within easy reach. Send stamp for our three valuable circulars of instruction. Trance, test and business readings by mail \$1.00. All questions answered without opening, by spirit power.

Mr. and Mrs. A. Norman,
2721 Elliot Ave., Minneapolis, Minn.
Magnetized Slates \$1.00 a Pair.

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 control. Develops all phases of mediumship. Magnetized by a powerful spirit head, this from the late Hon. Ignatius Donnelly, former governor of Minnesota. Philadelphia, Pa., March 2, 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,
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 experience in the study and practice of life and mediumship. Send your own likeness or a lock of hair, and have two distinct sittings for \$2.00—\$3.00 for three pictures from the SAME negative. Attention given to the development of mediumship upon application. Two-cent stamp for reply.

Mrs. A. A. Cawcroft,

MAGNETIC HEALER. Diseases of the brain, heart and kidneys a specialty.

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

VIEWS OF LILY DALE

12 views of Lily Dale, in a neat little album—photographs, not prints or kodak views—for 75 cents, postpaid. Get these views and show your friends what a beautiful place Lily Dale is. Address C. D. Griswold, Photographer, Lily Dale, N. Y.

This is a picture of the only Dr. Spinney in this state. ANDREW B. SPINNEY, M. D., who has had forty-eight years experience in the study and practice of medicine, two years Prof. in medical college, ten years in sanitarium work, and is a natural clairvoyant. He has given special attention to eye, ear, throat and lung troubles, also all forms of nervous diseases of both sexes. Never fails to cure piles. If you would like an opinion of your case FREE, write just how you feel with your own hand and hold the letter in your hand five minutes. Enclose stamp for reply. Address, ANDREW B. SPINNEY, M. D., Prop., Reed City Sanitarium, Reed City, Mich.

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 Chan. Walter Lynn."
JOS. RODES BUCHANAN.

Address, 784 Eighth Street, Oakland, Cal.

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

361 Main St. Rochester, N. Y.

BANGS SISTERS

PHENOMENAL PSYCHICS.

PORTRAITS OF DEPARTED FRIENDS A SPECIALTY.

Independent Slate and Paper Writing.

Send two 2-cent stamps for booklet containing illustrations and instructions.

652 W. Adams St., Chicago.

Telephone 1912 Ashland.

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 specially for Public and Private Work. Open to all of both sexes and of all ages over 18.

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: MONSIEUR HULL, Prop., Whitewater, Wis., or to CLARA L. STEWART, Sec'y., A. J. WEAVER, Principal, Old Orchard, Me.

CLARA L. STEWART, Sec'y., A. J. WEAVER, Principal, Old Orchard, Me.

CLARA L. STEWART, Sec'y., A. J. WEAVER, Principal, Old Orchard, Me.

CLARA L. STEWART, Sec'y., A. J. WEAVER, Principal, Old Orchard, Me.

CLARA L. STEWART, Sec'y., A. J. WEAVER, Principal, Old Orchard, Me.

CLARA L. STEWART, Sec'y., A. J. WEAVER, Principal, Old Orchard, Me.

CLARA L. STEWART, Sec'y., A. J. WEAVER, Principal, Old Orchard, Me.

CLARA L. STEWART, Sec'y., A. J. WEAVER, Principal, Old Orchard, Me.

CLARA L. STEWART, Sec'y., A. J. WEAVER, Principal, Old Orchard, Me.

CLARA L. STEWART, Sec'y., A. J. WEAVER, Principal, Old Orchard, Me.

CLARA L. STEWART, Sec'y., A. J. WEAVER, Principal, Old Orchard, Me.

CLARA L. STEWART, Sec'y., A. J. WEAVER, Principal, Old Orchard, Me.

CLARA L. STEWART, Sec'y., A. J. WEAVER, Principal, Old Orchard, Me.

CLARA L. STEWART, Sec'y., A. J. WEAVER, Principal, Old Orchard, Me.

CLARA L. STEWART, Sec'y., A. J. WEAVER, Principal, Old Orchard, Me.

CLARA L. STEWART, Sec'y., A. J. WEAVER, Principal, Old Orchard, Me.

CLARA L. STEWART, Sec'y., A. J. WEAVER, Principal, Old Orchard, Me.

CLARA L. STEWART, Sec'y., A. J. WEAVER, Principal, Old Orchard, Me.

CLARA L. STEWART, Sec'y., A. J. WEAVER, Principal, Old Orchard, Me.

CLARA L. STEWART, Sec'y., A. J. WEAVER, Principal, Old Orchard, Me.

CLARA L. STEWART, Sec'y., A. J. WEAVER, Principal, Old Orchard, Me.

CLARA L. STEWART, Sec'y., A. J. WEAVER, Principal, Old Orchard, Me.